



These are the words that speak of the beginning.

BIBLIA

The Byble, that
is the holy Scripture of the
Olde and New Testament,
wonderfully translated in
to English.
M. D. XXXV.



Let them that are in the world, and in the church, be wise.



Let them that are in the church, be wise.

St. Paul. II. Cor. II. III.
Blessed be the God of our Lord Jesus Christ, the Father of glory, who hath made us partakers of his inheritance in heaven.

St. Paul. II. Cor. II. III.
Let the word of Christ dwell in you plentifully, in all wisdom.

Jesus. P.
Let not the door of this house be opened out of the mouth, but whoever the little shall say, Amen, shall be blessed.



Let them that are in the church, be wise.



¶ Because that whan thou go

est to schy in holy scripture, thou shuldest do it with reuerence, ther
foze for thy instruction & louynge admonicion thereto, the reuer
rende father in god, Nicolas, Bishpope of Southwarke hath
pseferred the this prayer folowynge, taken
out of the launce.

- Psal. 110.** **L**orde God almyghtye whiche longe agoon saydest by thy
mouthe of James thyn Spokie: If any of pou lacke wyf
dom, let hym aske it of God whiche geueth it plentifully
to all men, and casteth no man in the carhe, and it shal be
geuen hym. Heare my petition for this thy promysed he.
Let my prayer ascende luckely in to thy syght I praye mercifully. Let thy gra
ce be attend vnto my depe desyre. Geue me wysdome: whiche is cur
assistent about thy seate. And put me not out from amonge thy ser
uants, for I am thy seruaunt and þ sonne of thy handmaide. Let me
her (I meane thy godly wyseholme) out of thyne holy heauen, and
from the throne of thy maiesty, that the maye be with me, and labour
with me, þ I may knowe what is acceptable in thy syght. Oh let me
me goodnes, nurture, and knowlege, for I beleue thy commande
mentes. Thou art good and gracious, instructe me in thyne ordi
nances. Let myne herte beseeche ascende in to thy presence. Geue
me vnderstandynge accordynge to thy woorde. Oh geue me vnder
standynge, and I shall kepe thy lawe, þee I shall kepe it with all myne
herte. Behelpe me thy wayes o Lorde, & teache me thy pathes. I came
me in to thy trueth and let me, for thou art the God of my herte.
Psal. 124. And on the do I depende alway. Heare now my voyce o Lorde with
whiche I haue cryed vnto the. Haue mercy vpon me, and graciously
heare me for Iesus Christes sake oure Lorde, which spureth and crye
th with the his father & the holy goost woyle without ende. Amen.

¶ After the ende of any Chapter (if thou wilt) thou
mayest saye these verses folowynge.

- Psal. 118.** **L**ade me (o Lorde) in thy waye, and let me walke in thy trueth.
Oh let myne herte delihte in fearynge thy name.
Whye my goynge after thy woorde, that no wyckednes regyne
in me.
Kepe my steppes within thy pathes, lest my fete tume in to any
contrary waye.

Unto the most victorious Prince

and our most gracious soueraigne Lorde, Kinge Henry the
eighth of Englonde and of Fraunce, Lorde of Irelande, &c.

Defendour of the fayth, and vnder God
the cheefe and suppreme
heade of the
Church of Englonde.

¶ The right a lust administracyon of the lawes that God gaue vnto Moses
and vnto Josua: the testimonie of faythfulnes that God gaue of Dauid: the
plentiful abundance of wysdome that God gaue vnto Salomon: the lucky
and prosperous age with the multiplicacyon of fede whiche God gaue vnto
Abraham and Sara his wyfe, be geue vnto you most gracious Prince, with
your dearest iust wyfe, and most vertuous Princesse, Quene Anne, Amen.



Caiphas beinge by hope of that yere, like a blinde prophete (not
vnderstandyng what he sayd) propheticke, that it was better to put
Christ vnto death, then that all the people shulde perceyue: he mean-
yng, that Christ was an heretike, a deceauer of the people, & a de-
stroyer of the lawe, and that it was better therfore to put Christ vn-
to death, than to suffer hym for to lyue, and to deceaue the people, &c.
where in very dede Christ was the true prophete, the true Messias, and the onely
true Sauiour of the worlde, sent of his heauenly father to suffer the most cruell,
most shamefull, and most necessary death; for our redemption: accordyng to þe
myng of the propheticke truly vnderstonde.

¶ Euen after the same maner þe blinde byshoppe of Rome, (that blinde Baalam
I saye) not vnderstandyng what he doyd, gaue vnto your grace this tytle: Defen-
dour of the fayth, onely because your highnes suffered your byshoppes to burne
Gods worde the rote of fayth, and to persecute the louers and mynisters of þe same,
where in very dede the blinde byshoppe (though he knewe not what he doyd) pro-
pheticke, that by the righteous administracyon and continuall diligence of your
grace, the fayth shulde so be defended, that Gods worde the mother of fayth with
the frutes thereof, shulde haue his free course throughte out all Christendome, but spe-
cially in your realme.

¶ If your highnesse now of your princely benignite wyll pardon me to compare
these two byshoppes (I mean byshoppe Caiphas and the byshoppe of Rome) &
thei propheticke together, I doute not but we shal fynde them agree like brethren,
though the one be a Jewe and the other a countrysyte Christian. First, Caiphas
propheticke that it was better to put Christ vnto death, then that the people shulde
perceyue. The byshoppe of Rome also, not knowyng what he propheticke, gaue
your grace this tytle: Defendour of the fayth. The truely of both these prophetic-
cies is of the holy goost (as was Baalamis propheticke) though they that spake the,
knewe not what they sayd. The truely of Caiphas propheticke is, that it was neces-
sary for mans saluacyon, that Christ by his death shulde overcome death, and re-
deeme vs. And the truely of our Baalamis propheticke is, þe your grace in very dede
shulde defende the fayth, see vnto the true fayth of Christ, no dreames, no fables,
no heresie, no papisticall inuencions, but the vncorrupte fayth of Gods most holy
wyrd, whiche to set forth þe goodnes of God, and increase your gracy-
ous purpose; your highnes with your most honorable counsell, applyeth all his
flour and endeuoure.

¶ These two blinde byshoppes now agree in þe vnderstandyng of thei prophetic-
cies: Caiphas taketh Christ for an heretike, our Baalam taketh the wyrd of Christ
for heretike. Caiphas iudgeth it to be a good dede to put Christ vnto death, that he

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shulde not deceaue the people. Ourc Balaam callcth defendyng of the fayth, the suppressyng, keepyng secreete, and burnyng of the woorde of sayth: lest the light thereof shulde bette his darkness: lest his owne Decretales & Decrees, his owne lawes and constitutions, his owne Statutes and inuencions shulde come to none effecte: lest his intollerable exactions and usurpacions shulde lose theyr strengthe: lest it shulde be knowen what a theefe and murderer he is in the cause of Chyffe, and howe dangerous a traytoure to God and man in defraudyng all Chyften kynges & pynces of theyr due obedience: lest we your grace subiectes shulde haue eyes in the woorde of God, at the last to spy out his crafty couerpaunce and iuglynges: and lest men shulde se, howe soe he and his falsse Apostles haue deceaued all Chyftenhome, especially your noble realme of Englonde.

Thus your grace seyth howe bothe the Jewysh byshoppe and ourc Balaam agree together, not onely in myre and outwarde apperaunce: but as the one persecuted the Lawe: Iesus in his owne person, so doth the other persecute his woorde and retyeth his holy ordynaunce in the auctoryte of his anoynted kynge. For so moche we are as the woorde of God is the onely trueth that bypuctly awaye all lyes, and discloseth all iuglyng and disceite, therefore is ourc Balaam of Rome to lothe that the scripture shulde be knowen in the mother tonge: lest pynnes and pynnes (specially aboute all othre) were excepted therein, they shulde reclame and challenge agayne theyr due auctoryte, which he falsely hath usurped for many yeres, and so to tye hym tighter: and lest the people beyng taught by the woorde of God, shulde fall from falsse sayned obedience of hym and his disguised Apostles, vnto the true obedience commaunded by Gods owne mouth: as namely, to obey theyr pynce, to obey father and mother, &c. and not to slepe ouer father and mothers beye to enter in to his paynted religions, as his pporcrites teach: for he knoweth well enoughe, that if the cleare Sporne of Gods woorde come ones to the heate of the dape, it shal burne awaye all the foule myt of his deuylsh doctryne. Therefore were it moze to the maintenaunce of Antichyistes kyngdome, that the woorde were still in ignorance and blyndnes, and that the scripture shulde neuer come to light. For the scripture (both in the olde testamēt and in the new) declareth most aboudauntly that the office, auctoryte and powere geuen of God vnto kynge, is in each coue all other powere: let them call the selues Popes, Cardynalles, or what so euer they will, the woorde of god declareth them (pe) and commaundeth them vnder paine of dampnation to be obedient vnto the tempoall swerbe. As in the olde Testamēt all the pphoytes, pnytes and Lewites were. And in the new Testamēt Chyffe & his Apostles both were obedient them selues, and taught obedience of all men vnto theyr pynces and tempoall rulcers: which here vnto vs in the woorde present the person of God, and are called Goddes in the scripture, by cause of the excellēcy of theyr office. And though there were no mo auctorytes but the same, to poue the pominēce of the tempoall swerbe, yet by this the scripture declareth playnly, that as there is nothyng aboute God, so is there no man aboue the bynge in his realme but that he onely vnder God is the chefe heade of all the cōgregation and church of the same. And in token that this is true, there hath ben of olde antiquite (and is yett vnto this dape) a souerayn ceremonye vsed in your realme of Englonde, y whā your graces subiectes reade your letters, or begynne to talke or come of your hyghnes, they moue theyr bowettes for a signe & token of truezēce vnto your grace, as to the) most souerayn heade & heade vnder God, which thyng no man vlyeth to do to any byshoppe, whetsoe (yf ourc vnderstondyng were not blynded) we myght euidently perceiue, that euen theyr nature teacheth vs the same, that scripture commaundeth vs: and that lyke as it is agaynst Gods woorde that a kynge shulde not be the chefe heade of his people, euen so it saie, as it agaynst kynde that we shulde knowe any other heade aboute hym vnder God.

And that no pnyce nor byshoppe is exempte (nor) can be lawfully from the obedience of his pynce, the scripture is full both of stryke commaundēcētes, & pnyces of the

Ro. 13
Mat.
17.3.
Tit. 2.2
Erod.
22.0.
Iohal.
8.1.0.

vnto the Kynges hyghnesse.

of the holpest men. * Aaron was obedient vnto Moses. and cal led hym his loyd, **Numc.**
 though he was his owne brother. **Excalc.** and **Phinicas** were vnder the obedieuce **12. b**
 of **Mos.** * **Isaiah** the prophete fell downe to the grounde before kyng **Dauid.** **2of. 4 c**
 he had his **pynce** in such reverence. (He made not the kyng for to kysse his fore as
 the byshoppe of Rome maketh Emperours to do) **As** with this kyng he spared
 not to rebuke hym, and that ryght sharply when he fell from the woerde of God
 to aduilty and manfullaughter. For he was not afrayd to repproue hym of his sin
 nes, no moe than **Elcias** the prophete stode in feare to saye vnto kyng **Aschab:** **3. Reg.**
 * It is thou and thy fathers house that trouble **Isracl.** because ye haue forsaken **18. b**
 commaundementes of the **L. oyd.** and walke after **Baal.** And as **Johan Baptiste** **Math.**
 durst saye vnto kyng **Herode:** It is not lawfull for the to take thy brothers wyfe. **14. a.**
 But to my purpose I passe ouer innumerable mo enscaples both of the olde **Ceda-**
 ment and of the new, for feare lest I be to repproue vnto your grace. **Soma,** in all
 godly regimentes of olde tyme the kyng and chiefe iudge was obeyed of euery
 man, and was alwaye vnder God the chiefe and suppreme heade of the whole
 congregacion, and deposed euen prynces when he sawe an vrg. ut cause, as **Salomon**
 dyd vnto **Abiathar.** who coulde than stonde agaynst the godly obedieuce of his **3. Reg.**
 pynce (except he wolde be at despaynce with God and all his holy ordinaunces) **2. b.**
 that were well acquainted with the holy scripture, which so earnestly comendeth
 vnto euery one of vs the auctoite and power geuen of God vnto kynges and tem-
 porall rulers. Therefore both **Moses** so stately to rebuke the **Israelites** to speake **Exod.**
 to moche as an euell woide agaynst the pynce of **h** people, moche lesse than to dis-
 obey hym, or to withstonde hym. Doth not **Isaiah** the prophete and **Baruc** also **Ierem.**
 exhorte the people in captiuite, to praye for the prosperous welfare of the kyng of **19. b.**
Babilon, and to obey hym, though he was an infidell. In the new **Testament** **Bar. 2c**
 wha oure sauoure **Christ** bringe yet see a **L. oyd** of al kynges a pynces, whiche was **Math.**
 obedieuce in payenge the tribute to oure eniample, * dyd he not a miracle there in **17. d.**
 puttynge the peece of money in the **spylles** mouth (that **Peter** myght paye the custo-
 met therewith) and all to stablyshe the obedieuce due vnto pynces: * dyd not **Jo-**
 seph and **Marp** the mocher of oure sauoure **Christ** departe fro **Assareth** vnto **Beth** **L. u. 2. a**
lee, so farre from home, to shewe thepy obedieuce in payenge the targe to the pynce?
 And wolde not oure sauoure be boyned in the same obedieuce: * Doth not **Paul** **Ro. 13 a**
 pronounce hym to respelde God hym selfe, that respelth the auctoite of his pynce?
 And (to be styght) the **Spouille Peter** dothe not onely stablyshe the obedieuce vnto **1. Pet.**
 pynces and temporal rulers, but affirmeth playnly the kynges (and no byshoppe) **2. b.**
 to be the chiefe heade. Innumerable places mo are there in scripture, whiche bynde
 vs to the obedieuce of oure pynce, and declate vnto vs, that no man is nor can be
 lawfully excepte from the same: but that all the mynisters of Goddes woide are vn-
 der the tēporall woide: * Pynces onely to owe obedieuce vnto God a his woide.

And where as **Antichrist** vnto your graces tyme dyd thus: just his heade into
h impertall crowne of your hyghnes (as he both yet with other noble pynces mo)
 that leered he of **Barth** the authour of pynce, and therein doth he both agaynst the
 doctrine a also agaynst **h** eniample of **Christ:** whiche became his kynngdome was
 not of this woide, mixed with no temporal matters, as it is euident both by his
 woordes and practyse: **L. u. 22. Math. 23. vi. Joh. vi. Joh. xviii.** where he **h** hath eyes
 to se, maye se: a he **h** both eares to heare, maye heare, **h** **Christes** administration
 was nothing tēporall, but playne spiritual, as he hym selfe affirmeth a piously in
 the fourth chapter of **saunt Luke** out of the prophete **Esay:** where all by the pynces
 and prynces maye se, howe facte they byndynge and loosinge extendeth, and wher
 in they office consisteth, namclly in pteachinge the **Gospell.** 2c.

wherefore (most gracious pynce) there is no longe I thynke, that can fully re-
 pisse and declate the intollerable iniuries, which haue bene done vnto God, to al
 pynces and to the comynaltes of all **christen** realmes, sence they which thilc be
 onely the mynisters of God: woide, became lordes of the woide, and thus **h** true

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and iust pyppces out of theyr rottenes. whose herte wolde not pitee it (see eue with lamentacion) to remember but onely the intollerable wyonge done by that Antichrist of Rome into poure graces most noble pdecessour kynge John the Baptist: whose his pestilent pyppunge of Peter pens out of youre realme: his dealinge wyape of poure money for pardous: benefices and byshopphes: his deucaung of poure subiectes soules with his detestfulle doctrynes and sectes of his false religions: his bloudsheddyng of so many of your graces people, for booke of the scripture, whose herte wolde not be gretted (see and that out of measure) to call to remembrance, how obstinate and disobedient, how presumptuous a stubburne that Antichrist made the byshoppes of poure realme agayn your graces noble pdecessours in thyne pass, as it is exprest in þe Cronicles: I truill hereby there be no suchy now within poure realme as of there be. let them remembre these wordes of scripture: þe presumptuousnes goeth befoze destruction, & after a proude stomache there foloweth a fall.

þe. iue.
16.

What is now the cause of all these intollerable and nomoze to be suffred abhominacions? Euery euen the ignorance of the scripture of God. For how had it els ben possible, that such bypndes shulde haue come in to þe world, had not þe lychte of Gods word bene extynged? how coulde men (I saye) haue bene so farre from the true scripture of God, and from the due obedience of theyr pyppce, had not the lawe of God bene cleue thur by, depeyled, cast asyde, and put out of remembrance: I as it was afore the tyme of that noble kynge Josias, and as it hath bene also among vs into poure graces tyme: by whos most righteous administracion (thow we the mercifull goodnes of God) it is now founde agayne, & as it was in the dayes of that most vertuous kynge Josias. And passed be the father, the sonne, and the holy goost wolde without ende, which so excellently hath cadmed poure Wyne by hert with such seruenites to his honoure, and to the welch of poure louping subiectes, that I maye rightuously (by iust occasioun in poure pcediōe) compare poure bypndes unto that noble and gracious kynge, þe lantern of lychte amonge pyppces, that feruent protectour and defendre of the lawes of God: which commaunded dreaply (as poure grace both) that the lawe of God shulde be redde and taught bn to all þe people: set the pyppes to theyr office in the worde of god: destroyed Idolatry and false byools: put doayne all euell customes and abusyngs: set by the true honoure of God: applyed all his iudges and endeuoure to the rightuous administracion of the most incorrupte lawe of God. &c. What felicity was amonge þe people of Ierusalem in his dayes: And what prosperous health both of soule & body foloweth the lyke ministracion in poure bypndes, we begynne now (passed be God) to haue experyence. For as false doctryne is the otygenall cause of all euell piages and destruction, so is þe true excecuyng of the lawe of God ad the preaching of the same, the mother of all godly prosperite. The onely worde of god (I saye) is the cause of all felicity, it byngeth all goodnes with it, it byngeth learninge, it geueth vnderstandyng, it causeth good woikes, it maketh chyldeyn of obedience, it teacheth, it teacheth all states theyr office and duty. Seinge then that the scripture of God teacheth vs euery thyng sufficiently, both what we oughte to do, and what we oughte to leaue vndone: whome we are bounde to obey, and whome we shulde not obey: therfore; (I saye) it causeth all prosperite, and setteth euery thyng in frame: and whete it is taught and knowen, it lychteth all darknesse, it coloureth all sope hertes, it teacheth no poore man vnhelped, sufferyth nothyng amysse vnder ment, letteth no pyppce be disobeyed, permitteth no heresie to be preached: but reformeth all thynges, & medeth that is amysse, and setteth euery thyng in order.

4. Re.
22. b.
2. þe. i.
24. c.

Jerem.
44. b.

Sapie.
7. b.

1. Tim.
3. b.

Consideringe now (most gracious pyppce): þe inestimable treasure, that is so specitic euerylasyng, that God geueth with his worde, and teyngne in his wysse goodnes that he wolde byngne ny (simple and rude labourer hert) to good ef-

¶ Into the Kynges Hyghnesse.

fecte, therefore as the holy good mouen ether me to do the coost herof, so was I bol-
dened in God, to labouze in the same. I gaue conspicerunge poure Imperfall ma-
iestie not onely to be my naturall soueraigne Mege & Lozde a cheif heade of þe church
of Englobe, but also the true defende and mainteyner of Gods lawes. I thought
it my dute and to belonge vnto my allegiaunce, when I had translated this
Bible, not onely to dedicate this translation vnto poure hyghnesse, but wholly to
commytte it vnto the same: to the intent that yf any thyng therein be translated am-
myss(s) in many thynges we sape, euen when we thynke to be sure) it may liooe
in poure graces handes, to correcte it, to amende it, to improue it, per a cleare to
sciecte it, yf poure godly wysdome shall thynke it necessary. And as I do with all
humblenes submitte myne vnderstandyng and my poore translation vnto þe spi-
rite of seuerity in poure grace, so make I this prolecion (hauing God to wotche
in my conscience) that I haue nether wylled nor stered so moch as one worde for
the maintenaunce of any maner of secte: but haue with a cleare conscience purely &
faithfully translated this out of fyue sundry interpreters, hauing onely the many
sch truth of the scripture before myne eyes: Trustyng in the goodnes of God,
that it shalbe vnto his wo)shipp: quietnes and tranquillite vnto poure hyghnesse: a
perfecte stablyshment of all Gods ordynaunces within poure graces domynions
a generall consofte to all Christen hertes, and a continuall thankfullnesse both of
olde and yonge vnto god, and to youre grace, for beyng oure Wholes, and for hyn-
gynge vs out of this olde Egypte from the cruell handes of our spirituall Wharoe
for) where were the Hebrewes by ten thousande yeres) so moch bounde vnto kynge
Dauid, for subduyng of greate Goliath and all theyr enemyes, as we are to poure
grace, for deliuerance vs out of oure olde Babylon: call captiuite: for) þe which is 7. g.
deliuerance and victorie I desire oure onely meynatour Iesus Christ, to make
soly meanes for vs vnto his heavenly father, þe we neuer be vnthankfull vnto him
nex) vnto poure grace: but that we euer increase in the frate of hym, in obe-
dience vnto poure hyghnesse, in loue vnsayned vnto oure negh-
bour: and in all vertue that commeth of God. To

whom for) defendyng of his blessed wo)
de) by poure graces most right-
full administracion)
be honoure
and
thankes, glory
and dominion, to glde
without ende,
Amen.

—

poure graces humble sub-
iecte and vnples o)atour,
Whyles Courtdale.

* 111.

A prologe.

Aples Courtdale Unto the Christen reader.



Consideringe how excellent knowledge and learninge an interpreter of scripture oughte to haue in the tongues, and pondering also myne owne insufficiency therein, & how wrake I am to performe þe office of a translatoure, I was the more lothe to medle with this worke. Notwithstandyng whan I considered how greute pte it was that we shulde waite it so longe, & called to myn encumbraunce þe aduersite of them, which were not onely of type knowledge, but wolde also wryt all theþe heretd haue performe þe they beganne, yf they had not had impediment: consideryng (I saye) that by reason of theþe aduersyte it coulde not so soone haue bene broughte to an ende, as oure most pofperous nacyon wolde sayne haue had it: the se and other reasonable causes considered, I was the more bolde to take it in hande. And to helpe me herin, I haue had sondyge translatiouns, not onely in latyn, but also of the Douche interpreters: whomy (because of theþe syngular gyftes a speciall diligence in the Bible) I haue ben the more glad to folowe for the most parte, accordyng as I was requyred. But to sape the truth befoze God, it was nether my laboure nor desyre, to haue this worke put in my hande: neuertheless it greued me yf other nacyns shulde be more plentifully ppyouyded for wryt þe scripture in theþe other tongues, then we: therfoze whan I was instantly requyred, though I coulde not do so well as I wolde, I thought it yet my dewtye to do my best, and that with a good wyll.

where as some men thynke now þe many translatiouns make diuision in þe fapth and in the people of God, þe is not so: for it was neuer better with the congregation of god, then whan euery church almost had þe Wyble of a sondyge translatioun. Amonge the Grekes had not wrygen a speciall translatioun/ Had not Vulgarius one peculiar, & yherospe Chyphosom: beyde the seuentye interpreters, is there not the translatioun of Aquila, of Theodobios, of Symachus, and of sondyge other: I gayne amonge the Latyn men, thou findest þe euery one almost dyed a speciall a sondyge translatioun: for in so moch as euery byshoppe had the knowlege of þe tongues, he gaue his diligence to haue the Wyble of his a some translatioun. The doctours, as Hierome, Ciprianus, Cecilian, &c. Iherome, &c. Augustyne, Hieronymus &c. Ambrosyde vpon dyuerse places of the scripture, reade nor þe texte all alphas.

Therefore oughte it not to be taken agene, yf such men as haue vnderstandyngs now in oure tyme, excepte thei selues in þe tongues, & geue their diligence to translate out of one language in to another: see we ought rather to geue god hys thanks therfoze, which thow his spete sterceth by mys myndes, so to exercise them selues therein. wolde god it had neuer bene left of after þe tyme of St. Augustyne, then shulde we neuer haue come in to soch blindness & ignoraunce, in to soch errorous delusions. For as soone as the Wyble was cast asyde, & no more put in exercise, they beganne euery one of his awne heade to wryte what so euery came in to his byayne and þe seemed to be good in his awne eyes: and so grewe þe darke of mys traditiouns. And this same vs cause yf we haue had so many wyrtes, which seldom made me open of þe scripture of the Wyble: a though they some tyme aleged it, yet was it done so faete out of reason a so wyde from þe purpose, that a man maye well perceaue, how that they neuer sawe the original.

Wherfoze then þe this diligent exercise of translatyng doth so moch good a edifyeth in other languages, wher shulde it do euell in oures? Doubtes lyke as all nacyns in þe byuersite of spraches maye knowe one God in the vnyte of faith, and be one in loue: euen so maye dyuerse translatiouns vnderstande one another, & that in the head articles & grounde of oure most blessed faith, though they be sondyge wyrtes. wherfoze me thynke we haue greute occasioun to geue thankes vnto God, that he hath opened vnto his church the gyfte of interpretacioun a of yf anyng, and that there are now at this tyme so many, which with soch diligence and faithfulness: a uer

To the reader.

pyete þ scripture to the honoure of god and edyfyng of his people, wher as (þhe as whan many are shurpge together) euery one doth his best to be nyest the ma-
ke. And though they can not all attayne therto, yet shuterh one nyer then another,
and lytletth it better then another, pee one can do it better the another, who is now
then so inreconcilable, so despytfull, o; enuyous, as to adyoyce him þ both all has di-
ligence to hette þ pyete, and to spure nyest it, though he mysse a come not nyest the
mark: Wought not soch one rather to be commended, and to be helped forwarde, that
he maye excepye hymselfe the more therin.

For the which cause (as adyng as I was despyred) I toke the more wyon me to
set forth this speciall translation, not as a checker, not as a reppouer, o; de spyter of
other mens translations (so; amonge many as yet I haue founde none without out
caucion of great thankesguyng vnto god) but to wyl a sayntfully haue I folowed
myne interpreters, & that vnder correccion. And though I haue sayled eny tober
(as there is noman but he nyesth in some thyng) loue shall condypte all to þ best
without eny peruerse iudgment. There is noman spyrng þ can se all thynges, ne
ther hath god geuen eny man to knowe euery thyng. Our seyth more clearty then
another, one hath more vnderstonng then another, one can vter a thyng better
then another, but noman ought to enuy, o; despyte another. He that can do better
then another, shulde not let him ar naught þ vnderstondeh lesse: pee he that hath þ
more vnderstonng, ought to remembre that the same gyfte is not his but Gods,
and þ God hath geue it him to teach & enfourme the ignouant. If thou had know-
lege therof to iudge where eny faute is made, I boue not but thou wilt helpe to
amende it, if loue be toynded with thy knowlege. Whobert wher in so euer I can per-
ceay þ by my selfe, o; by the informacon of ocher, that I haue sayled (as it is no
wonder) I shall now by the helpe of God ouerlooke it better & amende it.

Now to I exhorte the (who so euer thou be þ readest scripture) if thou spnde
oughte therin þ thou vnderstondest not, o; that apereh to be repugnant, geue
no remercauous nee haytpe iudgment therof: but ascrybe it to thyne awne ignouant
ce, not to the scripture, thyne þ thou vnderstondest it not, o; þ it hath some ocher
meanng, o; þ it is happly ouerfene of þ interpreters, o; wyong ppyred. I gap-
ne, it shall greatly helpe þ to vnderstonde scripture, if thou marke not onely what
is (spoken o; wyrtzen, but of whom, & vnto whom, with what wordes, at what tyme
wher, to what intent, with what circumstaunce, conspyrnyng what gooch before,
and what foloweth after. For there be some thynges which are done & wyrtze, to the
intente þ we shulde do lykewyse: as whan Abraham beleueh God, is obedient vnto
his woide, & defendeth Lath his kynman from violent wyonger. There be some
thynges also which are wyrtze, to the intente þ we shulde eschue soch lyke. As whan
Dauid speth with Urias wyse, & causeth him to be slayne. Therfoye (I saye) whan
thou readest scripture, be wyse & circumspect: & whan thou comest to such staunc
ge maners of speakyng & darke sentences, to soch parabes & similitudes, to soch
deames o; bylions as are hyd from thy vnderstonng, comette them vnto God
o; to the gyfte of his holp spete in them þ are better lerned then thou.

As for the commendacon of Gods holy scripture, I wolde sayne magnifye it
as it is worthy, but I am certe insufficent therto. & therfoye I thoughte it better for
me to hgyde my tonge, then wish se to woibes to ppyse o; commede it: exhortyng þ
(most deare reader) so to loue it, so to cleue vnto it, & so to folowe it in thy dayly con-
uersacon, þ ocher men seynge thy good woikes & the frutes of þ holp good in the,
maye ppyse the father of heauen, & geue his woide a good repute: so; to lpeu after
the labor of God, & to leade a virtuous conuertyacon, is the greatest ppyse þ thou
canst geue vnto his doctryne.

But as touchyng the cuell repute and dyspysse that the good woide of God hath
by the conypte and cuell conuertyacon of some, þ dayly heare it and ppyse it out
wardly with theyr mouthes, I exhorte þ (most deare reader) let not þ offende thyn
conscience with theyr wynde: for the loue of þ truty, neyther moue þ to be partaker in
lyke

A prologe.

vnthankfulnes; but seynge þ̄ lighte is come in to the world, loue nonwor; the woices of darknes, receaue not the grace of god in barnes. Call to thy remembraunce how longynge a mercifull God is vnto the, how kydly and fatherly he helpeth the in al' trouble, teacheth thyne ignoiaunce, healeth the in all thy sicknesses, fogetueth the all thy synnes. fydeth þ̄, gureth the by nyght, helpeth þ̄ out of p̄sion, noppeth the in strange countrees, careth fo; the, a sepe; þ̄ thou wante nothyng. Call this to mynde; I sape; a that earnestly, and confyde; how thou hast receaued of god all the se benefices (see aut; many mo then thou canst beleue; how thou art bounde lpe; to se to thyselfe the selfe br to thy neyghbour as farre as thou canst, to teach him of the benefices; to helpe him in all his trouble, to heale his sicknesses, to forgue him his offences, and that hactely, to fede him, to chere; him, to care fo; him, and to se þ̄ he wante nothyng; And on this behalfe I defech the; (thou þ̄ hast þ̄ speches of this world be, and louest God with thy harte) to lyfte vp thyne eyes, and se how greete a multitude of poore people renne thow to euery towne; haue pitie on thyne alme flesh, helpe them with a good harte, and to woth thy counsell all that euer thou canst, that this vnthankfull begynne maye be put downe, that these poble folkes maye be set to labour, a that such as are not able to get they; lpaynge, maye be p̄ouided fo;. At the last thou þ̄ art of counsell with such as are in a croipe, gure them some or calpon to cast they; heades together, and to make p̄ouysion fo; the poore. But the in remembraunce of those noble cities in other countrees, that by the auoytment of they; p̄inces haue so rychely ad well p̄ouided fo; they; poore; people, to the greete shame a dishonoure of vs, of we; lpe; in p̄ciple receauynge þ̄ woide of God, the we; not such lyke frutes therof. wolde God þ̄ those men (whose office is to maputene þ̄ common wel) were as diligent in this cause as they are in other. Let vs beware by synnes, fo; after vnthankfulnes there foloweth euer a plague; the mercifull hande of God be with vs, a defende vs that we be not partakers therof.

Writ.
6.8.

Go to now (most deare reader) a hit the downe at the X. i. o. s. fete and reade his woices, a (as Moses teacheth the Jewes) take them in to they; herte, a let thy tal henge a communication be of them when thou (strest in thyne house, o) goest by þ̄ waye, when thou lpe; downe, a when thou rpe;ch vp. And aboute all thynges fasten thy lyfe, a conuersacion accordynge to the doctrine of the holy goost therein, that thou mayest be partaker of þ̄ good p̄omyces of god in the Wyble, a be hepye of his blessing in Christ. In whom if thou put thy trust, a be an vnspayed reader; o; hearer of his woide with thy hert, thou shalt fynde (betwene the charyn, a lpe; woideous thynges, to thy vnderstandynge, to the auoydng of all sedycious sectes, to the ab hoyngne of thy olde synfull lyfe, a to the stablyshynge of thy godly conuersacion.

In the first boke of Moses (called Genesis) thou mayest lerne to knowe the almightye powert of god in creatynge all of naught, his infinite wysdome in ordynge the same, his ryghteousnes in punysshynge þ̄ vngodly, his loue a fatherly mercie in comfortynge the righteous with his p̄myces. ac.

In the seconde boke (called Exodus) we se the myghtye arme of god, in helpynge his people (from so greete bondage out of Egypte, and what p̄ouysion he maketh fo; them in the wildernes, how he teacheth them with his wysdomne woide and how the Tabernacle was made and set vp.

In the thyrde boke (called Leviticus) is declared what sacrifices the p̄yestes a Levites used, and what they; office a ministracion was.

In the fourth boke (called Numerus) is declared how the people are nombred and mustred, how the captaynes are chosen after þ̄ ryches a kynredes, how they; we; te forth to þ̄ battayll, how they; pitched they; tentes, a how they; make vp.

The fyfth boke (called Deuterocronium) sheweth how that Moses now beyn ge olde, reherceth the lawe of god vnto þ̄ people, putterh them in remembraunce agayne of all the wondrous a benefices that god had shewed fo; them, and ch. ho; receth them earnestly to loue þ̄ X. i. o. s. fete; god, to cleue vnto him, to put there; trust in him and to hearken vnto his voyce.

To the reader.

After the death of Moses doth Iosue bringe the people in to the lode of promes where God both wondrous thynge for his people by Iosue, which distributech þe lorde vnto them, vnto euery tpe theyr possession. But in theyr wealth they forgot the goodnes of God, so that oft tymes he gaue the ouer in to the hande of theyr enemies. Acuerthles when so euer they called faithfully vpon him, and conuerted, he deliuered them agayne, as the booke of Iudges declareth.

In the booke of the Iudges, is descreibed the regiment of good and euill kynnes, and how the decaye of all nacions cometh by euill kynnes. For in Jeroboam thou seest what impietie, what ydolatre a such like abhominacion foloweth, wha the kynge is a manermer of false doctrine, ad caueth the people to synne agaynst God, which fallinge awaye from Gods worde, increased so ioye amonge them, that it was the cause of all theyr sojowre and misery, a the very occasion why Istael first and then Iuda, were carryed awaye in to captiuite. Agayne, in Josaphat, in Ezechias and in Josias thou seest the nature of a vertuous kynge. He putteth downe the houses of ydolatre, seyth that his prestes teach nothyng but þe laue of God, he 2. Par; 17. b. naundeth his lordes to go with them, and to se that they teach the people. In these kynnes (I saie) thou seest the cōdicion of a true defender of þe sayth, for he spareth neither cost nor labour, to manteyne the lawes of God, to seke the welth a prosperite of his people, and to cōte out the wicked. And where such a kynge is, thou seest agayne, how God defendeth him and his people, though he haue neuer so many enemies. Thus wrote it with the in the olde tyme, and euen after þe same maner goeth it now with vs: God be prayed therfore, ad graunte vs of his fatherly mercie, that we be not vnthankfull: lest inhere he now geerth vs a Josaphat, an Ezechias, pee a very Josias, he sende vs a Dhaano, a Jeroboam, or an Achab.

In the two first booke of Eldras a in Hester thou seest the deliuerance of the people, which though they were but fewe, yet is it vnto vs all a speciall cōforte, for so much as God is not forgetfull of his promes, but bringeth them out of captiuite, a cōdempne as he had tolde them before.

In the booke of Job we lerne cōsolte and patience, in that God not onely punisheth the wicked, but pouerth a tryeth the iust and righteous (howbeit there is no man innocent in his sight) by dyuerse troubles in this lyfe, declaryng theyr, þe they are not his ballardes, but his deare sonnes, and that he loueth them.

In the Psalms we lerne how to resorte onely vnto God in all oure troubles, to seke helpe at him, to call onely vpon him, to sette oure myndes by pacēce, a how we ought in prosperite to be thankfull vnto him,

The Diuines and the preacher of Salomon teach vs wylidome, to knowe God, oure owne felices, and the world, and how bayne all thynge are, saue onely to serue vnto God.

As for the doctrine of the Prophetes, what is it els, but an earnest exhortacion to eschue synne, a to tume vnto God: a saythfull promes of the mercie ad pardon of God, vnto all them þe tume vnto him, and a threathenyng of his iustie to the yngodly: saunging that here and there they prophesye also manifestly of Christ, of þe expulsiō of the Jewes, and callenge of the hethen.

Thus much thought I to speake of þe olde Testament, wherein almyghtie God openly sheweth vs his myghtie powet, his wylidome, his souynge mercie a righteousnes: for the which cause it oughte of no man to be abhorred, despyed, or lightly regarded, as though it were an olde scripture þe nothyng belyged vnto vs, or þe now to be refused. For it is Gods true scripture a testimony, which the Lord Iesus commaundeth the Jewes to searce, who so euer belueueth not the scripture, belueueth not Christ, and who so refuseth it, refuseth God also. Jo. 5. b.

The New Testament or Gospell, is a manifest and cleare testimony of Christ how God performeth his oath and promes made in the olde Testament, how the New is declared and included in the Olde, and the Olde fulfilled and embraced in the New.

A prologe.

Now where as the most famous interpreters of all geue found; y^e iudgements of the text (so farre as it is done by p^rop^rtye of knowledge in the holy good) me th^rislike woman shulde be offended there at, for they refferre they^r doings in iⁿckenes to the sp^rite of truth in the congregacion of gods: a sure I am, that there cometh moze knowledge and vnderstandinge of the scripture by they^r found; y^e translations, then by all the glozes of oure sophisticall doctours. For that one interpreteth somthinge obscurely in one place, the same translateth another (o^r els by him selfe) moze manly by a moze plain & corable of the same meanyng in another place. Be not thou offended therfore (good reader) though one call a scribe, that another calleth a lawyer: o^r others, that another calleth father a mother: o^r repentance, that another calleth penance o^r amendment. For yf thou be not discaued by mens tradicions, thou shalt fynde no moze byuersite betwene these termes then betwene foure pens and a gote. And this maner haue I vsed in my translation, calling it in some place penance, that in another place I call repentance, and that not onely because the interpreters haue done so before me, but that the aduersaries of the truth may see, how that we abhorre not this woode y^enaunce (as they vntuly^r repoute of vs) no moze then the interpreters of layn abhorre penitence, when they reade resipience. Onely ouer hertes desyre vnto God, is, that his people be not bynded in they^r vnderstandinge, lest they beleue penance to be ought saue a very penance, amendment, o^r conuersion vnto God, and to be an vnsayd net to creature in Christ, and to lye a cōspiring to his laue. For it shall they fall in to the olde blasphemous of Christes bloude, and beleue, that they the selues are able to make satisfaction vnto God by they^r alone synnes, from the which errorre god of his mercy and pléteous goodnes p^rectue all his.

Now to conclude: so moche as all the scripture is wyrtten fo; thy doctrine & examp^le, it shall be necessary fo; the, to take holde vpon it, whyle it is offered the, pee and w^ort^hen handes thankfully to receaue it. And though it be not wo^rthy ministered vnto the in this translation (by reason of my rudnes) yet yf thou be fruct in thy prayer, God shall not onely sende it the in a better wyape, by the mynistracion of other that beganne it afoze, but shall also moue the hertes of them, which as yet could not w^ort^hall, to take it in hande, and to bestowe the gifte of they^r vnderstandinge thereon, as well in oure language as other famous interpreters do in other languages. And I praye God, that thou to my poore ministracion here in, I maye geue them that can do better, some occasion so to do: exhortyng the (most deare reader) in the meane whyle on Gods behalfe, yf thou be a heade, a Judge, o^r ruler of p^r people, that thou let not the boke of this laue departe out of thy mouth, but execute thyselfe therein both daye and nyght, and be euer readyng in it as long as thou lyest: that thou mayest lerne to feare the Loze thy God, & not to turne asyde from the commandment, neither to the right hande nor to the left: lest thou be a howler of perfonnes in iudg^mnt, and w^ort^h the righte of the steangier, of the fatherles o^r of the w^ordle, and so yf euele to come vpon the. But what office so euer thou hast w^ort^he vpon it, and execute it, to the maintenuance of peace, to the weylth of the people, defendyng the lawes of God, and the lawes thereof, and to the destruction of the wicked.

Ios. a
 Deute.
 17. d
 Deute.
 24.
 Roma.
 12. b. c.
 1. b. c. t.
 4. b.
 2. c. u.
 2. o. b.
 1. 3. c. t.
 5. a.
 1. c. i. m.
 4. b.
 c. 4. a. a

yf thou be a preacher, and hast the oversighte of the flocke of Christ, awake and fede Chyldes shepe with a good herte, & spare no laboure to do them good, s^heke not thy selfe, & bewaite of felchly lucre; but be vnto p^r flocke an examp^le, in p^r wo^rde, in cōuersacion, in loue, in feruencines of p^r sp^rite, and be euer readyng, exhortyng, & teachyng in Gods wo^rde, that the people of God renne not vnto other doctrynes and lest thou thy selfe (whan thou shuldest teach other) be founde igno; aunt thyrtin. And rather then thou shouldst teach the people any other thyng then Gods wo^rde take the boke in thyne hande, & reade the wo^rde eue as they s^houde thet in (so; it is no hyme so to do, it is moze shame to make a hyme) C^his I sape fo; fo; . as are not yet experte in the scripture, fo; I repoune no preachyng w^ort^hout the boke as long as they sape the truth.

To the reader.

Ephe.
5.c.

If thou be a man that hast wyse and chyldre, first loue thy wyse, & cooptynge to the ensample of the lone, wherwith Christ loued the cōgregation, and remembre that to doynge, thou louest euen thyselfe: if thou hate her, thou hatest thine owne fleshy: if thou cherishe her and make moche of her, thou cherishest & makest moche of thyselfe for she is bone of thy bones, & fleshy of thy fleshy. And who so euer thou be that hast chyldren, byng them by in the nurture and informacion of the Lord. And if thou be ignorant, or act other wyse occupied lawfully that thou canst not teach them thy selfe, then be euen as diligent to seke a good mastre for thy chyldre, as thou wast to seke a mother to beare them: for there lieth as great waight in the one as in þ other, yett better it were for the to be vnbayne, then not to feare God, or to be euel brought vp, which thynges I meane byngynge by well of chyldren if it be diligently looked to, it is the vpholdinge of all comon welthes: and the negligens of the same, the very decaie of all realmes.

Ephe.
6.a.

Finally, who so euer thou be, take these wordes of scripture in to thy heart, and be not onely an outwarde hearer, but a doer thereafter, and practyse thyselfe therein: that thou mayest seie in thine heart, the swete promyses thereof for thy consolacion in all trouble, & for the sure stablyshinge of thy hope in Christ, and haue euer

an eye to þ wordes of scripture, that if thou be a teacher, or

thou mayest be wylchyn the boundes of the truth, or

at the lest though thou be but an hearer, or

reader of another mans doyn

ges, thou mayest

yet haue

knowlege to ind-

ge all spyes, and be free from

euer erreure, to the better destruction

of all seditious sectes & strange doctrynes, that

the holy scripture maye haue free passage, and be had in re-

putacion, to the worshippe of the autho; thereof,

whych is euen God himselfe: to whom

for his most blessed wyse be

glory & dampnyon

now & euer.

Amen.

The booke of the hole Byble,

how they are named in English and Latyn / how longe they are written in the allegacions, how many chapters euerie booke hath, and in what lease euerie one beynneth.

The booke of the fyrst parte.

Abbruciacion.	Boke.	Chapters.	Leafe.
Gen.	Genesis, the fyrst booke of Moyses.	l.	fyrst.
Ero.	Exodus, the seconde booke of Moyses.	xl.	xxiii.
Leul.	Leuiticus, the thyrde booke of Moyses.	xxvii.	xl.
Num.	Numerus, the fourthe booke of Moyses.	xxxvi.	lv.
Deut.	Deuteronomion, the fyfth booke of Moyses.	xxxiiii.	lxxvii.

The booke of the seconde parte.

Abbruciacion.	Boke.	Chapters.	Leafe.
Jof.	Jofus, the booke of Jofus.	xxvii.	ii.
Jud.	Judicum, the booke of the Judges.	xxi.	xlvi.
Ruth.	Ruth, the booke of Ruth.	iiii.	xxviii.
I.Reg.	Regum, the fyrst booke of the kynge.	xxxi.	xxvii.
II.Reg.	Regum, the seconde booke of the kynge.	xxviii.	xl.
III.Reg.	Regum, the thyrde booke of the kynge.	xxv.	lii.
IIII.Reg.	Regum, the fourth booke of the kynge.	xxv.	lxxvi.
I.Par.	Paralipomenon, p. I. booke of p. Cronicles.	xxv.	lxxv.
II.Par.	Paralipomenon, p. II. booke of p. Cronicles.	xxvii.	xc.
I.Esb.	Esbje, the fyrst booke of Esbjas.	ii.	cxvii.
II.Esb.	Esbje, the seconde booke of Esbjas.	xlvi.	cx.
Hester.	Hester, the booke of Hester.	ii.	cxvii.

The booke of the thyrde parte.

Abbruciacion.	boke.	Chapters.	Leafe.
Job.	Job, the booke of Job.	xl.	fyrst.
Psal.	Psalterium, the Psalter.	cl.	xi.
Pio.	Prouerbia, the p. ouerbes of Salomon.	xxxi.	xxviii.
Eccle.	Ecclesiastes, the preacher of Salomon.	xxv.	lxxvi.
Cant.	Cantica Canticoru, Salomons valettes.	viii.	l.

The p.rophetes.

Abbruciacion.	Boke.	Chapters.	Leafe.
Os.	Olas, Olay the p.rophete.	lxvi.	ii.
Jer.	Jeremias, Jeremy the p.rophete.	lii.	xxviii.
Erem.	Ereni, the lamentacions of Jeremy.	v.	xlx.
Bar.	Baruc, Baruc the p.rophete.	li.	li.
Eze.	Ezechel, Ezechel the p.rophete.	xlvi.	lv.
Dan.	Daniel, Daniel the p.rophete.	xi.	lxxvii.
Ose.	Oseas, Oseas the p.rophete.	xxv.	lxxviii.
Joel.	Joel, Joel the p.rophete.	ii.	lxxviii.
Amo.	Amos, Amos the p.rophete.	tc.	lxxviii.
Abd.	Abdias, Abdj the p.rophete.	i.	xc.
Jon.	Jonas, Jonas the p.rophete.	iiii.	xc.
Hich.	Hicheas, Hicheas the p.rophete.	vii.	xcv.
Ha.	Haum, Haum the p.rophete.	iii.	xcvii.
Hba.	Hbacuc, Hbacuc the p.rophete.	iii.	xcv.
Hoph.	Hophenias, Hophony the p.rophete.		xcvii.
Hagg.	Haggus, Haggus the p.rophete.		xcvii.
Zacha.	Zacharias, Zachary the p.rophete.		xcvii.
Gal.	Galactias, Galachy the p.rophet.		ci.

The Apocrypha.

Abbreviation.	Booke.	Chapters.	Leafe
III. Eſdr.	Eſdr, the thirde booke of Eſdras.	ix.	ii.
IIII. Eſdr.	Eſdr, the fourth booke of Eſdras.	xxi.	liii.
Tob.	Tobias, the booke of Tobias.	xiix.	xx.
Judith.	Judith, the booke of Judith.	xi.	xxviii.
Certaine Chapters	of Heſter.	ii.	xxx.
Sap.	Sapientia, the booke of wiſdome.	xxv.	xxxii.
Eccle.	Eccleſiaſticus, ſecond booke.	ii.	xxxv.
Suf.	Suſanna, the ſtory of Suſanna.	i.	lvii.
Bel.	Bel, the ſtory of Bel.	i.	lviii.
I. Mac.	Macchabeorum, the firſt booke of the Macch.	xi.	lix.
II. Mac.	Macchabeorum, the ſeconde booke of the Macch.	xi.	lxxii.

The new Teſtament.

Abbreviation.	Booke.	Chapters.	Leafe
Matth.	Matth, the Euangeliſt.	xxviii.	ii.
Mar.	Marke the Euangeliſt.	xi.	xxv.
Luc.	Luke the Euangeliſt.	xxiiii.	xxv.
Joh.	Jhon the Euangeliſt.	xxi.	ii.
Act.	The Actes of the Apoſtles.	xxviii.	ii.
Rom.	The Epistle to the Romaynes.	xi.	lvii.
I. Cor.	The firſt epistle to the Corinthians.	xi.	lxv.
II. Cor.	The ſeconde epistle to the Corinthians.	xi.	lxxvii.
Gal.	The epistle to the Galatians.	vi.	lxxxi.
Ephe.	The Epistle to the Ephesians.	vi.	lxxxiii.
Phil.	The epistle to the Philippians.	iii.	lxxxvi.
Col.	The epistle to the Colossians.	iii.	lxxxvii.
I. Theſ.	The firſt Epistle to the Theſſalonians.	ii.	lxxxix.
II. Theſ.	The ſeconde Epistle to the Theſſalonians.	iii.	xc.
I. Timo.	The firſt Epistle unto Timothy.	vi.	xcii.
II. Timo.	The ſeconde Epistle unto Timothy.	iii.	xcv.
Tit.	The epistle unto Titus.	iii.	xcviii.
Phile.	The epistle unto Philemon.	i.	xcviii.
I. Pet.	The firſt epistle of St. Peter.	ii.	xcv.
II. Pet.	The ſeconde epistle of St. Peter.	iii.	xcvi.
I. Joh.	The firſt epistle of St. Jhon.	ii.	xcviii.
II. Joh.	The ſeconde epistle of St. Jhon.	i.	xcix.
III. Joh.	The thirde epistle of St. Jhon.	i.	cc.
Heb.	The epistle unto the Hebrewes.	xi.	c.
Jac.	The epistle of St. James.	ii.	ccii.
Jud.	The epistle of St. Jude.	i.	ccv.
3 Jo.	The Revelacion of St. Jhon.	xxii.	ccv.

The first booke of Moyses, called Genesis. Fo. i.

The first dayes worke.

The second dayes worke.

The thirde dayes worke.



The fourth dayes worke.

The fifth dayes worke.

The sixt dayes worke.



The first Chapter.

2
1300
1310
1320
1330
1340



And God sayde: let there be light, & there was light. And God sawe the light that it was good. Then God benyde th' light from the darcknes, and call'd the light, Daye, and the darcknes, the darcknes. The light then of the eveninge and the morninge was made the first daye.

And God sayde: let there be a firmament betweene the waters, and let it benyde th' waters a funder. Then God made th' firmament, and parted the waters under the firmament, from the waters above the firmament: And so it came to passe. And God called th' firmament, Heavens. Then of the eveninge & morninge was made the second daye.

And God sayde: let the waters under heu- Job 41. b
zen gather the fishes into one place, & the Pro. 4. c
dive into the maye appere. And so it came to passe. And God called th' dya, loode, Earth: and the gatheringe together of waters called he, of Sea. And God sawe th' it was good.

And God sayde: let th' earth bringe forth grene grasse and herbe, that beareth fruite: & frute full trees, that maye beare frute, every one a kinne by thynde, & bringe their fruite to be in their frutes upon the earth. And so it came to passe. And the earth broughte forth grene grasse and herbe, & beareth fruite every one after his kinde, & trees bearinge fruite, &

havinge their owne seede in them selves, one
ry one a fter his kynde. And God sawe that
it was good. Then of the eveninge & mornynge
was made the thirde daye.

Psal. 104 And God sayde: let there be lightes in y
firmament of heauen, to be daye & the night, to
separate the daye from the night, let them be light
in y firmament of heauen, to shine upon
the earth: And so it came to passe. And God
made two greater lightes: one greater light
to rule the daye, and a lesse light to rule the
night, and he made starres also. And God
set them in the firmament of heauen, & they
might shine vpon earth, and to rule the daye
and the night, and to be for the lighte firm
ament. And God sawe that it was good.
Then of the eveninge and mornynge was
made the fourth daye.

C And God sayde: let the waters bringe
forth creatures that moue and haue life, &
fowles also to flye aboue the earth: and let the
firmament of heauen, and all manner of creatures that
haue and moue, which the waters bringe
forth every one a fter his kynde: and all maner
of fowled fowles, every one a fter his
kynde: And God sawe that it was good, and
blessed them, sayinge: Growe, and multiplye,
and fill the waters of the sea, and let the
fowles multiplye vpon the earth. Then of
the eveninge and mornynge was made the
fifth daye.

And God sayde: let the earth bringe forth
livinge soules, every one a fter his kynde: as
the catt, & the beest, & the beast of the earth,
every one a fter his kynde. And so it came to
passe. And God made of the earth
every one a fter his kynde, and cattell a fter
their kynde, and all manner of beastes of the
earth a fter their kynde. And God sawe that
it was good.

D And God sayde: let vs make man in o
ur image, after our likenesse, that he maye ha
ue rule ouer the fish of the see, and ouer the
fowles vnder y heauen, and ouer cattell, and
ouer all the earth, and ouer all the wormes that
creepe vpon y earth. And God created man af
ter his likenesse: after the likenesse of God crea
ted he him, male & female created he them.

And God blessed them, and sayde vnto
them: Growe, and multiplye, and fill the
earth, and subdue it, & haue dominion ouer
the fish of the see, and ouer the fowles of the
ayre, and ouer all the beastes that creepe vpon
the earth.

Gen. 1. 26 And God sayde: lo, I haue giuen you all

maner herbes that beare seede vpon the mo
le earth, and all maner fructifull trees that
beare fruite, to be meate for you. And to all
beastes of the earth, and to all fowles vnder
the heauen, and to euery worme that hath li
fe vpon earth, all manner grasse herbes to ser
ue. And so it came to passe. And God bles
sed all y he be made, and he they were crea
tinge gods. Then of the eveninge and mor
nyng was made the sixte daye.

The seconde Chapter.
Thus was heauen and earth finished
with all their heuill, and thus in the
sixt daye God ended his worke,
which he had made, & rested in the sixth
daye from all his workes which he had ma
de: And he blessed the sixth daye, & said: thus
it is, because y an he rested from all his wo
rkes, which God created and made.

These are the generations of heauen and
earth: when they were created, in the begin
ninge when the LORD God made heauen and
earth: before there was any ground vpon
earth, and as yet there was not any greene
herbe vpon the earth. For the LORD God had
yet made no vpon y earth, neither was
there any man to till the earth. And there
was a mist from the earth, & water was
out of the founteyne of the earth, & he filled
the face of y earth with water. And so man
made a livinge soule.

The LORD God also planted a garden
of pleasure in Eden, towards the east, and he
made therein whom he had made. And the
LORD God caused to sprynge out of the
earth all manner of trees, pleasant to the eye,
and good to eate: and the tree of life in the
myddell of the garden, and the tree of know
lege of good and euill.

And out of Eden there wente a ryuer, to
water the garden, and there beynge in fyve
it doth fynde his waye out. The first is called
Phison, which runneth aboute all the lande
of Chanaan. And there is fouthe godes, & the
gode of that comere is precious stones,
& Opie. The fyfth water is called Gihon,
which runneth aboute the whole lande of y
Mesopotamia. The thirde water is called Euphrate,
which runneth towards the east vnto the
sea of y Persia. The fourth water is Euphrate.

And the LORD God set man in y
pleasure garden of Eden, to till it
& to kepe it. And the LORD God comman
ded man, sayinge: Thou shalt eate of all ma
ner trees in y garden: but of y tree of know

Psal. 104

Psal. 104
Eccl. 1. 2

Gen. 1. 5
Gen. 1. 6

Gen. 1. 7
Gen. 1. 8
Gen. 1. 9

Gen. 1. 10
Gen. 1. 11

Gen. 1. 12

Gen. 1. 13
Gen. 1. 14

Gen. 1. 15

Gen. 1. 16
Gen. 1. 17
Gen. 1. 18

Gen. 1. 19
Gen. 1. 20
Gen. 1. 21

Gen. 1. 22

lege of good and euill, shalt thou not eate. For loke in what daye so euer thou eatest therof, thou shalt dye the death.



And the LORDE God sayde: It is not good for ma shalbe alone. I wil make him an helpe, to beare him company. And when God the LORDE had made of the earth all maner bestes of the felde, & all maner foules vnder the heauē, he broughte them vnto man, to se what he wolde call the. For as ma called all maner of liuinge soules, so are their names. And man gaue names vnto all maner cattell, & vnto the foules vnder the heauē, and vnto all maner bestes of the felde. But vnto man there was founde no helpe, to beare him company.

Then the LORDE God caused an herbe sleete to fall vpon man, and he sleete. And he toke out one of his rybbes, and (in steade thereof) he filled up the place with flesh. And the LORDE God made a woman, of the ribbe that he toke out of man, and broughte her vnto him. Then sayde man: This is once done of my bones, and flesh of my flesh. She shalbe called woman, because she was take of man. For this cause shal a man leaue father and mocher, and cleue vnto his wife, & they two shalbe one flesh. And they were both naked, the man and his wife, and were not ashamed.



The iiij. Chapter.

¶ De the serpent was dyuylar then a lll the bestes of the felde, which of LOR

DE God had made) and sayde vnto the woman: Yee, hath God sayde in dede: Ye shall not eate of all maner trees in the garden? Then sayde the woman vnto the serpent: We eate of the frute of the trees in the garden: But as for the frute of the tree that is in the myddes of the garden, God hath sayde: Eate not ye of it, and touch it not, lest ye dye.

Then saide the serpent vnto the woman: Cusch, ye shall not dye the death. For God doth knowe, that in what daye so euer ye eate of it, youre eyes shalbe opened, and ye shalbe as God, and knowe both good and euill. And the woman sawe that the tree was good to eate of, and lustye vnto the eyes, and a pleasant tree to make wyse, and toke of the frute of it, and ate, and gaue vnto her husbande also thereof, and he ate. Then were the eyes of them both opened, and they perceaued that they were naked, and so wove figge leaues together, and made them apurtes.

And they herbe the voyce of the LORDE God, which walketh in the garden in the coole of the daye. And Adam hyd him self with his wyfe, from the presence of the LORDE God amonge the trees of the garden. And the LORDE God called Adam, and sayde vnto him: Where art thou? And he sayde: I herbe thy voyce in the garden, and was a frayed, because I am naked, and herseke I hyd myself. And he sayde: who tolde the, that thou art naked? Hast thou not eaten of the tree, wherof I commaunded the, that thou shouldest not eate?

Then sayde Adam: The woman which thou gauest me to beare me company gaue me of the tree, and I ate. And the LORDE God sayde vnto the woman: wherfore hast thou done this? The woman sayde: the serpent deceaued me so, that I ate. Then sayde the LORDE God vnto the serpent: Because thou hast done this, cursed be thou aboue all cattell and aboue all bestes of the felde. Vpon thy belly shalt thou go, & cressh shalt thou eate all the dayes of thy lyfe. And I will put enemye betwene the and the woman, and betwene the syde and her syde. The same shal treade downe thy heade, and thou shalt treade him on the hylde.

And vnto the woman he sayde: I will increase thy rowe, whereas thou art with child: with payne shalt thou beare thy child, and thy lust shal serue vnto thy husband, and he shal rule the.

And vnto Adam he sayde: For so much as

2. Cor. 11

1. Cor. 11
and 2. c

Some
reade:
"subtle
it made
wyse."
B

Gen. 3. 7

C

Apoc. 12. 4

Met. 4. 1
1. Cor. 13

Some
reade:
"Thou
shalt
rule."

Some
doe
saye
that
before
thy
hus-
bande.

D

Eccl. 4. 9. b
Iob 14. b

thou hast hearkened vnto the voyce of thy wyfe, and hast eaten of the tre, wherof I commaunded the, sayinge: thou shalt not eate of it. Cursed be y^e earth for thy sake. With sorowe shalt thou eate thereof, all the dayes of thy life. Thowmes and thistles shalt it beare vnto the, and thou shalt eate the herbes of the wilde. In the sweate of thy face shalt thou eate thy bread, vntill thou be turned agayne vnto earth, wherof thou art: talke for earth thou art, and vnto earth shalt thou be turned agayne.

And Adam called his wyfe Hena, because she is the mother of all lyvinge. And the LORDE God made Adam 7 his wyfe garments of slymes, 7 thet he put on them. And the LORDE God sayde to Adam: thou shalt become as it were one of vs, 7 knowest good 7 euill. But now lest he stretch his hande, and take also of the tre of life, and eate, and lyue for euer. Then the LORDE God put him out of the garden of Eden, to eate of the tree, wherof he was talke. And he cast Adam out. And before the garden of Eden he set Cherubes, and a naked sward, to kepe y^e waye vnto the tre of life.

The iiiij. Chapter.

When Adam laye with Hena his wyfe, which ceased 7 bare Cain, and sayde, I haue preymed y^e man of the LORDE. And she proceeded forth, 7 bare his brother Abell. And Abell became a shepherde, but Cain became an husbande man.

And it fortuned a fter certayne daies, that Cain brought of the frute of the earth, an offeringe vnto y^e LORDE. And Abell broughte also of the firstlinges of his shepe, and of y^e fat of them. And the LORDE had respecte vnto Abell, and to his offeringe: but vnto Cain and his offeringe he looked not. Then was Cain cyradinge wroth, and his countenance changed. And the LORDE sayde vnto Cain: Why art thou angrye? and why doeth thy countenance change? Is it not so: that if thou do well, thou shalt receaue it: but and if thou do euill, thy synne lyeth open in the doore. Shal he then be subdued vnto the: and wilt thou rule him? And Cain talked with Abell his brother.

And it happened, that when they were in the felde, Cain arose agaynst Abell his brother, and slew him. Then sayde the LORDE vnto Cain: Where is Abell thy brother? He sayde: I can not tell. Am I my brothers keeper? And he sayde: What hast thou done? The voyce of thy brother: bloude cryeth vnto



me out of the earth. And now shalt thou be cursed vpon the earth, which hath opened hir mouth, and receaued thy brothers bloude of thine hande. When thou tylest y^e grounde, she shall beynferty nor geue hir power vnto the. A vagabunde and a renegate shalt thou be vpon y^e earth. And Cain sayde vnto y^e LORDE: My synne is greater, then that it maye be forgiven me. Beholde, thou castest me out this daye from out of y^e lande, and from y^e sighte must I byde myself, and must be a vagabunde and a renegate vpon y^e earth. And thus shal it go with me: that who so fyndeth me, shal slaye me.

But the LORDE sayde thus vnto him: Who so euer slayeth Cain, it shalbe auenged sevenfold. And the LORDE put a marke vpon Cain, that no man which founde him, shalde kyll him. So Cain reuene out from y^e face of the LORDE, and dwelle in the lande Edo, vpon the east side of Eden.

And Cain laye with his wyfe, which ceased and bare Henech. And he buyded a cite, and called it after the name of his sone Henech. And Henech begat Irad, Irad begat Mahuid, Mahuid begat Methusael, Methusael begat Lamech.

And Lamech toke him two wyues: y^e one was called Ada, 7 the other Zilla. And Ada bare Iabel, of whom came they that dwelle in tents and had cattell. And his brothers name was Jubal: Of him came they that occupied harpes 7 pipes. And Zilla she also bare Tubalcaim, a worker in all connyng poyntes of metall 7 yron. And Tubalcaims syster was called Naama.

And Lamech sayde vnto his wyues Ada and Zilla: I eate my voyce: ye wyues of Lamech, and hearken vnto my wordes: for I haue slayne a man, and wounded myself: and (hane kyled) a yongeman, and gotte myself stryppen. Cain shalbe auiged sine tyme to tyme: Lamech slayn and slayn tyme.

Adam laye yet with his wyfe agayne, 7 she bare a sone, and called him Set. For

Reb. 11. a

Some
doe
saye
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dued
vnto
the,
or
rule
thou
it.

Rep. 10. a
Iob. 17. b
Reb. 11. d

God (sayde she) hath apoynted me another side, for Abell, whom Cain slew. And Seth began a some also, and called him Enoe. At the sometye begame men to call upon the name of the LORDE.

The V. Chapter.

This is the booke of the generacion of man, in the tyme when God created man, and made him a fere the similitude of God. Male and female made he them, and blessed the, & called their names Man, in the tyme when they were created. And Adams was an hundred and thirtie years olde, and begat a sonne, which was like hiu omne ymage, and called his name Seth: & luyed thereafter eight hundred years, and begat sonnes and daughters. And his whole age was nyne hundred and thirtie years, and so he dyed.

Seth was an hundred and fyve years olde, and begat Enoe: & luyed thereafter eight hundred and seven years, and begat sonnes and daughters. And his whole age was nyne hundred and twolve years, and so he dyed.

Enoe was nyntyne years olde, and begat Lamech: and luyed thereafter eight hundred & sixtyn years, and begat sonnes & daughters. And his whole age was nyne hundred and fyve years, and so he dyed.

Lamech was scuttye years olde, and begat Mahalael: and luyed thereafter eight hundred and fourty years, and begat sonnes & daughters. And his whole age was nyne hundred and ten years, and so he dyed.

Mahalael was thre score years olde & fyve, and begat Jared: and luyed thereafter eight hundred and thirtie years, and begat sonnes and daughters. And his whole age was eight hundred, nyntyne and fyve years, and so he dyed.

Jared was an hundred and thre & sixtyn years olde, and begat Enoch: & luyed thereafter eight hundred years, and begat sonnes & daughters. And his whole age was nyne hundred and two and sixtyn years, and so he dyed.

Enoch was fyve and thre score years olde, and begat Methusalah: and led a godly conuersacion the hundred years thereafter, and begat sonnes & daughters. And his whole age was the hundred and fyve and thre score years. And for so much as he luyed a godly life, God toke him away, & he was nomore sene.

Methusalah was an hundred & seue and foure score years olde, & begat Lamech: and

luyed thereafter seuen hundred and two and foure score years, and begat sonnes & daughters. And his whole age was nyne hundred and nyne and thre score years, and so he dyed.

Lamech was an hundred and two and foure score years olde, and begat a sonne, & called him Noe, and sayde: This same shall cōfōrt vs in our woakes, and in the sōrtme of our bondes vpon the earth, which the LORDE hath curst. After this he luyed fyue hundred and fyve & nyntyne years, and begat sonnes and daughters. And his whole age was seuen hundred seuen and scuttye years, and so he dyed.

Noe was fyve hundred years olde, and begat Sem, Ham and Japhet.

The Vi. Chapter.

So when man beganne to multiple vpon the earth, and had begot them daughters, the children of God sawe the daughters of men, that they were fayre, and toke vnto the wyues such as they liked. Then sayde ¶ LORDE: My spere shal not allowe ye styue with man, for he is but flesch also. I will yet geue him respere an hundred and twety years. There were giante also in the worlde at that tyme. For when the children of God had luyed with the daughters of men, and begotten them children, of same (children) became mightie in the worlde, and men of renoume.

But when the LORDE sawe ¶ the wickednes of man was increased vpon ¶ the earth, and that all ¶ thought and imagination of their hert was but onely enill continually, it repened him, that he had made man vpon the earth, and he sōuened in his hert, and sayde: I will destroye man kynde which I haue made, from the earth: both man, best, worme, and soule vnder the heauen: for it repeneth me, that I haue made them. Neuer theles Noe founde grace in the sighte of the LORDE.

This is ¶ generacion of Noe. Noe was a righteous and perfect mā, and led a godly life in his tyme, and begat the sonnes Sem, Ham and Japhet. For with standinge ¶ earth was corrupt in ¶ sighte of God, and full of myschese. Then God luyed vpon ¶ earth: and lo, it was corrupt, for all flesch had corrupted his waye vpon the earth.

Then sayde God vnto Noe: Then ende of all flesch is come before me, for the earth is full of myschese before them. And lo, I will destroye them with the earth. Make the an Ark of pynete, and make chambers in it,

and pitch it within and without with pitch and make it a fixer this fashion: The length shal be three hundred cubites, the breadth five hundred cubites, and the height thre hundred cubites. A wyndow shalt thou make aboute of a cubite greater: but the doore shalt thou set in the myddest in the syde of it: And the Arke shalt thou make with the losse one aboute another. For loe, I will bringe a floude of water upon the earth, to destroye all fleshy wherein the breath of life is: vnder the heave: All that is upon earth, shal perishe.

D But with the wyll I make a covenant, and thou shalt go into the Arke with thy sonnes, with thy wyfe, and with thy sonnes wyves. And of all creatures what so ever fleshy be, they shal bringe into the Arke, even a payre: the male and the female, that they maye lyue wth the. Of foules after their kynde, of bestes after their kynde, and of all maner wormes of the earth after their kynde. Of every one of these shal there a payre go in unto thee, that they maye lyue. And thou shalt take vnto thee all maner of meate that maye be eaten, and shalt laye it up in store by thee, that it maye be meate for thee and them. And Noe byd a cordinge to all that God commaunded him.

The VII. Chapter.



N And I LORDEsayde vnto Noe: Go in to the Arke thou & thy whole house: for the haue I sene righteous before me at this tyme. Of all cleane bestes take vnto the seven and seven, the male and his female. And of unclean bestes a payre, the male and his female. Like wyfe of the foules vnder the heauen, seven and seven, the male and his female, that there maye be seld left a lyne upon the whole earth.

For yett after seven dayes, I will sende raine vpon the earth fourtie dayes and fourtie nightes, and will destroye all maner of thinges that I haue made, from of the face of the earth.

And Noe byd all that the LORDE commaunded him. Sure hū dredth yere olde was he, when the water floude came vpon earth. And he wente in to the Arke, with his sonnes, his wyfe, and his sonnes wyues, for the waters of the floude. Of cleane bestes and of unclean, of all fethered foules, & of all that crepeth vpon earth, wente in vnto him to the Arke by paires, a male and a female, as I LORDE commaunded him. And when the seven dayes were pass, the water floude came vpon the earth.

In the six hundredth yere of Noes age, vpon the sixtenth daye of the seconde moneth, that same daye were all I foumynes of the greates depe broken vp, and the wyndowes of heauen were opened, and there came rayne vpon I earth fourtie dayes and fourtie nightes.

Vpon the selfe same daye wente Noe into the Arke, with Sem, Ham and Japhet his sonnes, and with his wyfe, and the wyues of his sonnes, and all maner of bestes after their kynde, all maner of cattell after their kynde, all maner of crawinge thinges (that crepe v^{er} the earth) after their kynde, and all maner of foules (what so ever coude flye & what so ever had fethers) after their kynde: These wente all vnto Noe in to the Arke by coopes, of all flesh in whom was the breath of life. And these were the male & the female of all maner of flesh, and wente in, a cordinge as God commaunded him. And the LORDE shut the doore vpon him.

Then came the water floude fourtie dayes vpon the earth, and the water increased, and bare up the Arke, and lift it vp ouer I earth. Thus the water preyayled, and increased fore vpon the earth, so that the Arke wente vpon the waters. See the waters preyayled and increased so foue vpon earth, that all the hie mountaynes vnder the whole heauen were covered. I fyfene cubytes hie preyayled I waters ouer the mountaynes, which were covered.

Then all flesh that crepeth vpon earth, perished, both foules, cattell, bestes, and all I moued vpon earth, and all men. What so ever had the breath of life vpon the drye land, dyed.

Thus was destroyed all that was vpon the earth, both man and beast, both women and foules vnder I heave: all these were destroyed from the earth. Sauer Noe onely remained, and they that were with him in the Arke. And the waters preyayled vpon the earth, an hundredth and fyfene dayes.

The VIII. Chapter.

When God remembered Noe and all the bestes, and all the cattell that were with him in the Arke, and caused a wynde to come upon the earth: and 3 moneths ceased, and the fourtaynes of the wynde and the wyndowes of heauen were stoppe, and the raine of heauē was forbydden, and the waters ranne styll awaye from 3 earth, and decreasid afeer an hundred and sixtye dayes.

Upon the threthente daye of the seventh month rested the Arke vpon the mountaynes of Ararat. And the waters were awaye and decreasid vntyll the tenth month: for the first daye of the tenth month, the topes of the mountaynes appeared.

Afeer foueretic dayes Noe opened 3 doore of the Arke which he had made, 2 sent forth a rauen, which flew ouer, and came agayne, vntyll the waters were dryed vp vpon the earth.

Then sent he forth a doue from him, to see, whether the waters were fallē vpon the earth. But when 3 doue coude fynde no restinge place for hir feet, she came agayne vnto him in to the Arke, for the waters were yet vpon the face of all the earth. And he put ouer his hande, and toke her to him in to the Arke.

Then he abode yet seuen dayes mo, 2 sent out the doue agayne out of the Arke: 2 she returned vnto him aboure the euen tyme: and beholde, she had broken of a leaf of an olyue tree, 2 bare it in hir nebb. Then Noe perceaued, that the waters were abated vpon the earth. Thereafter he caried yet seuen other dayes, and sent forth the doue, which came nomore to him agayne.

In the sixte hundred and one yeare of Noes age, vpon the first daye of 3 first month, the waters were dryed vp vpon the earth. Then Noe toke of the hardes of the Arke, and sawe 3 the face of the earth was drye. So vpon the iijm and twentieth daye of the seconde month the whole earth was drye.

Then spake God vnto Noe, and sayde: Go out of the Arke, thou and thy wyfe, and thy sonnes, and thy sonnes wyues with the. As for all the bestes that are with the, what so euer flesch is be: both soule 2 cattell and all maner of wyrmes that creepe vpon the earth: let them go out with the, and be ye occupied vpon the earth, growe and mul-
lice i. d tiplye vpon the earth.

So Noe wente out, with his sonnes, and

with his wyfe, and with his sonnes wyues, All the bestes also and all the wyrmes, and all the foules, and all that creepe vpon the earth, wente out of the Arke, euery one vnto his life.

And Noe brydged an altare vnto 3 LORD
Leui. iij DE, and toke of all maner of cleane bestes 2 of all maner of cleane foules, and offered best sacrifices vpon 3 altare. And 3 LORDE smelchē the sweete saue, 2 sayde in his hert: I wyll hence forth curse the earth nomore for mans sake, for the ymaginacion of mans hert is euill, euen from the very youth of him. Therfore from hence forth I will nomore smyte all that lyueth, as I haue done. Therby shall sowynge tyme and harvest, colde and heate Sommer and wynter, daye and nyght cease: so longe as the earth endureth.

The IX. Chapter.



When God blessed Noe and his sonnes, and sayde vnto them: increase 2 multiplie, and fill the earth. The feare also and drede of you be vpon all bestes of the earth, vpon all foules vnder the heauen, and vpon all that creepe on the earth, and all wythes of the see be genen in to your handes. All that moueth and hath life, be youre meate. Euen as the grene herbe, so haue I geaue you all. Onely eate not the flesch with the bloude, wherū the soule is: for the bloude of the hande of all bestes: and the soule of mannyll I requyre of mans hande, yet every mans soule of anothers hande.

Ye that sheddeth mān bloude, his bloude shall be shed by man agayne, for God ma be man afeer his owne liknesse. As for you, be ye fructifull, and increasē, and be occupied vpon the earth, that ye maye multiplye therein.

Thereafter, God sayde vnto Noe and to his sonnes to him: Beholde, I make my cōuenaunt with you, and with your seede.

Gen. i. d

Leui. 7. e
and 17. d

Eue. 2. d

Gen. 2. d

Gen. 2. d

Gen. 2. d

Gen. 2. d

Gen. 2. d

Gen. 2. d

after you, and with every luyng creature that is with you, both foule, cartell, and all beastes upon the earth with you, of all that is gone out of the Arke, what so euer beaft of the earth it be: And thus I made my couenaunt with you, that hence forth all flesh shall not be destroyed with the waters of eny floude, and from hence forth there shall come no floude to destroye the earth.

And God sayde: This is the token of my couenaunt which I haue made betwene me and you, and all luyng creatures amonge you for euermore: My bowe will I see in the cloudes, and it shall be the token of my couenaunt betwene me and y^e earth: so that when I bringe cloudes upon the earth, the bowe shall appeare in the cloudes. And then will I shynke vpon my couenaunt: betwene me and you and all luyng creatures in all maner of flesh: so that from hence forth there shall no more come eny floude of water to destroye all flesh. Therfore shall my bowe be in the cloudes, that I maye loke vpon it, and remember the euerlastyng couenaunt, betwene God and all luyng creatures in all flesh that is vpon earth. God sayde also vnto Noe: This is the token of the couenaunt, which I haue made betwene me and all flesh vpon earth.

The sonnes of Noe which wente out of the Arke, are these: Sem, Ham and Japhet. No for Ham he is the father of Canaan. The se are Noes thre sonnes, of whom all landes were ouersped.



Noe beganne to take hede vnto y^e synninge of the grounde, & planted a vyuard: And dranke of the wyne, and was drunken, and laye vncouered in his tene. Now when ha^e the father of Canaan sawe his fathers nakednes, he tolde his two brethren without. The toke Sem and Japhet a manuell and put it vpo both their shuldere, and wente backward, and couered their fathers secretes: & their faces were turned asyde, y^e they shulde not see their fathers nakednes.

So when Noe awaked from his wyne, and perceaued what his yonger sonne had done vnto him, he sayde: Cursed be Canaan, and a seruaunt of seruaunts be vnto his brethren. He sayde moreover: Praised be the LORDE God of Sem, and Canaan be his seruaunt. God increase Japhet, and let him dwell in the tentes of Sem, and Canaan be his seruaunt.

And Noe luyd after the floude the hundreth & fiftye yere, so y^e his wholeage was 12 hundred and fiftye yere, and so he dyed.

The X. Chapter.

This is the generation of the childre of Noe, Sem, Ham, and Japhet, & they began children after the floude. The children of Japhet are these: Gomer, Magog, Madai, Iauan, Tubal, Mesek and Thyus. The childre of Gomer are these: Akenas, Riphat and Togaima. The children of Iauan are these: Elia, Tharsis, Cithim and Debanim: Of these are descended the Iles of y^e Northen in their countrees, eue ry one after his speech, kyned and people.

The childre of Ham are these: Chus, Misraim, Phat and Canaan. The children of Chus are these: Seba, & tula Sabcha, Beyma and Sabchecha.

The children of Keyna are these: Sheba and Dedā. Chus also began Nimrod, which beganne to be mighty in the earth, and was a mighty hunter in the sight of the LORDE. Therof cometh the piewerde: This is a mighty hunter before the LORDE like a Nimrod. And the ougeinall of his kyngdome was Babel, Erch, Acad & Chaine in y^e londe of Syuar. Out of that londe came Assur, and baylde Ninne, and y^e stretes of y^e cite, and Calah, and Resen betwene Tynne & Calah: This is a treate cite. Mizraim began Ludim, Enamim, Echim, Naphtchim, Pathusim & Casubim, from whiche came the Philistynes and Caphtorims. Canaan also began Zidon his eldest soun, & Heth, Jebusi, Emou, Gergosi, Gini, Arzi, Simi, Ararabi, Semati & Hamati: fro whence y^e kyned of y^e Cananites are dispersed abroad. And y^e Coastes of y^e Cananites were fro Sidde forth thowow Gerar vnto Gasa, & yll thow come fro vnto Sodom, Gemotia, Adama, Zebdim, & vnto Lasa. These are the children of Ham in their kyneds, tanges, londe & people. And Sem which is y^e father of all the children of Eber, & the elder brother of Japhet, began childre also. And these are his children: Elia, Assur, Arphachod, Lud & Aram. The childre of Aram are these: Os, Hul, Gether & Mas.

D And Arphaxad begat Sala, and Sala begat Eber. Eber begat two sonnes: the name of the one was Peleg, because that in his tyme the worlde was decayed, and his brothers name was Jafetan. And Jafetan begat Almodad, Saleph, Hazarmaphet, Jarah, Hatotham, Usal, Ditelo, Obal, Abemael, Saba, Ophir, Henia, z Jobab: All the se are y childre of Jafetan. And their dwellinge was from Mesia, vylle thou come vnto Sepharaim mountayne of y east. These are y childre of Sem in their generacions, thus geoslonde and people.

This is now y generacion of y children of Noe in their tyme and people. Of these were y people upon earth spred a brode after y floode.

The XI. Chapter.

After all the worlde had one tonge z language. Now as they wente toward the East, they founde a plaine in y londre of Synear, z there they dwellt, z saide one to another: Come on, let vs make brick z burne it. And they toke bricke for stone, z tyme for moxer, and saide: Come, let vs buyde a cite z a towre, whose topp may reach vnto heauen, z we maye make vs a name, afore we be feared abrode in all londre. Then came y LORDE downe, to se y cite z towre, z y chylde of me had bylde. And y LORDE saide: Beholde, the people is one, z have one maner of language amonge thē all, z this haue they begonnto to do, z wil not leaue of from all y they haue purposed to do. Come on, let vs go downe, z confunde their tonge eue there, y one vnderstande not what another saith. Thus y LORDE scattered the se childe in all lodes, so y they left of to buyde the cite. Therefore is it called Babel, because the LORDE confounded there the language of all the worlde, and from thence scattered them abrode in to all londre.

B These are y generacions of Sem. Sem was an hundredt yere olde, and begat Arphaxad two yere after the floode, and lyued thersafter fye hūdrith yere, and begat sonnes and daughtera.

Arphaxad was fye z thirtie yere olde, and begat Eber, z lyued thersafter foure hūdrith z thye yere, z begat Saloh, and lyued thersafter foure hundredt and thye yere, and begat sonnes z daughtera.

C Saloh was thirtie yere olde, and begat Eber, z lyued thersafter foure hūdrith z thye yere, z begat sonnes and daughtera.

Eber was foure and thirtie yere olde, z begat Peleg, and lyued thersafter foure hundredt and thirtie yere, and begat sonnes z daughtera.

Peleg was thirtie yere olde, and begat Eber, and lyued thersafter two hūdrith and nyne yere, and begat sonnes z daughtera.

Regu was two and thirtie yere olde, and begat Serug, and lyued thersafter two hundredt and seven yere, and begat sonnes and daughtera.

Serug was thirtie yere olde, and begat Tabor, and lyued thersafter two hundredt yere, and begat sonnes z daughtera.

Tabor was nyne and twenty yere olde, and begat Terah, and lyued thersafter an hundredt and nyntene yere, and begat sonnes and daughtera.

Terah was seventy yere olde, and begat Abram, Tabor, and Haran.

These are the generacions of Terah: Terah begat Abram, Tabor, and Haran. And Haran begat Lot, but Haran dyed before Terah his father in y londre where he was borne, in Chaldea.

Then Abram and Tabor toke them wyues. Abrams wyfe was called Sarai, z Tahors wyfe Milca the daughter of Haran, which was father of Milca and Ysa. But Sarai was barren, and had no chyld.

Then toke Terah Abrahams sonne, z Lot his sonne Harans sonne, z Sarai his daughter in lawe, his sone Abrahams wyfe, z caried them w him from Ur in Chaldea, to go in to the lande of Canaan. And they came to Haran, z dwelt there. And Terah was two hundredt z fye yere olde, and dyed in Haran.

The XII. Chapter.

After y LORDE sayde vnto Abram: Get thee out of thy countre, and from thy kynred, and out of thy fathers house, in to a londre which I wil shew the. And I wil make of the a mightie people, and will blesse the, and make the a greate name, yet thou shalt be a very blessing. I wil blesse them that blesse the, and curse them that curse the: and in the shal all the generacions of the earth be blesst.

Then wente Abram out, as the LORDE commaunded him, and Lot wente with him. Fye z seuentie yere olde was Abrahams age when he wente out of Haran. So Abram toke Sarai his wyfe, and Lot his brothers sone, w all their goodes which they had gotten, and soles which they began in Haran, and departed to go in to y londre of Canaan. And whil they were come in to the same londre, he wente thither, vylle he come vnto the place of Sichem, and vnto the Offspringe of Moose: for y Canaanites dwelt in y lodes at y same tyme. Then the LORDE appeared vnto Abram,

Gen. 11. 4
Gen. 11. 5

Gen. 12. 4
Gen. 12. 5

Gen. 12. 4
Gen. 12. 5
Gen. 12. 6

Gen. 12. 4
Gen. 12. 5

Gen. 12. 1
Gen. 12. 2
Gen. 12. 3

Gen. 12. 4

Gen. 12. 5
Gen. 12. 6

16

16

Gen. 27. a
 2 sayde: This lonbe wol I geue unto y febr.
 And there he buyded an altar unto y LORD
 DE, which appeared unto him. The brate he
 wv fro thee, unto a mourayne y laye on y
 east syde of the cite of Berbel, 7 pitched his
 tent: so y he had Berbel on the west side, and
 Ay on y east syde: there buyded he an alta
 re also unto the LORDE. Afterwarde departed A
 biam farther, 7 toke his journeye southwar
 de. But there came a dertth in the lonbe.

C
 Then wente Abiam downe in to Egipte
 to kepe him self there as a straunger, for the
 dertth was sore in the lonbe. And when he
 was come nye for to entre in to Egipte, he
 sayde unto Sarai his wife: Beholde, I knowe
 c Gen. 30. a
 and 27. i
 that thou art a fayre woman to loke upon.
 Now when the Egiptians se the, they wil
 slaye me, and save the alyve. Therefore I pray y
 saye thou art my syster, that I maye save the
 better by reason of the, and that my soule
 maye lyue for thy sake.

D
 Now when he came in to Egipte, y E
 gipcians sawe y woman, y she was very fai
 re: 7 Pharaos pryces sawe her also, 7 play
 sed her before him. Then was she broughe
 in to Pharaos house, and Abiam was well
 treated for his sake: and he had shepe, oxen,
 and he Asses, seruantes, maydes, she Asses
 and Camels.

20. 41. a
 But y LORDE plagued Pharaos 7 his hou
 se w greates plages, because of Sarai Abiam
 wife. Then Pharaos called Abra unto him,
 and sayde: Why hast thou dealt thus w me?
 Wherfore toldest thou mee at the first, y
 she was thy wyfe: Why saydest thou then,
 that she was y syster: Wherfore I toke her
 to my wyfe. And now lo, there is y wyfe, take
 her, and go thy waye. He geue his officers
 also a charge ourt him, to converye him our,
 and his wife, and all that he had.

The XIII. Chapter.

21
 S O Abiam departed out of Egipte, w
 his wife. 7 with all y he had, 7 Loc
 w him also, towardes y south. Abiam
 was very rich in cattell, siluer 7 golde. And he
 wente on south frim the south unto Berbel,
 unto the place where his tent was at y first,
 betwene Berbel and Ay: then went y place
 Gen. 13. b
 where he had made the altare before, 7 there
 he called upon the name of the LORDE
 22
 Loc also which wente with him, had shepe,
 greates cattell 7 reuses: so y the lonbe was not
 able to receaue them, that they might dwell
 23
 together: for the fulsamme of thei riches
 was so greates, that they coude not dwell to

gether. And there fell a strife betwene the
 herdmen of Abiam cattell, and the herdmen
 of Locs cattell. The Canaanites also and the
 Pherezites durst at that tyme in the lonbe.

Then sayde Abiam unto Loc: D see there
 be no strife betwene me and the, and bea
 c Gen. 13. c
 re my herdmen and thine, for we are breth
 ren. To see all the whol lonbe open before the:
 Departe fro me, I praye the. If thou wilt
 go to the left hande, I wil talke the right: If
 thou wilt go to the right hande, I wil tal
 ke the left. Then Loc lift up his eyes, and be
 helde all the countre rounde aboute. Then
 he sawe that it was a plentious countre of water.
 For before the LORDE destroyed Sodoms
 and Gomora, it was rounde aboute Jor
 dan, as the pleasurte garden of the LORDE,
 and as the lonbe of Egipte.

Then Loc chose all the coastes of Jorda
 and toke his journeye towarde y East. And
 so the one brother departed from the other.
 Abiam dwelt in the lande of Canaan, and
 Loc in the cities of the same coastes, and pi
 ched his tent towarde Sodome. But y men
 of Sodome were wicked, and synned ex
 ceadingly agaynst the LORDE.

Now when Loc was departed frim A
 biam, the LORDE sayde unto Abiam: Lift
 up thine eyes, and loke from the place whe
 re thou dwellest, northwarde, southwarde,
 eastwarde, and westwarde: for all the lonbe
 that thou seest, wyl I geue unto the, and to
 thy syde for ever, and wyl I make thy syde as
 the dust of the earth: so that yf a man can
 nombre the dust of the earth, he shall nom
 ber thy syde also. Arise, and go the waye
 the lonbe, in the length and bredth, for I wyl ge
 ne it unto the.

So Abiam removed his tent, and wente
 and dwelt in y Obergroue of Mamre, which
 is in Hebron, and buyded there an altare un
 to the LORDE.



The XIII. Chapter.

24
 And it shewed in the tyme of Abra
 ham the kynge of Synear, Arioch

the kynge of Ellasar, Reboilaomer the kynge of Elam, & Thydeall the kynge of Sycheon, that they made warre wth Dara & kynge of Sodome, and wth Balsa the kynge of Gomora, & wth Sineab the kynge of Adama, & wth Semeeber the kynge of Zebom, and wth the kynge of Bela, which is called Zoar. These came all together in to the broode valley, where now the salt sea is: so wth wth years were they subiectes vnto kynge Reboilaomer, & in the thirtieth year they fell from him. Ther sigⁿ in the fourteenth year came Reboilaomer, and the kynge of Zebom, and the kynge of Gomora, & wth Sineab the Ganaanes in Assaroth Barnaim, & Sufim at Ham, & Lemim in the felde of Kiriahsalm, and & houises in their owne mount Seir vnto the playne of Pharan, which bordereth vpo the wilderness. And then they turned, & came to the well of iudgment which is Cadea: & smote all the countree of the Amalechites, and also the Amorettes, that dwelt in Hazason Thamar.

B Then wente out the kynge of Sodome, & the kynge of Gomora, & the kynge of Adama, and the kynge of Zebom, and the kynge of Bela, called Zoar: prepared themselves to fight in the broode valley wth Reboilaomer the kynge of Elam, & wth Thydeall & kynge of the heethen, & wth Amraphel & kynge of Synear, & wth Arioch the kynge of Ellasar: foure kyngees wth hye. And & broode valley had many synne pyttes. But the kynge of Sodoma and Gomora were put to flight, & fell there, & there stoue fled vnto & mountaynes. Then toke they all the goodes at Sodoma and Gomera, & all their vttyle, & wth wente their waye. The yrote Lee also Abiams brothers sonne, & his goodes for he dwelt at Sodome: and departed.

C Then came one that had escaped, and tolde be Abiam the Abeam, which dwelt in the Obegron of Elam: the Amoyte, which was the brother of Escal & Aner: for these were confederate with Abiam.

110. b Now when Abiam heere & his brother
110. b were taken, he harnessid his bonde seruantes
111 c boine in his owne hoost, the hundredth & eighten, & folowd a fter them vntill Dan, & deuyd the: & fell vpo them by night wth his seruantes, and smote the, and chauid them awaye vnto Soba, which lieth on & left hande of the cice of Damascoo, and broughte a xaine all the goodes, and also his brother Lee, and his goodes, & wemen also and the people. And as he came agayne from the slaughter of Reboilaomer & of the kyngees that were with him, the kynge of Sodome

wente to meete him in to the playne felde, which is called Kynges dale.

But Melchisedech the kynge of Salem broughte forth bred and wyne. And he beyng the prest of the most hye God, blessed him and sayde: Blessed be thou Abiam vnto the most hye God possessor of heauen and earth. And prayd be God the kyng, which hath beleyard thine enemies in to thy handes. And Abiam gaue him tythes of ail.

Then sayde the kynge of Sodome vnto Abiam: Geue me the soules, and take & goodes vnto thy self. But Abiam sayde vnto the kynge of Sodome: Lift vp my honde vnto the LORDE the most hye God, possessor of heauen and earth, that I wyl not take of all that is thine, so much as a thabe or a shoc lace, lest thou shaltest saye: I haue made Abiam ryche: Spent only that which the yonge men haue spent, and the men Zier Escal and Mame, that wente with me, let them take their parte.

The XV. Chapter.

S T happened a fter these actes, & the kynge of & LORDE came vnto Abiam in a vision, and sayde: Geare net Abiam, I am thy shyde and thy ceadinge greater reward. But Abiam sayde: LORDE LORDE, what wilt thou geue me: I go childles, and the seruante of my house this Eleasar of Damascoo hath a sonne. And Abiam sayde moouer: Beholde, vnto me hast thou geuen no fide: and lo, the forme of my house shal be myne heyre. And beholde, the wyde of the LORDE spake vnto him, and said: He shal not be thine heyre, but one that shal come out of thine owne body, he shal be thine heyre. And he bad him go forth, and sayde: Loke vp vnto heauen, and tell & starres: Canst thou nomb: them: And he sayde vnto him: Euen so shal thy fide be.

Abiam belued the LORDE, and & read & counted vnto him for righteousnes. And he sayde vnto him: I am & LORDE, & bying the the from Di out of Chaldea, to geue & this londe to possesse it. But Abiam sayde: LORDE LORDE, wherby shall I knowe, that I shall possesse it: And he layde vnto him: Take a cow of thre yearre olde, and a she goate of thre yearre olde, and a ramme of thre yearre olde, and a tureyil doue, and a yonge piggew. And he toke all these, and dreyed them in the myddes, and layde the one parte ouer agaynst the oether, but the scales dreyed be net. And the soules fell vpo the flesch, but Abiam diuice them a waye.

Now when the Some begame to go

1100. b

1101. b

1102. d

1103. d

1104. d

downe, there fell an hevy slepe vnto Abram. And lo, feare and greate darfenes fell vpon him. And he sayde vnto Abram: knowe this of a surer, that thy febe shalbe a straiger, in a londe that is not thine. And they shall make bondes men of them, and increase them euill foure hundred yeares. But the people wher they shal serue, wyl I iudge. Afterwarde shall they go forth with greate sustenance: and thou shalt depart vnto thy fathers in peace, and shalt be buried in a good age. And after the fourth generation they shall come hither agayne, for the wickednes of þe Amorites is not yet full.

So when the Sonne was downe, and it was waxed darfe: Beholde, there smaled a sonne, and a fyre brante wente betwene þe partes. The same daye made the LORDE a couenaent with Abram, and sayde: Vnto thy side wil I give this lode, from the water of Egypce, vnto the greates water Euphrates: the Kenytes, the Kenizites, the Jymonites, the Hetytes, the Pherezites, the Gyanites, the Amozites, the Cananites, the Gerge sites, and the Iehusites.

The XVI. Chapter.



Sarai Abrahams wife bare him no child: but she had an handmaide an Egypcian, whose name was Agar, and sayde vnto Abram: Beholde, the LORDE hath closed me, that I can not beare. So in (I praye the) vnto my mayde: peradventure I shalbe multiplied by her, more then by myself. And Abram hearkened vnto the voyce of Sarai. Then Sarai Abrahams wife toke Agar hir mayde þe Egypcian after they had dwelt ten yeare in the londe of Canaan: and gaue her vnto hir husbende Abrah, to be his wife. And he wente in vnto Agar, and she conceived. Now when she sawe þe she had conceived, she despyed hir maistrisse.

2 Then sayde Sarai vnto Abram: I must suffer wronge for thy sake. I sayde my mayde by the: but now because she seeth, that she

hath conceived, I must be despyed in hir sight: the LORDE be iudge betwene me and the. And Abram sayde vnto Sarai: He holde, thy mayde is vnder thine auowite, do with her, as it pleaseth the.

Now when Sarai dealt hardly w her, she fled from her. But the angell of the LORDE founde her besyde a well of water in the wilderness (even by the well in the waye to Sur) and sayde vnto her: Agar Sarais maide, whene commest thou? z why thy wife thou go? She sayde: I fle from my maistrisse Sarai. And the angell of the LORDE sayde vnto her: Returne to thy maistrisse agayne, and submitte thyself vnder hir hande.

And the angell of the LORDE sayde vnto her: Beholde, I wil so increase þe febe, that it shall not be nombred for any londe. And the angell of the LORDE sayde further vnto her: Beholde, thou art with child, z shalt bringe forth a sonne, and shalt call his name Jsmael, because the LORDEE hath herde þe trouble. He shal be a wyde man. His hande agaynst every man, and every mans hande agaynst him: and he shal dwell ouer agaynst all his brethren.

And she called the name of the LORDE þe spake vnto her: Thou art the God that keepe me. For she sayde: Of a suerete I haue sene the backe partes of him that saue me. Therefore called she the well: The well of the livinge that saue me. Which well is betwene Cadan and Bared.

And Agar bare Abram a sonne, and Abram called his sonnes name which Agar bare him, Jsmael. And Abram was foure score yeare olde and fixe, when Agar bare him Jsmael.

The XVII. Chapter.

Now when Abram was nyente yeare olde and nyne, the LORDEE appeared vnto him, z sayde vnto him: I am the almighty God, walde before me. Be vncowpente. And I wil make thy countenance betwene me z the, and wil multiplye the exceedingly. Then fell Abram vpon his face.

And God talked further with him, and sayde: Beholde, Icio I, and haue my countenance with the, and then shalt be a father of many people. Therefore shalt thou nomore be called Abram, but thy name shal be Abraham: for I haue made the a father of many nations, z I wil multiplye the exceedingly, and wil make people of þe, yee and thynges also shal come out of the. Moreover I wil make thy countenance betwene me and the,

A. A. 7. a
Iud. 11. 1
Gal. 3. c

J. A. 4

Gen. 11. 1

Deut. 10. c

Gen. 14. 4

1. Re. 9. 4

I. A. 4. b

Gen. 16. a

A. A. 7. a
Iud. 11. 1
Gal. 3. c

C

C

C

C

D

C

A

B

C

D

E

F

G

H

I

J

K

L

and chy side after the thow out their possessions, that it maye be an everlastinge covenant, for that I will be the God of nye, and of chy side after the. And unto the and to chy side after the, will I geve the lande, wherin thou art a stranger: even all the lande of Canaan for an everlastinge possession, and will be thy God.

B And God sayde moreover unto Abraham: **12. a** Repe my covenant then, thou and they se after the. This is my covenant which ye shal kepe betwene me and you, and they se be after y^e thow out their posterites. Every manchilde that is amonge you, shalbe circumcybed: and ye shall circumcybe the foreskynne of ye^r flesh. This same shalbe a token of the covenant betwene me and you. **12. c** Every manchilde whan it is eight dayes olde, shalbe circlycybed thow out youre posterites: In like maner all householde folkes borne at home, or bought, or any other also that is a stranger and not of chy side. Thus shall my covenant be in youre flesh for an everlastinge covenant. And yf there shalbe any manchilde uncircumcybed in the foreskynne of his flesh, his soule shalbereed out from his people, because he hath broken my covenant. **12. d**

C And God sayde unto Abraham: Sarai thy wyfe shall nomore be called Sarai, but Sara shal be her name: for I will blesse her, and geve the a sonne of her. I wil blesse her, and people shall come of her, yee and kynnes of many people. Then fell Abrahā upō his face, and laugheth, and sayde in his herte: Shall a chylde be borne unto me that am an hundred year olde? And shall Sara y^e is nyentie year olde, beare? And Abrahā sayde unto God: O that I might lye in thy sight. Then sayde God: Yee even Sara thy wyfe shall beare the a sonne, and thou shalt call his name Isaac: for with him wil I make my everlastinge covenant, and with his seed after him. And as concerninge Isaac, I have herde thy request: Beholde, I have blesed him, and wil increase him, and multiplye him exceedingly. Twelve yeres shal he beget, and I will make a greates nacion of him. **12. e**

D But my covenant will I make wth Isaac, whom Sara shal beare unto the, and this tyme twelue moneth. And be left of callinge with him, and God wents up from Abraham. Then toke Abraham his sonne Isaac, and all the seruantes borne in his house, and all that were bought, (as many as were men chyldren in his house,) and circumcy-

bed the foreskynne of their flesh, even the same daye, as God had sayde unto him. And Abraham was nyentie year olde and nye, whan he was of the foreskynne of his flesh. As for Isaac, he was thirtene year olde, whan the foreskynne of his flesh was circumcybed. Even upon one daye were they all circumcybed: Abraham, and Isaac his sonne, and all the men: in his house, wherether they were borne at home, or bought, or any other (stranger): they were all circumcybed with him.

The XVIII. Chapter.



And the LORDE appeared unto him **1** in the Obegropse of Marze, as he sat in his tent dore in the heate of y^e daye. **1. c. 1. a** And as he lift up his eyes, and looked, beholde, there stode thre men ouer agaynst him. And whan he sawe them, he rane to meeze them from his tent dore, and bowed him self downe upon the grounde, and sayde: LORDE, yf I haue founde sin ouer in thy sight, goe not by y^e seruaunt. There shalbe broughte you a litle water, & ye shall washy^e face, & rest youre selues vnder the tre. And I will see you a mesell of bred, to comforte youre hertes withall, and then shall ye go youre wayes, for therfore are ye come to youre seruauent. They sayde: doe as thou hast spooken. **1. c. 1. b**

Abraham wente a pace in to the tent to Sara, and sayde: Make haist, & mingle the peces of sime meale, kneade it, and bake cakes. And he name to the bestes, & for a calf that was tender and good, and gave it unto a yonge man, which made it ready at once. And he toke butter and mylke and of the calf that he had prepared, and set it before the, stode him self by them vnder the tre, & they ate. Then saide they unto him: where is Sara thy wyfe? he answered: within in y^e tent. Then sayde he: beholde, this tyme twelue moneth, (yf I lyeve) I will come to the agayne, and Sara thy wyfe shal haue a sonne. **1. c. 1. c** And

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rules of
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1. Pet. 2. 2
1. Cor. 13. 2

Sara herbe that out of the same bore, which was by hyme his bac. And Abrahams and Sara were both olde, & well stryken in age: so that it woude nomore with Sara after y manner of women: therfor she laughed she with in hir self, and sayde: How that I am olde & my loude olde also, shal I yet geue my self to lust?

Then sayde þe LORDE vnto Abrahams: Wherefore doest Sara laugh, and saye: Is this now in bede, that I shal beare, and yet am olde? Shulde my selfe thinge be so harde for the LORDE? Aboute this tyme (yf I hve) I wil come to the agayne, & Sara shal haue a sone. Then Sara denyed it, and sayde: I laughed noe, for she was afrayed. But he sayde: It is now so, thou dydest laugh. Then she men shode vp from thence, and wrotethem towards Sodome: and Abrahams wrotethem with them, to bringe them on their waye.

Then sayde the LORDE: How can I byde f. om Abrahams, þe thinge that I wil do: synghe he shal be a greace and mighte people, and all þe people vps earth shalbe blessed in him? For I knewe him that he wil com maunde his children and his houshelde after him, to kepe the waye of y LORDE, and to do a fter righte and conscience, that the LORDE maye bringe vps Abrahams what he hath promysed him. And the LORDE sayde: There is a cite at Sodome and Gemoirah, which is greace, & their synnes are exceedinge greuous: thet for wil I go downe to se, whether they haue done all together, or cominge to that cite, which is come before me, or noe, that I maye knowe. And the men cur ned their face, and wete towards Sodome. But Abrahams stode still before þe LORDE, and strepe vnto him, and sayde:

1. Pet. 2. 2
1. Cor. 13. 2

Wilt thou then destroye the righteous with the vngodly? Peradventure there maye be siffie righteous within þe cite: wilt thou destroye these, and noe spare the place, for siffie righteous sake that are therein? That be sarrs for the, þe thou shuldest do this, and to slaye the righteous with the vngodly, and that the righteous shoulde be as the vngodly. That be sarrs from the. Shulde noe the iudge of all the world do a cordinge to righte? And the LORDE sayde: If I fynde siffie righteous at Sodome in the cite, I wil spare all the place for their sakes.

Abrahams answered, and sayde: O se, I haue taken vpon me to speake vnto the LORDE, howbeit I am but dust and ashes. Peradventure there maye be siffie iustice

siffie righteous therein: Wilt thou then destroye the whole cite because of those foure? He sayde: yf I fynde fyue or sarris therein, I wil not destroye them?

And he proceede further to speake vnto him, and sayde: Peradventure there mighte be sarris founde therein. And he sayde: I wil do nochtynge vnto them for those fourtye sake. Abrahams sayde: O se! let noe my LORDE be angry, that I speake yet more. Peradventure there mighte be thirtie founde therein. And he sayde: If I fynde thirtie therein, I wil do nochtynge vnto them. And he sayde: O se, I haue taken vpon me to speake vnto my LORDE.

Peradventure there mighte be ten: this founde therein. He answered: I wil not destroye them for those twenetye sake. And he sayde: O let noe my LORDE be angry, that I speake yet once more. Peradventure there mighte be ten founde therein. He sayde: I wil not destroye them for those ten sake.

And the LORDE wente his waye, whan he had leste callynge with Abrahams. And Abrahams returned vnto his place.

The XIX. Chapter.

1. Pet. 2. 2
1. Cor. 13. 2

At the euenynge came the two angels vnto Sodome. And loe! soe vnto the gate of the cite. And whan he sawe them, he rose vp for to meete them, and bowed him selfe downe to the grounde vpon his face. He sayde: Se lordes, came in I praye you in to youre sennowes house, and tarrye all night: let youre sete be readye, so maye ye ryse comen ouer by euenynge, and go youre waye. Therwith he they sayde: Nay, but we will byde in the streets all night. Then com pilled he them soe: and they turned in vnto him, and came in to his house. And he made them a feast, and baketh swete cakes, and they ate.

But before they wente to rest, the men of the cite of Sodome came and compassed the house rounde aboute, yonge and olde, all the people from all quarters, and called the, and sayde vnto him: Where are the men that came vnto vs to night? Bringe them out here vnto vs, that we maye knowe them.

1. Pet. 2. 2
1. Cor. 13. 2

And loe! soe wente out at the dore vnto the, and shut the dore after him, and sayde: O brethren, do not so wickedly. Beholde, I haue two daughters, which yet haue knowe no man: them wil I bringe out vnto you, do with them as it liketh you. Only do nochtynge vnto these men of God, forther soe are they come vnder the shadowe of my rofe. But they sayde: Come thou higher. Then

sayde they: Camest not thou onely herin as
 a stranger, and wilt thou now be a iudge?
 We, we will deale wisely with the che with
 them.

C And they passed foze vpon 3 man Loc.
 And when they came to, and wolde haue
 broken vp the doze, the men put out their
 handes, and pulled Loc into them in to the
 house, and shut to the doze. And the man at
 3 doze of the house were smyt with blind
 nesse both small and greater, so that they cou
 de not fynde the doze.

And if men sayde vnto Loc: Hast thou yet
 here any forme in lawe, or sonnes or daugh
 ters? Who so euer belougeth vnto the in the
 cite, buyge him out of this place: for we
 must destroye this place, because the crye of
 them is greate before the L O R D E, which
 hath sent vs to destroye them. Then wente
 Loc forth, and spake to his wyfe in lawe,
 whi h shalbe haue married his daughters,
 and sayde: O ssonde vp, and get you out of
 this place, for the L O R D E will destroye
 this cite. Therwithes they toke it but for a
 sporte.

Now when the mounyng arose, the an
 gels caused Loc to speke him, and sayde:
 Stande vp, take thy wyfe & thy two daugh
 ters which are at hande, that thou also pe
 r the one in the spyne of this cite. But whyle
 he prolonged the tyme, the men caught
 him and his wyfe, and his two daughters
 by the hande, because the L O R D E was mer
 ciful vnto him, and brought him forth, &
 set him without the cite.

And whi they had brought him out, they
 sayde: Save thy soule, and let e not behynde
 the, necher stonde thou in all this countre:
 Save thy self vpon the mounayne, that
 thou perish not. Then sayde Loc vnto the:
 Oh no my L O R D E, beholde, in as much as
 thy seruante hath founde grace in thy sighte,
 now make v mercy greare, which thou hast
 shewed vnto me, in that thou hast my soule
 alyue. I can not save my self vpon the
 mounayne. There might some mysfortune
 fall vpon me, that I shalbe dye. Beholde, he
 re is a cite by that I maye flye vnto, and it
 is a litle one: let me save myself there in. It
 is not a litle one, that my soule maye lyue.

E Then sayde he vnto him: Beholde, I ha
 ve looked vpon the in this poynte also, that
 I will not overthrowe the cite, wherof thou
 hast spoken. Gost the, and save thy self the
 re: for I can do nothinge vnto the, but he
 come thither. Therfore is the cite called Zoar.
 And the Sonnes was vp vpon the earth,

whom Loc came in to Zoar.

Then the L O R D E caused bruyfstone
 and fyre to raine downe from the L O R D E
 out of heauen vpon Sodoma and Gomo
 ra, and overthrowe those cities, the whole
 region, and all that dwelt in the cities, and
 that that grew vpon the earth. And his wy
 fe looked behynde her, and was turned in to
 a pillar of salt.

Abraham rose up early in the mounyng,
 and gat him vnto the place, where he had
 stonde before the L O R D E, and turned his
 face toward Sodoma and Gomorra, and
 all 3 londe of that countre, and looked. And
 beholde, there rose vp a smoke from 3 coun
 tre, as it had bene 3 smoke of a furnace. For
 whan God destroyed v cities of the region,
 he thought vpon Abraham, and conuey
 Loc out of the cities which he overthrowe,
 wherin Loc dwelt.

And Loc departed out of Zoar, and
 dwelt in the mounaynes with both his
 daughters (for he was afrayed to tary at
 Zoar) and so remayned he in a case w both
 his daughters.



Then sayde 3 eldes vnto the yonger: Wy
 re father is che, and there is not a man mo
 re vpon earth, that can come in vnto vs af
 ter the maner of all the world. Come then
 foze, let vs geue oure father wyne to dryn
 ke, and lye with him, that we maye save se
 de of oure father. So they gaue their fa
 ther wyne to drynke that same nyght. And
 the elder daughter wente in, and laye with
 hir father: and he perceaued it not, necher
 when she laye downe, ner when she rose
 vp.

On the morow the elder sayde vnto the
 yonger: Beholde, yesternyght laye I with
 my father: let vs geue him wyne to drynke
 this nyght also: that thou mayest go in and
 lye with him, that we maye save seede of ou
 re father. So they gaue their father wyne

Gen. 11. d
 Gen. 19. g
 Gen. 19. b
 Gen. 19. a

Gen. 11. d
 Gen. 19. g
 Gen. 19. b

Gen. 11. d

g

Gen. 11. d
 Gen. 19. g
 Gen. 19. b

Gen. 11. d

as bynde that might also: And the younger arose like wyfe, and laye with him: & he perceaued it not, neyther when she laye downe, nor when she rose vp.

Thus were both the daughters of Lot with childe by their father. And the elder bare a sonne, and called him Moab, of whom come y^e Moabites vnto this daye. And y^e younger bare a sonne also, and called him the sonne Ammon, of whom come the children of Ammon vnto this daye.

The XX. Chapter.

2 **A**S for Abrahams, he departed thence, in to the south countre, and dwelt betwixt Cadec and Sur, and was a stranger at Beerar, and sayde of Sara his wife: She is my sister. Then Abimelech the Kinge of Beerar sawe her, and caught her by force awaye.

But God came to Abimelech by night in a dreame, & sayde vnto him: Beholde, thou art hie a dead man, for the womans sake which thou hast taken, for she is a mans wife. Therefore Abimelech had not yet receiued her, and sayde: LORDE, wilt thou sleie a righteous people? Sayde not he vnto me: she is my sister? Yee and sayde not she her self also: he is my brother? With a pure heart & with innocēt handes haue I done this.

3 And God sayde vnto him in a dreame: I knowe that thou dydest it wth a pure heart, and therfore I kepe the, that thou shouldest not synne agaynst me, neyther haue I suffered the to touch her. Nowe therfore deliuer the man his wife agayne, for he is a prophet: and let him paye for y^e, and thou shalt liue. But and yf thou deliuer her not agayne, be sure, that thou shalt dye the death, and all that is thine.

Then Abimelech rose vp by tymes in the mourninge, and called all his seruantes, and tolde all these thinges in their eares, and the men were fowle ashyed, and Abimelech called Abrahams, and sayde vnto him: Wherefore hast thou done this vnto vs? And what haue I offended y^e, that thou shouldest bringe on me and on my Kingdome so greate a synne? Thou hast not dealt with vs, as a man shoulde deale. And Abimelech saide mooued vnto Abrahams: What sawest thou, y^e thou hast done this thinge?

C Abrahams sayde: I thoughte: Peraduenture there is no feare of God in this place, & they shall sleie me for my wifes sake, And of a truth: she is my sister, for she is my fa-

thers daughter, but not my mothers daughter, and is become my wife. So when God charged me to make out of my fathers house, I sayde vnto her: Shew this thyndnes vpon me, that, where so euer we come, thou maye of me, that I am thy brother.

Then rose Abimelech shepe and open for nunties and maydens, and gaue them vnto Abrahams, and deliuered him Sara his wife agayne, and sayde: Beholde, my londes stondaye open be foue the, dwell where it liketh the. And vnto Sara he sayde: Beholde, I haue geuen thy brother a thousande silver penes: so he shall be vnto the a counterpoynt of the eyes, for all that are with the, and euer where, and a sure excuse.

As for Abrahams, he payed vnto Gods. Then God healed Abimelech, and his wife, and his maydens, so that they bare childe. For afore the LORDE had closed all the matrices of Abimelechs house, because of Sara Abrahams wife.

The XXI. Chapter.

The LORDE also visited Sara, acco-
dinge as he had promysed: & dealt
with her, euen as he had sayde. And
Sara was with childe, and bare Abrahams
a sonne in his olde age, euen in the tyme ap-
pointed, like as God had spoken vnto him
afore. And Abrahams called his sonne which
was borne vnto him (whos Sara bare him)
Isaac, and circumcised him the eighth daye,
like as God commaunded him. An hyn-
dredth yere olde was Abrahams, when his sonne
Isaac was borne vnto him.

And Sara sayde: God hath preparad
a ioye for me, for who so euer heareth of it,
will reioyse with me. She sayde moouers
Who wolde haue saide vnto Abrahams, that
Sara shoulde geue children such, and bear
him a sonne in his olde age? And the chil-
de grew, and was weened. And Abrahams
made a greate feast, in y^e daye when Isaac
was weened.

And Sara sawe the serue of Agar the
Egyptian (whom she had borne vnto Abra-
hams) that he was a mocker, and sayde vnto
Abrahams: Cast out this bond mayden and
hir sonne, for this bond mayden sonne shall
not be heire wth my sonne Isaac. This worde
displeasid Abrahams sore, because of his
sonne.

Nevertheless God sayde vnto him: Let it
not displeas the because of the childe and
the hand mayde: What so euer Sara hath
sayde vnto the, followe it, for in Isaac shall

the side be called into the. As for the bonde mayens some, I wyl make a people of him also, because he is of thy side.

Then Abraham rose up early in the morning, and toke hys and a botell with water, and put it upon Agars shoulders, and gaue her the childe, and sent her away. Then departed she, and wandred out of the waye in y wilderness beside Berscha. Now when the water in the botell was out, she layd the childe vnder a bush, and went, and sat hir downe ouer on y other syde, a bowe shotte of. For she sayde: I can not se the childe dye. And she sat hir downe ouer on y other syde, and lifte vp hir voyce, and wepte.

Then God herde the voyce of the childe, and the anngell of God called vnto Agar out of heauen, and sayde vnto her: What ayleth thee, Agar? feare not, for God hath heare y voyce of the childe, where he lyeth. Arise and take the childe, and holde him by the hande, for I wyl make a greates people of him. And God opened hir eyes, that she sawe a well of water.

Then wente she and fylled y botell with water, and gaue y childe to drinke. And God was with the childe, which grew up, and dwelt in y wilderness, and became a comynge archer, and dwelt in y wilderness of Pharan, and his mother toke him a wyfe out of the londe of Egypce.

At the same tyme talked Abimelech and Phicol his chefe carpayne with Abraham, and sayde: God is with the in all that thou doest. Therefore sweare thou vnto me by God, that thou wilt not hurt me, ney my childe, ney my chylders chyldren: but that thou shalt shewe vnto me (and to the londe wher in thou art a stranger) the same byndynesse that I haue done vnto the.

Then sayde Abraham: I wyl sweare. And Abraham rebuked Abimelech for the well of water, which Abimelechs seruantes had eaten awaye by violence. Then answered Abimelech: I knewe not who dyd it, neyher dydest thou tell me, and I haue not herde of it but this daye.

Then toke Abraham shepe and oxen, and gaue them vnto Abimelech, and they bothe made a bonde together. And Abraham set seven lambes by them silues. Then sayde Abimelech vnto Abraham: What meane these seven lambes, which thou hast set by them silues? He answered: For lambes shalt thou take of my hande, that they maye be wyered vnto me, that I haue dyged this well. This is the place called Berscha, becau-

se they sware there bothe together. And so they made the bonde at Berscha.

Then rose Abimelech and Phicol his chefe carpayne, and departed agayne in to the londe of y Phyllystynes. And Abraham plantred trees at Berscha, and called vpon the name of the LORDE y curtynging God, and was a stranger in y londe of the Phyllystynes a longe season.

The XXX. Chapeer.

See thes a crea God temped Abraham, and sayde vnto him: Abraham, And he answered: I am here. And he sayde: Take y sonne, this onely sonne of thine, and Isaac whom thou lovest, and go thy waye in to the londe of Motta, y offer him there for a burnt offeringe, vpon, whowntayne that I shal shewe the. Then Abraham stode up by tymes in the morninge, and tyled his Asse, and toke with him two yonge men, and his sonne Isaac, and cleue wood for the burnt offeringe, gaue him vp, and wente on vnto the place, wher of the LORDE had sayde vnto him.

Vpon the thirde daye Abraham lift vp his eyes, and sawe the place a farr off, and sayde vnto his yonge me: Lary ye here with the Asse: for me and the childe, we wyl go yonder: and when we haue worshipped, we wyl come to you agayne. And Abraham toke the wood to the burnt offeringe, and layd it vpon Isaac his sonne. As for him self, he toke the fyre and a knyfe in his hande, and wente on both together.

Then sayde Isaac vnto his father Abraham: My father, Abraham answered: here I am, my sonne. And he sayde: here is fyre and wood, but where is the shepe for the burnt offeringe? Abraham answered: My sonne, God shall provide him a shepe for the burnt offeringe. And they wente both together.



And when they came to the place wher

A
hodie. 6.
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B

God shewed him, Abraham bayled there an altare, and layed the woodd vpon it, and bande his sonne Isaac, layed him on the altare, about vpo the wood, and stretched out his hande, and toke the knyfe, to haue slayne his sonne.

C Then the angell of the LORDE called from heauen vnto him, and sayde: Abraham Abraham. He answered: here am I. He sayde: Laye not thy handes vpon the child, & do nothinge vnto him: for now I knowe that thou fearest God, and hast not spared thine only sonne for my sake. Then Abraham lift vp his eye, and saue behynde him a ramme, holde fast by the homes in the beere, and wente, and toke the ramme, and offered him for a burnt sacrifice, in steade of his sonne. And Abraham called the place. The LORDE shall prouide. Therefore it is a common sayenge yet this daye: Vpon the mountayne shal the LORDE prouide.

And the angell of the LORDE cryed vnto Abraham from heauen the seconde tyme, and sayde: I haue sworn by myne owne self sayeth the LORDE that for so moch as thou hast done this, and hast not spared thine only sonne. I will preserue and multiplye thy seede as the starrs of heauen, and as the sonde vpon the see shore. And thy seede shall possesse the gates of his enemies: and in thy seede shal all the nacions of the earth be blessed, because thou hast hearkened vnto my voyce.

D So Abraham turned a geine to the yonge men, and they gat vp, and wente together vnto Berseba, and dwelt there.

After these a cee it occurred, that it was tolde Abraham: Beholde, Milca hath borne children also vnto thy brother Nabor: namely, Hus his eldest, and Hus his brother, and Ammel, of whom came the Syrians: and Utsa, and Hafa, and Pilbas, and Ioblah, and Bethuel. And Bethuel begat Rebecca. These eight dyd Milca beare vnto Nabor Abrahams brother. And his concubynes called Kethams, bare also namely, Thebi, Sahan, Thahas, and Maacha.

The XXXI. Chapter.

S Ara was an hundred and senf and twenty yere olde: so longe lyued she, and dyed in the head cite which is called Hebron, in the lande of Canaan. Then wente Abraham, to mourne and wepe for her. Afterwarde he stode vp from his course, and called with the Gethites, I sayde: I am a stranger and an indweller amonge you, geue me a possession to bury in with

you, that I maye bury my corse by me.

Then the Gethites answered Abraham, and sayde vnto him: O heare loude, thou art a pynce of God amonge vs: bury thy dead in the best of oure sepulchre, there shall none of vs forbyd thee, that thou shouldest bury thy dead in his sepulchre. Then Abraham stode vp, and thanked the people of the lande: namely the Gethites.

And he called with them, and sayde: If it be youre will that I bury my corse by me, heare me thet, speake for me to Ephron the sonne of Zoar, that he maye geue me the dubble cane, which he hath in the ende of his felde. For a reasonable money let him geue it me, for a possession to burye in amonge you. So Ephron dwelt amonge the Gethites.

Then answered Ephron the Gethite vnto Abraham, that the Gethites might beare, before all that wente out and in at the gates of his cite, and sayde: Vnto my loude, but heare me thet for the felde, and the cause also that is therein, I geue it thee: and in the sighte of my people I geue it thee, to burye thy dead.

Then Abraham thanked the people of the lande, and called with Ephron, that the people of the lande might beare, and sayde: heare me thet. Because of me the money that I geue thee for the felde, and so will I burye my dead there.

Ephron answered Abraham, and sayde vnto him: heare me my loude: The felde is worth foure hundred cycles of silver: but what is that betwixte me and thet? Burye thy dead. Abraham hearkened vnto Ephron, and woyed him the money which he had sayde, that the Gethites might beare: namely foure hundred cycles of currant money amonge marchauntres.

Thus Ephrons felde (where in the dubble cane is) which lynch ouer before Mamre, euen the felde and the cee, was made sure for Abrahams owne good, with all the trees of the felde also rounde aboute, in the sighte of the Gethites, and of all that goe out and in at the gates of his cite. Then Abraham buried Sara his wife in the dubble cane of the felde, that lynch ouer before Mamre (that is, Hebron) in the lande of Canaan. So the felde and the cause therein was made sure of the Gethites vnto Abraham, for a possession to bury in.

The XXXII. Chapter.

Abraham was olde and well stricken in age, and the LORDE had blessed

him in all things. And he sayde vnto his el-
 derly seruaunt of his house, which had the re-
 172 le of all his goodes: Laye thow haire vnder
 my eye, that I maye make the sweare by y.
 LORD the God of heauen and earth, that
 174 thou take no wife vnto my sonne amongst y
 daughters of y Canaanites, (amonge whom
 I dwell) but that thou go in to my countrey
 176 and to myne owne kyndred, and buyng my
 sonne Isaac a wife.

The seruaunt sayde: What and the wo-
 man wil not folow me in to this countrey?
 shal I then carry thysonne agayne in to yon-
 der londe, where thou camest out of? Abi-
 ham sayde vnto him: Beware of that, that
 thou buyng noc my sonne thither agayne.
 The LORD E, the God of heauen, which to-
 ke me fro my fathers house and from the londe
 of my kynred, and that called with me,
 184 and smare also vnto me, and sayde: Vnto y
 icke well I geue this londe: Curin he shall
 sende his angell before the, that thou maist
 bringe my sonne a wife from thence. But yf
 the woman wil not folow the, thou art
 discharged of this ooth: onely buyng noc
 my sonne thither agayne. Then y seruaunt
 layd his haire vnder his master Abrahams
 thye, and sweare the same vnto him.

20 So the seruaunt toke ten Camels of the
 Camels of his master and departed, and
 had w him of all manner of goodes of his
 master, and gat him vp, and departed vnto
 Mesopotamia, to the cite of Laboz. Then
 let he the Camels lye downe without be-
 fore the cite beyde a well of water in the euenyng,
 aboute the tyme that the women yste
 to go forth, and to drawe water. And he
 sayde

O LORD, thou God of my master Abi-
 ham, mete me to daye, and shew mercy vnto
 my master Abraham. Lo, I stonde here beyde
 the well of water, ⁊ the mens daughters
 of this cite will come foith to drawe water:
 Wilt yf there come a damsell, to whom I
 saye: come downe thy pycher, ⁊ let me drynke,
 and yf she saye: drynke, and I will geue
 y Camels drynke also: That yf same be she,
 whiche thou hast provided for thy seruaunt
 Isaac: that I maye knowe by yf same that
 thou hast shewed mercy vpon my master.

And as he had lest of speakyng, be-
 helde, Rebecca the daughter of Bethuel
 (which was the sonne of Milca, that was
 the wyfe of Laboz Abrahams brother) ca-
 me foith, and bare a pycher vpon hir shul-
 der, and she was a very fayre damsell of
 face, and yet a virgin, and vnbowne of any

man: She wente downe to the well, and fyl-
 led hir pycher, and came vp agayne. Then
 came the seruaunt to mete hir, and sayde:
 Let me drynke a litle water out of y pycher.
 And she sayde: drynke.

And hastily let she downe the pycher
 in hir hande, and gaue him drynke. And
 when she had geuen him drynke, she say-
 de: I will drawe for thy Camels also, yll
 they haue dronke yough. And she ma-
 de haste, and poured out hir pycher in to
 the trough, and raine agayne to the well to
 drawe, and drew for all his Camels. The ma-
 marie yled at her, and helde his tonge, yll
 he knewe whether the LORDE had prospered
 his iourney or noe.

186 Then when the Camels had all dron-
 ken, he toke a golde earrynge of half a Sy-
 cle weyght, and two bracelets for hir han-
 des, weyng ten Sycles of golde, and say-
 de: Doughter, whose art thou? tell me. Is
 there roome for vs in thy fathers house to
 lodge in? She sayde vnto him: I am the
 daughter of Bethuel, the sonne of Milca,
 whom she bare vnto Laboz. And sayde
 Gen. 22 d
 morouer vnto him: We haue plentye
 of lictur and prouender, and roome yough
 to lodge in.

Then the man bowed himself, and than-
 ked the LORDE, and sayde: Praise be the
 LORDE the God of my master Abraham,
 which hath not withdrawen his mercy, and
 his truth fro my master, for the LORDE
 hath broughte me the waye to my masters
 brothers house. And the damsell raine and
 tolde all this in hir mothers house. And Re-
 becca had a brother called Laban.

And Laban raine to the man without
 by the well syde: and that came by the
 reason that he sawe the earrynges, and
 the bracelets vpon his sisters handes,
 and helde the wordes of Rebecca his sy-
 ster, that she sayde: thus spake the man
 vnto me.

And when he came to the man, beholde,
 he stode by the Camels at the well syde. And
 he sayde: Come in. thou blessed of the LOR-
 DE, wherfore stonest thou without? I haue
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paunt, and the LORDE hath prospered my
master richly, so þ he is become greate: and
he hath geuen him shepe and oxen, siluer and
golde, seruantes and maidens, Camels and
Asses: yea and Sarra my masters wife hath
borne my master a sonne in his olde age: vnto
him hath he geuen all that he hath.

And my master hath taken an oath of me
and saide: Thou shalt not take a wife for my
sonne amonge the daughters of the Cana-
nites, in whose lande I dwell, but go þ waye to
my fathers house and to myne owne kyn-
red, and there take a wyfe for my sonne. But
I sayde vnto my master: What and the wo-
man wyl not folowe me: Then sayde he vnto
me: The LORDE (before whom I walke)
shall sende his angell with the, and prospe-
re thy iourney, that thou mayest take a wife
for my sonne of myne owne kynred, and of
my fathers house. And so when thou com-
mest to my kynred, yf they geue her not vnto
þ, thou shalt be discharged of myne ooebe.

So I came this daye vnto the well of
water, and sayde: O LORDE thou God of my
master Abraham, If thou hast prospered
my iourney that I go: Beholde, I stande he-
re by the well of water: Now yf there come
forth a virgin to drawe water, and I saye vnto
her: as me a litle water to drinke out of
thy picher, and she saye vnto me: Drynke
thou, and I wyl drawe water for thy Ca-
mels also: that the same be the womā, which
the LORDE hath promysed for my mas-
ters sonne. Now or euer I had spoken out
these wordes in my heere, beholde, Rebecca
commeth forth with a picher vpon her
shulder, and goeth downe to the well, and
draweth.

Then sayde I: geue me a drynke. And
immediatly she toke downe the picher fro
her shulder, and sayde: drynke, and I wyl
geue thy Camels drynke also. So I dranke,
and she gaue the Camels also to drynke.
And I ased her, and sayde: Doughter, who
se art thou? She answered: I am þ doughter
of Bethuel the sonne of Laban, whom
Milca bare vnto him. Then sayed I the ca-
riage vpon her face, and the bracelets vpon
her handes, and bowed myself, and than-
ked the LORDE, and prayed the God of my
master Abraham, which had brought me þ
right waye, to take my masters daughters
doughters vnto his sonne.

If ye be they then that shew mercy and
faithfulness vnto my master, tell me: If not,
yet tell me, that I maye turne me to þ right
hande or to the left.

Then answered Laban and Bethuel, and
sayde: This is come of the LORDE, ther-
fore can we saye nothyng agaynst the, ne
ther euill ner good. There is Rebecca be-
fore the, take her, and go thy waye, that she
maye be thy masters sonnes wife, as the
LORDE hath sayde. When Abrahams
seruaunt heere these wordes, he bowed him
self vnto the LORDE fler vpon the earth,
and toke forth Jewels of siluer and gol-
de, and rayment, and gaue them vnto Re-
becca. But vnto his daughters and the mo-
ther, he gaue spyce. Then he ate and dronke,
and the men also that were with him, and ca-
ried there all nyght.

But in the morninge he arose, and
sayde: Let me departe vnto my master. Let-
terlesse his brother and his mother sayde:
Let the damsell tary with vs at the
least ten dayes, and then shall she go. Then
sayde he vnto them: holde me not, for the
LORDE hath prospered my iourney: let
me go, that I maye departe vnto my mas-
ter. Then sayde they: let vs call the dam-
sell, and aske her, what she sayeth thereto. And
they called Rebecca, and sayde vnto her:
Wilt thou go with this man?

And she answered: Yea I wyl go with
him. So they let Rebecca their sister go
with her nose and Abrahams seruants,
and his men. And they blessed Rebecca,
and sayde vnto her: Thou art oure systre,
growe in to many thousande tymes thou art
dear, and thy side possesse the gates of his
emerales.

So Rebecca gat hir vp to her damselfe,
and satte them vpon the Camels, and wente
their waye after the man. And the seruants
toke Rebecca, and departed.

As for Isaac, he was commynge from
the well of þ livinges springe, for he dwelt
in the south countre, and was gone downe to
his meditations in the silde aboute the euen-
tyde. And he lift up his eyes, and sawe, that
there were Camels commynge. And Rebecca
lift vp hir eyes, and sawe Isaac. Then
lighted she of the Camell, and sayde vnto þ
seruaunt: What man is this, that commeth
agaynst vs in the silde? The seruant sayde:
The same is my master.

Then toke she hir cloke, and purte abou-
er her. And the seruant tolde Isaac all the
earande that he had done. Then Isaac
broughte her in to his mother Sarra tent,
and toke Rebecca, and she became his wife,
and he loued her. So Isaac was comforted
ouer his moether.

The xxxv. Chapter.

Abraham took another wife called Asura, which bare him Simram & Jafsan, Medan & Midian, Jisbak and Suah. Jafsan begat Seba and Medan. The children of Medan were Assurim, Latafim, and Lemnim. The children of Midian were Ephraim, Ephraim, Hanoch, Abida and Eldad. All these are the children of Asura. And Abraham gave all his goodes unto Isaac: As for the children that he had of the concubines, he gave them gifts, and (whyle he yet liued) he sent the awaye from his sonne Isaac, eastwarde in to the east countre.

This is the age of Abraham which he liued: euen an hundred and fyue and threescore yearre, and fell sicke and dyed in a good age, whan he was olde, & had liued ynough and was gathered vnto his people. And his sonnes Isaac and Jsmael buried him in the dubble case in the fildes of Ephron the sonne of Zuar the hebreu, which lieth ouer before Mamre. In the fildes that Abraham boughte of the churites. There was Abraham buried with Sara his wife. And after the death of Abraham God blessed his sonne Isaac. And he dwelt by the well of the livinge and syngre.

This is the generacion of Jsmael: Abraham had some sonnes, whom Agar Sara's mayde the Egypcian bare vnto him. And these are the names of Jsmael's children, of whom their fyndres are named. The eldest sonne of Jsmael, Nebatoch, Cedar, Abuel, Midian, Misma, Dama, Misra, Hagar, Thema, Jechur, Naphtali and Bedma. These are the childre of Jsmael with their names in their countre and cities. twelue hundred yeres. And this is the age of Jsmael, euen an hundred and seuen and thirtie yearre, and he fell sicke and dyed, and was gathered vnto his people. He dwelt in heula vnto Sur countre of Egippe, as men go to the Assirians. And he dyed in the presence of all his brethren.

This is the generacion of Isaac: the sonne of Abraham. Abraham begat Isaac. Isaac was thirtie yeare olde, whan he toke to wyfe Rebecca the daughter of Bethuel & Syllan of Mesopotamia, & Sister of Laban the Syrian.

Isaac besought the LORDE for his wyfe: (because she was barren) and the LORDE was increased, and Rebecca his wyfe conceiued. And the children stroue to-

gether in her wombe. Then sayde she: If it shalde go so with me, why am I then with childe? And she wente for to see the LORDE. And the LORDE sayde vnto her: Two manner of folke are in thy wombe, and two manner of people shall be deuided out of thy body, and the one nation shall overcome the other, and the greater shall firste the list.

Now whan the tyme came that she shalde be deliuered, beholde, there were twen twyne in hir wombe. The first that came forth, was red, all rough as an hyde, and they called him Esau. Anone thereafter came his brother forth, which hadde the heile of Esau with his haire, and they called him Jacob. This score yeare olde was Isaac, whan they were borne. And whan the boyes were growne vp, Esau became an hunter, & an husbanded man. As for Jacob, he was a simple man, and dwelt in the tentes. And Isaac loued Esau, because he ate of his venison. But Rebecca loued Jacob.

And Jacob boughte a meace of meate. The came Esau from the fildes, and was weary, and sayde vnto Jacob: Let me please of thy meace of meate, for I am fainte (because he is called Edom.) But Jacob sayde: Sell me this daye thy byrthright. Esau answered: Lo, I must dye: what helpe, what good then shall my byrthright do me? Jacob sayde: Then sweare vnto me euen this same daye. And he swore vnto him, and so he solde his byrthright vnto Jacob. Then Jacob gave him bread and that meace of ryse. And he ate and dronke, and stode vp, and wente his waye. And so Esau regarded not his byrthright.

The xxxvi. Chapter.

Here came a deth in the londe, passinge the other that was in Abrahams tyme. And Isaac wente to Gerar, vnto Abimelech the Kinge of Philistynes. Then the LORDE appeared vnto him, and sayde: Go not downe in to Egippe, but tary in the lande that I shall saye vnto the. Be thou a stranger in this lande, and I will be with the and blesse the. For vnto the and thy seide wyll I geue all this londe, and wyll geue soume myne oath that I swear to thy father Abraham. And I wyll multiplye thy seide as the starres of heauen, and vnto thy seide wyll I geue all this londe, and thorum thy seide shall all nations be blessed, because Abraham was obedient vnto my

A. R. 1. c.
Rom. 9. b.

10. 14. a.

Gen. 22. a.

D.

Mark. 1. c.

Gen. 10. a. a.

Ecclesiast. 1. 14. d.

Gen. 41. c.
and 42. e.

voyce, and kepte myne ordinaunces, my commandmentes, my statutes, and my lawes.

So Isaac dwelt at Gerar. And when the men of the same place aske him of his wife, he sayde: she is my sister. For he was afraid to saye: she is my wyfe, (thinkinge thus;) they might slaye me for Rebekkas sake, for she was beautifull to lōke vnto. Now when he had bene there a longe season, Abimelech the kynge of the Philistynes looke out at a window, and sawe Isaac sportinge with Rebekka his wyfe.

B Then Abimelech called Isaac, and sayde: Beholde, she is thy wyfe, why saydest thou est: she is my sister? Isaac answered him: I thought, I might peradventure have dyed because of her. Abimelech sayde: Why hast thou then done this vnto vs? It coude lightly haue come to passe, that some of the people might haue sene with thy wyfe, and so haddest thou brought synne vpo vs. The Abimelech commaunded all the people, and sayde: Who so toucheth this man or his wyfe, shal dye the deeth.

And Isaac sowed in that lonbe, and foude the same yere an hundred bushels, for the LORDE blessed him. And he became a grante man, wente forth, and grew, vntill he was exceedinge greace, so that he had much good in shepe and greate cattell, and a greate housholde. Therefore had the Philistynes enuy at him, and stopped all the wellles, that his fathers seruauntes had dygged in the tyme of Abrahams his father, and fylled them with earth. In so much that Abimelech also himself sayde vnto him: Departe from vs, for thou art fatte mightier then we.

Gen. 26

C Then departed Isaac from thence, and pitched his tent in the valley of Gerar, and dwelt there. And when he was saled, he caused to dygge up the wellles agayne, that they had dygged vp in his father Abrahams tyme, which the Philistynes had stoppe after the deathe of Abraham, and he called the after 3 same names that his father had named them withall.

Isaacs seruauntes also dygged in the valley, and there they founde a well of liuing water. But the hyrdmen of Gerar strou with Isaacs hyrdmen, and said: The water is oures. Then called he the well Esau, because they had bene him wronge.

Gen. 26

Then dygged they another well, and stro for that also: therfore called he it Syrena. So he gat him from thence, and dygged

another well, for the which they stroue: therfore he called it Rehoboth, and sayde: Now hath the LORDE made vs roomme, and letten vs growe in the lonbe. Afterwarde he departed thence vnto Bersaba.

And the LORDE appeared vnto him the same night, and sayde: I am the God of thy father Abraham, feare thou not, for I am with the, and will bless the, and multiply thy seed for my seruaunt Abrahams sake. Then layd he an altare there, and called vpon the name of the LORDE, and pitched his tent there, and there his seruauntes dygged a well.

And Abimelech wente vnto him from Gerar, and Ahuzoth his frende, and Phicol his chefe captaine. But Isaac sayde vnto them: Wherefore come ye to me? synge ye hate me, and haue put me awaye from you? They sayde: We sith open eyes, that the LORDE is with the, therfore we dreynd that there shulde be an oath betwixt vs and the, and that we wolde make a bonde with the, that thou do vs no harme, like as we haue not hurt the, and as we haue done nothinge vnto the, but all good, and let the departe in peace.

As for the, thou art 3 blessed of the LORDE. Then Isaac made them a feast, and they ate and dronke. And on the morow they arose, and swore one to the other. And Isaac let them go, and they departed from him in peace.

The same daye came Isaacs seruauntes, and tolde him of the well that they had digged, and sayde vnto him: We haue founde water. And he called it Saba. Therfore is 3 a well called Bersaba vnto this daye.

The XXXVII. Chapter.

When Esau was fortye yere olde, he toke wyues: Judith the daughter of Beri the Hetithe, and Basemath the daughter of Elon the Hetithe: both these were dishonorable vnto the spirit of Isaac and Rebekka.

And it came to passe when Isaac was olde, his eyes waxed dymme of sight, and he called Esau his greater sonne, and sayde vnto him: My sonne, he answered him: Here am I. And he sayde: Beholde, I am olde, and knowe not when I shal dye. Nowe therfore take thy gear, thy quyre and thy bore, and get the forth to the silde, and take me some venyson, and make me meate (such as I lene) and buyng me herin, that I maye eate, 3

my soule maye bleesse the, before I dye.

But Rebecca herbe these wordes, that Isaac sayde vnto his sonne. And Esau wente his waye in to the silde, to hunt venyson, and to bringe it home. Then sayde Rebecca vnto Jacob his sonne: beholde, I haue herde thy father callinge with Esau thy brother, and saynge: Bring me venyson, and make me meate, that I maye eate, and bleesse the before I LORD E, yer I dye. Now therefore my sonne, heare my voyce, what I commaunde the: So thy waye to the silde, and fetch me two good byddes, that I maye make meate of them for thy father, such as he loneth: this shalt thou bringe in vnto thy father, that he maye eate, that he maye bleesse the before his deathe.

Then rebolde Jacob sayde vnto Rebecca his mother: Beholde, my brother Esau is rough, and I am feroch: then mighte my father peradventure sle me, and I shoulde seme vnto him as though I begyed him, and so bringe a curse vpon me, and recea a blessinge. Then sayde his mother vnto him: That curse be vpon me my sonne, folowechou my voyce: go thy waye and fetch it me. So he wente his waye, and fetcht it, and broughte it vnto his meether.

Then his mother made meate, a cordinge as his father loned, and toke Esau his elder sonnes costly rayment (which she had wryth her in 3 houses) and put them vpon Jacob his younger sonne. But the byddes she wroote put she aboure his handes, and where he was smooth aboue the neck, and so she put the meate wryth bled, as she had made it in his sonne Jacobs hande.

And he broughte it in vnto his father, and sayde: My father, he answered: here am I, who art thou my sonne? Jacob sayde: I am Esau thy firstborne sonne, I haue done as thou saydest vnto me: aryse, sit vp, and eate of my venyson, that thy soule maye bleesse me. But Isaac sayde vnto his sonne: My sonne, how hast thou founde it so soone? he answered: The LORD E 3 God broughte it to my hande.

Then sayde Isaac vnto Jacob: Come neare my sonne, that I maye fele the, whether thou be my sonne Esau or noe. So Jacob wente vnto Isaac his father. And when he had fele him, he sayde: The voyce is Jacobs voyce, but the handes are the handes of Esau. And he knew him not, for his handes were rough like as of handes of his brother Esau. And he blessed him.

And he sayde vnto him: art thou my son-

some Esau: he answered: Yee I am. Then sayde he: Bring me here then to eate of thy venyson my sonne, that my soule maye bleesse the. Then he broughte it him, and he ate: and he broughte him wyne also, and he drank. And Isaac his father sayde vnto him: Come nye, and kysse me my sonne. So he came nye, and he kysse him.

Then smelled he the sauour of his clothes, and blessed him, and sayde: Beholde, the smell of my sonne is as 3 smell of the silde. whiche 3 LORD E hath blessed. God graue the of the dew of heauen, and of the fainnesse of the earth, and plentifulles of corne and wyne. Actions be thy firmnesse, and people fall downe at 3 feet. Be thou lorde euer thy brethren, and thy mothero children fall downe at thy feet. Cursed be he, that curseth the: and blessed be he, that blesteth the.

Now when Isaac had made an ende of blessinge, and Jacob was faine gone out from his father Isaac, his brother Esau came from his huntinge, and made meate also, and broughte it vnto his father, and sayde vnto him: Aryse my father, and eate of 3 sonnes venyson, that thy soule maye bleesse me. Then answered him Isaac his father: Who art thou? he sayde: I am Esau thy firstborne sonne. Then was Isaac exceedingly amazed aboue measure, and saide: Who? Where is then the hunter that broughte me, and I haue eaten of all a fore thou camest, and haue blessed him? And he shall be blessed still.

When Esau herbe these wordes of his father, he cried loude, and was exceedingly sore, and sayde vnto his father: O bleesse me also my father. But he sayde: Thy brother came wryth sorow, and hath taken thy blessinge awaye. Then sayde he: He maye well be called Jacob, for he hath vndermined me now two tymes. My byrth righte hath he awaye, and beholde, now takeh he awaye my blessinge also.

And he sayde: Hast thou not sepe one blessinge for me? Isaac answered, and sayde vnto him: I haue made him loude ouer 3, and all his brethren haue I made his firmnesse. With corne 2 wine haue I pouybed him. What shal I do vnto the now my sonne? Esau sayde vnto his father: Hast thou noe one blessinge more my father? O bleesse me also my father.

And he lift up his voyce, 2 wepte. Then Isaac his father answered and sayde wryth him: Beholde, thou shalt haue a fat dwellinge vpon earth, 2 of 3 dewe of heauen from

11ber
my best
maye
wryth the
good

Heb. 11. d
Ecc. 1. b

Gen. 27. 4

3

Heb. 11. 4

Heb. 11. 1

above: with thy sword: shalt thou get thy young, and shalt stir thy brother. And it shall come to passe, if thou shalt put of his yoc, and plucke it from thy neck.

14. Re. a. c. **C** And Esau hate euill wyl into Jacob,

because of the blessinge that his father had blessed him withall, and sayde in his heart: The tyme will come shortly, that my father shal mourne, for I will slaye my brother Jacob. This was it tolde Rebecca of these wordes of the elder sonne, and she sint, and had call for Jacob his younger sonne, and saide vnto him: Beholde, thy brother Esau hate- neth thee, that he will slaye thee. And now my sonne heare my voyce: Get thee vp, and fflye vnto my brother Laban in Haran, and tary there with him a while, . . . till the furiousnes of thy brother be fraged, and till his wrath agaynst thee be turned from thee, and he perceiue that thou hast done vnto him. So wyl I thin sente for thee, and cause thee to be fetched from thence. Why shaldest thou be robbed of you both in one daye?

16. Gen. a. c. **A**nd Rebecca sayde vnto Isaac: I am weary of my life, because of the daughters of Heth: If Jacob take a wife of the daughters of this lande, what shall this life then profit me?

The xxviii. Chapter.

1. **W**hen called Isaac his sonne Jacob and blessed him, and charged him, and sayde vnto him: Take not a wife of the daughters of Canaan, but get thee vp, and go into Mesopotamia vnto the house of Bethuel thy mothers father, and take thee a wife of the daughters of Laban thy brothers brother. And the Almighty God blesse thee, and make thee fructifull, and multiply thee, that thou mayest be a multitude of people, and geue thee the blessinge of Abraham vnto thee: thy seed with thee, that thou mayest possess the lande, wherein thou art a stranger, . . . which God gaue vnto Abraham. So Isaac let Jacob departe, that he might go into Mesopotamia vnto Laban the sonne of Bethuel of Siria, brother of Rebecca, his and Esaus mother.

2. **N**ow when Esau sawe that Isaac had blessed Jacob, and let him departe in to Mesopotamia, that he might take a wife there: and he, as he blessed him, he charged him, and sayde: Thou shalt not take a wife of the daughters of Canaan, and that Jacob obeyed his father and his mother, and was gone vnto Mesopotamia: syng also that Isaac his father loved not gladly vpon the

daughters of Canaan, he wente his way vnto Isaac, and besyde the wyche that he had a syle, he toke Mahaloch the daughter of Isaac (Abrahams sonne): the sister of Labors, his wyfe.

3. **A**s for Jacob, he departed from Bersaba, and wente vnto Haran and came to a place, where he taried all night: for the Sonne was borne. And he toke a stone of the place, and put it vnder his heade, and layed him downe in the same place to slepe. And he dreamed, and beholde, there stode vpon each side, a ladder, whose toppes reached vnto the heauen. And beholde, the angels of God wente vp and downe vpon it, and the LORD stode vpon it, and sayde:

I am the LORD God of thy father Abraham, and the God of Isaac: The lande that thou lyst vpon, wyl I geue vnto thee, and to thy seed: and thy seed shall be as the dust of the earth. And thou shalt speche south toward the west, east, north, and south: and thou shalt be blessed. And beholde, I am with thee, and wyl kepe thee where so euer thou goest, wyl bringe thee thither agayne in to this lande: for I wil not leaue thee, till I haue made good, all that I haue promysed thee.

4. **N**ow when Jacob awoke from his slepe, he saide: Surely the LORD is in this place, and I knewe not. And he was afraid, and sayde: How fearful is this place: here is no thinge els but an house of God, and a gate vnto heauen. And Jacob arose early in the morninge, and toke the stone that he had layed vnder his heade, and set it vp, and poured oyle vpon it. And he called the place Bethel, but afore the tyme was called Luz. And Jacob made a voue, and sayde: If God wyl be with me, and kepe me in this Iourney, and I goe, and geue me bread to eat, and clothinge to put on, and bringe me peaceably home agayne vnto my father: The shall the LORD be my God, and this stone that I haue set vp shall be an house of God: and all that thou shalt saye, I wyl geue thee the tenth thereof.

The xxx. Chapter.

1. **W**hen Jacob gat him vp vpon his feet, and wente in to the east countrey, and looked aboute him, and beholde, there was a well in the selfe, and y flockes of the shepherds, for the flockes drinke of the well. And there laye a greates stone at the welles mouth, and thither they used to bringe the flockes, and to roule the stone from the mouth of the well, and to geue the shepe drinke, and

2. Come to see: what he doth with him.

16. Gen. a. d. 24. 8

fo they put the stone agayne upon the welles mouth in to his place.

And Jacob sayde vnto them: Brethren, wher be ye: They answered: we are of Chanan. He sayde vnto them: Know ye Laban the soune of Laban: They answered: We know him well. he sayde: Is he in good health: They answered: he is in good health. And so, there cometh his daughter Rachel with the shepe. He sayde: Is it ye: he sayde: It is not ye tyme to dyue in the cattell: geue the shepe to drynke. & go your waye, & feede them. They answered: We can not, tyll all the flockes be brought together, and tyll we make the stone from the welles mouth, & so geue the shepe drynke.

¶ Whye he yet talked with them, Rachel came with hir fathers shepe, for the shepe & shepe. When Jacob sawe Rachel & daughter of Laban his mothers brother, and the shepe of Laban his mothers brother, he wote, & rouled the stone from the welles mouth, and gaue his mothers brother shepe to drynke, and kysed Rachel, lift vp his voyce, and wepe, and tolde her, & he was his fathers brother, and & soune of Rebecca. Then ranne he, and tolde her father.

¶ Wha Laban herbe of Jacob his sisters sonne, he ranne to mete him, and embraced him, and kysed him, and brought him in to his house. And so he tolde him all this matter. The sayde Laban vnto him: Wel, thou art my bone and my flesch. Abide with me a moneth longe. But a feer that saide he vnto Jacob: Because thou art my brother, shalt thou therfore serue me for naught: Tell me, what shall thy wages be. Laban had two daughters, the eldest was called Lea, & the youngest Rachel. And Lea was tender eyed, but Rachel was beautifull & well fauoured of face, and Jacob loued her well, and sayde: I will serue the seven yeare, for Rachel thy youngest daughter. Laban answered: It is better that I geue her the, then vnto another: yea then with me.

¶ So Jacob serued seven yeare for Rachel, and they semed vnto him but few dayes, he loued her so well. And Jacob saide vnto Laban: Geue me my wyfe, for the tyme is come that I shalde lye with her. The Laban had all the people of that place, and made a maner. But at cof he toke his daughter Lea, and brought her in vnto him, and he laye with her. And Laban gaue Bilba his mayde vnto his daughter Lea to be his mayde.

But on the morow, beholde, it was Lea. And he sayde vnto Laban: Why hast thou

done this vnto me: haue not I straid y for Rachel: Why hast thou then begyred me: Laban answered: It is not the maner in our countre, to mary the youngest before the eldest. holde our this week. & I will geue the this also, for the sake of y thou shalt do me yee seven yeares more. Jacob dyd so, & helde our y week. Then gaue he him Rachel his daughter to wyfe. And Laban gaue Bilba his mayden vnto Rachel his daughter to be his mayden. So he laye with Rachel also, & loued Rachel more the Lea, and serued him yet seven yeares more.

¶ But when the L O R D E sawe, that Lea was a stobbing regarded, he made her fructifull, and Rachel barren. And Lea conceaued, and bare a sonne, whom she called Ruben, and sayde: The L O R D E hath loosed upon my abstinence. Now will my husband loue me. And she conceaued agayne, and bare a sonne, and sayde: The L O R D E hath helpe that I am despyred, and haue gert me this also, and she called him Symeon. She conceaued yet agayne, and bare a sonne, and sayde: Now will my husband kepe me company agayne, for I haue borne him three sonnes, therefore called she his name Leui. She conceaued of fourth tyme, and bare a sonne, and sayde: Now will I geue thanks vnto the L O R D E, therefore called she him Iuda, and left bearinge.

The XXX. Chapter.

¶ When Rachel sawe that she bare no children vnto Jacob, she had enuye at hir sister, & saide vnto Jacob: Be thou as the child also, or els I am but dead. But Jacob was very wroth at Rachel, & sayde: Am I then in Gods steade, which kepeth y fructif of y wombe from y: Therefore is she sayde: Beholde, there is Bilba my mayden, lye with her, & she maye beare upon my lappe, & that I maye be increased by her. And so she gaue him Bilba his mayden to wyfe.



And Jacob laye with her. So Bilba conceaued, and bare Jacob a sonne. Then saye

de Rachel: God hath geuen sentence on my syde, and herde my voyce, and geaue me a sonne, wherfore called she him Dan. Dilba Rachels mayde conceaued a gayne, and bare anothe sonne vnto Jacob. Then sayde Rachel: God hath turned it wch me, and my sister, and I haue gored the upperhande. And she called him Leuephai.

Now when Lea sawe that she had left bearynge, she toke Silpa hir mayde, and gaue her vnto Jacob to wyfe. So Silpa Leas mayde bare Jacob a sonne. Then saide Lea: This is good lucke, for she called him Gad. After this Silpa Leas mayde bare Jacob anothe sonne. Then sayde Lea: Well is me, for the doughter shall call me blessed, and she called him Aser.

Ruben went out in the tyme of y whena teharrest, and founde Mandiagoras in the silde, and brought her home vnto his mothe Lea. Then sayde Rachel vnto Lea: Geue me some of y sonnes Mandiagoras. She answered: Hast thou not yough that thou hast taken awaye my husbande, but wilt take awaye my sonnes Mandiagoras also? Rachel saide: Well, let him lye with the this night for thy sonnes Mandiagoras. Now when Jacob came home at euen from the silde, Lea wente forth to meete him, and sayde: Thou shalt lye wch me, for I haue boughte the for my sonnes Mandiagoras.

And he slept with her that night. And God herde Lea, and she conceaued, and bare Jacob the fifth sonne, for sayde: God hath rewarded me, because I gaue my mayde vnto my husbande, and she called him Jschachar. Lea conceaued yett agayne, and bare Jacob the sixte sonne, and sayde: God hath endewed me with a good boyne. Now wyl my husbande dwell with me agayne, for I haue borne him sixe sonnes, for she called him Zabulon. After that she bare a doughter, whom she called Dina.

1 Ge. 24.2

¶ Neertheles God thoughte vps Rachel, and herde her, and made her fruitefull. Then she conceaued, and bare a sonne, and sayde: God hath taken awaye my rebuke, and she called him Joseph, and sayde: God geue me yett anothe sonne.

1 Gen. 29.2

¶ Now when Rachel had borne Joseph, Jacob sayde vnto Laban: Let me go, for I departe to my place and vnto myne owne lande: geue me my wyues and my children, for the which I haue serued the. For I maye go: for thou knowest, what seruyce I haue done the. Laban sayde vnto him: Can I not fynde fauoure in thy sighte? perceauce that

God hath blessed me for thy sake. Appoynte thou the reward, for I shall geue the. But he saide vnto him: Thou knowest how I haue serued the, and what name of cattell thou hast vnto me. Thou haddest but litle a fore I came hither, but now is it growne into a multitude, and the LORD hath blessed y for my sake. And now when shall I loke to myne owne householde? he saide: What shall I then geue the?

Jacob sayde: Thou shalt geue me nothinge at all, but yf thou wilt do this for me. For I saye, then wyl I siede and kepe chy shepe agayne. I wyl go thorow all chy flocke to daye, and separate thou from amonge them all the shepe that be spotted and partye coloured, and all blacke shepe amonge the lambe. Now loke what shall be partie coloured and spotted amonge the byddes, the same shall be my reward: so shall my righte conscience testifye wch me to daye or to morowe, when it cometh vnto my reward before the, so that, what so ever is not spotted and partye coloured amonge the byddes, and blacke amonge the lambe, let that be theft wch me.

Then sayde Laban: Beholde, let it be so as thou hast sayde. And that same daye he sundered out the spotted and partye coloured goates, and all the spotted and partye coloured byddes (wher there was no white vpon them) and all that was blacke amonge the lambe, and put them vnder the hande of his chyldren, and made to goe of thys daye journeye betwixte him and Jacob. So Jacob kepe the residue of Labans flocke.

¶ But Jacob toke staves of grene willowe, basell and of chynorrrens, and pylled whyte streakes in them, and layde the staves that he had pylled, in the drynkinge troughes before the flocke, which came therto to drynke, that they shoulde conceaue, when they came to drynke. So the flockes conceaued ouer y staves, and broughte forth speckelde, spotted and partye coloured.

¶ Then Jacob parted y lambe, and put them to the flocke vnto the spotted: and all that was blacke in Labans flocke, that he put vnto the spotted. And he made him a flocke of his owne, which he put not vnto Labans flocke. Neertheles in the first buydunge tyme of the flockes, he layde the staves in the drynkinge troughes before the eyes of the flockes, that they shoulde conceaue ouer the staves. But in the latter buydunge tyme he layde them not in. So the later were Labans, but the firstlinge were Jacobs.

Thus the man became exceedinge riche, so that he had many sheepe, maydens 7 seruauntes, Camels and Asses.

The XXXI. Chapter.

BEHELD also of 7 woodes of Labano children, that they sayde: Jacob hath broughte all of fathers good vnto him self, 7 of oure fathers godd hath he gotten these riches. And Jacob behelde Labans countenance, 7 beholde, it was not toward him as yester daye and yeresyter daye.

1. a. b And the LORDE sayde vnto him: Departe agayne to thy fatherlande, and to thy kynred, I will be with thee. Then sent Jacob and had call Rachel and Lea in to the felde to his flocke, and sayde vnto them: I se youre fathers countenance, that it is not toward me like as yester daye and yeresyter daye: but the God of my father hath bene with me. And ye knowe, that I haue serued youre father with all my power.

B And he hath blessed me, and changed my wages now ten tymes. But God hath not suffred him, to do me harme. If he sayde: The parrys coloured shalbe thy reward, then the whole flocke bare parrye coloured. If he sayde: The speckelde shalbe thy reward, the whole flocke bare speckelde. Thus hath God with drawen youre fathers goodes from him, and gotten them vnto me. For when the buckynge tyme came, I lift vp myne eyes, and sawe in a dreame, and beholde, the ramme leape vpon the flocke that was speckelde, spotted, 7 parrye coloured.

And the angel of God sayde vnto me in a dreame: Jacob. And I answered: here am I. He sayde: lift vp thine eyes, and beholde, the ramme leape vpon the speckelde, spotted, and parrye coloured flocke: for I haue set at all 7 Laban both vnto the. I am 7 God **1. a. d** at Bethel, where thou dydeste and vnto the stone, 7 maydeste a vowe there vnto me. Get thee vp now, 7 departe out of this lande, 7 go agayne in to the lande of thy kynred.

C Then answered Rachel and Lea, and sayde vnto him: As for vs, we haue no portion nor inheritaunce more in oure fathers house. 7 he hath colde vs as straungers, for he hath solde vs, 7 spent vp oure wages. Therfore hath God with drawen of fathers riches from him vnto vs 7 oure children. What shal we now do? Jacob gat vp, and set his children and wyues vpon Camels, and caried awaye all his cattell and all his substance, that he had gotten at Mesopotamia, 7 he went

vnto Isaac his father in the lande of Canaan. Laba was gone to dylppe his flocke, and Rachel stalle hir fathers ymages. Thus dyd Jacob steale awaye a herd of Laban 7 Syrian, in the colde hime not that he fled. So he fled, 7 all that was his, gat vp, and passed ouer the waeter, 7 wente straighte toward the mount Gilead.

Upon the thirde daye it was colde Laban, that Jacob fled. And he colde his beehi vnto him, and folowed a fier him seuen dayes iourney, and overtoke him vpon the mount Gilead. But God came vnto Laban the Syrian in a dreame by nyght, 7 sayde vnto him: Be warre, that thou speake no thinge to Jacob but good. And Laba drew nye vnto Jacob. As for Jacob, he had preached his tent vpon the mount. And Laban with his beehi pyched his tent also vpon the same mount Gilead.

Then sayde Laban vnto Jacob: What hast thou done, that thou hast stolen awaye my herd, and caried awaye my daughter, as though they had bene taken captiue of 7 swerde. Wherefore speest thou such sturte, that thou woldest flye, and hast stolen awaye from me, and coldest me not, that I mighte haue broughte the on the waye with myht, with syngeing, with tabrettes and harpes: and hast not suffred me to see my children and daughter? Then hast done foolishly, and so much mighte I haue made, that I coude haue done you cattell: but youre fathers God saide yester daye vnto me: Demurre, that thou speake no thinge vnto Jacob but good. And soe so much then as thou woldest neede departe, and longeest sore a fier 7 fathers house, why hast thou stolen awaye my goodes?

Jacob answered and sayde vnto Laban: I was a frayed, that thou shouldest haue taken awaye thy daughter from me: but loke by whom thou syndest thy goodes, let the same tye here beow oure beethen. Seeke that thine is by me, and take it awaye. (But he knewe not, that Rachel had stolen them.) Then wente Laban in to Jacobs tent and in to Leas tent, and in to both the maydens eltes, and founde no thinge: and out of Leas tent he wente in to Rachels tent. Then colde Rachel the ymages, and layed them vnder the Camels strawe, and sat downe vpon them. But Laban searched the whole tent, and founde no thinge. Then sayde she vnto hir father: Be not angry with me, for I can not ryse vp vnto thee for it neede is, as a fier the maner of women. So he soughe,

and founde not the ymagis.

And Jacob was wroth, and chode with Laban, answered z sayde vnto him: What haue I trespassed or offended, y thou art so wrothe vpon me: Thou hast searched all my household stuff, z what hast thou founde of thy household stuff: z aye it here before my brethren z thyne, y they maye iudge betwene vs both. Twentye yere haue I bene w thyre byshepe z goates haue not bene vnfructfull, the rammes of thy flocke haue I not

12. 22. 23. taken: z the oth what was toime of bestes, I brought: it not vnto y, I was fayme to paie it my self: thou requyrest it of my hande, whether it were stolen fro me by daye or by night. On the daye tyme the heart obscured me, and the frost on the nyght, and my slepe departed fro myne eyes.

¶ Thus haue I serued twentye yere in thy house, fourteen yeres for thy daughter, z sixe for thy flocke, and ten tymes hast thou chaunged thy mynde: z yf the God of my father the God of Abraham, and the steere of Isaac had not bene on my syde, thou haddest larene me go awaye employe. But God hath loled vpon myne aduersitee and labour, and rebuted the yfster daye.

Laban answered and sayde: The daughters are my daughters, z the children are my children, and the flockes are my flockes, z all that thou hast is myne. What can I do this daye vnto these my daughters, or to their children whom they haue boime: Now therfore come on, let vs make a couenaunt: (z the one) which maye be a wyrtesse betwene me and the. Then toke Jacob a stone, z set it vp (for a pile) or mark stone) and sayde vnto his brethren: Gather stones. And they toke the stones, and made an heape, z aze vpon the same heape. And Laban called it Jegar Sabadutha, but Jacob called it Gilead: (either of them after the properties of his language.)

¶ Then sayde Laban: This heape be wyrtesse betwene me and the this daye (therefore is it called Gilead) and a testimony, for he sayde: The LORDE loke betwene me and y, whan we are departed y one from y other: yf thou wert my daughters, or take ocher wyntes vnto them. There is no ma with vs, but lo, God is the wyrtesse betwene me and the. And Laban sayde moreover vnto Jacob: Beholde, this is the heape, and this is the marckstone that I haue set vp betwene me and the: the same heape be wyrtesse, and the same marckstone also be wyrtesse, yf I passe ouer vnto the, or yf thou passe ouer this heape z marckstone vnto me, so do any har-

me. The God of Abraham, and the God of Isaac, and the God of their fathers, be wd ge betwene vs.

And Jacob swate vnto him by the steere of his father Isaac. And Jacob offered an offering vpon the mount, and called his brethren to cate bread. And whan they had eaten, they taried vpon the mount all nyght. But vpon the morow Laban rose vp early, kysed his childre z daughter, z blessed the, z departed, and came agayne vnto his place. As for Jacob, he went on his journey, z the angelo of God met him. And whan he sawe them, he sayde: This Gods doofter called the same place Mahanaim.

The XXXII. Chapter.

¶ Jacob sent messengers before him to his brocher Esau: in to the lande of Scir, of the side of Sebon, z com mandeth the, z sayde: Saye thus vnto my lorde Esau: Thy seruante Jacob standeth y this worde: I haue bene out of Laban, z haue bene hither to amonge straungers, z haue orde z Asses, shepe, seruantes z maydes, z haue sent forth to the me it the my lorde, y I might fynde fauoure in thy sight.

The messengers came agayne vnto Jacob, and sayde: We came vnto thy brocher Esau, z he cometh forth also agaynst the with foure hundred men. Then was Jacob sore a frayed, and wylt not what waye to turne him self, z deuoyd the people that was with him, and the shepe, and the oxen, z the Camels in to two diuises, z sayde: If Esau come vpon the one diuise, and smyte it, the other shal scape.

Jacob sayde moreover: O God of my father Abiā, God of my father Isaac, LORDE thou that saydest vnto me: Departe agayne to thine owne londe and to thy kynred, and I wyl do the good: I am to lide for all the mercies and all the trouth that thou hast shewed vnto thy seruante (for I had no more but this staff whan I wente ouer this Jordan, and now am I become two diuises) deliuer me from y hande of my brocher, for the hande of Esau, for I am a frayd of him, lest he come and smyte me the mother with the children. Then sayd yf: I wyl do the good, and wyl make thy selfe as the sonde of y fiz, which can not be nombred for multitude.

And there he taried that nyght, and toke of such as came to hande, z a present vnto his brocher Esau, two hundred shepe goates, twentye he goates, two hundred shepe, twentye rammes and thirtie myle camels w their

foales, fortye kyne, ten bullockes, twentye shee Asses with ten foales, and put them in the handes of his seruantes, every flock by them selues, & sayde vnto them: So ye forth before me, & put a space betwixt one flocke after the other, and commaunded the first and sayde:

When my brother Esau meeteth the, and aske thee: Whose art thou? & whyer goest thou? and whose are these that thou brynest before thee? Thou shalt saye: They be thy seruants Jacobs, which sendeth a present vnto his lordes Esau, and commeth behynde vs him self.

- D** Thus commaunded he the seconde also, and the thirde, and all them that folowed the flockes, and sayde: Let as I haue tolde you, shewe ye vnto Esau, when ye meet him, and saye vnto him also: Beholde, & seruaunt Jacob is behynde vs. For he thought: I will reconcile him with the present that I shall bring me, after warde will I see him my self: peradventure he shall receaue me to grace.

So the present wente before him, but he tarried in the cete the same night, and rose up in the nyght and tolde his two wyues and the two maydens and his eleven sonnes, and wente vnto the foorde of Jacob, toke them and caried them ouer the water, so that all that he had came ouer, and tarried him self alone on this syde.

- 14** Then mistaked there a man with him vntill the break of the daye. And when he sawe that he myghte not ouercome him, he couched the fenowe of his thyre, and the fenowe of his thyre stonde in wastlinge with him. And he sayde: Let me go, for the daye breaketh on. But he answered: I will not let the go, except thou blesse me. He sayde: What is thy name? He answered: Jacob. He sayde: Thou shalt no more be called Jacob, but Israel, for thou hast stryuen with God and with men, and hast puailed. And Jacob aghed him, & sayde: Tell me, what is thy name? But he sayde: Why askest thou what my name is? And he blessed him there. And Jacob called the place Deniel, for I haue sene God face to face, & my soule is recovered. And as he came ouer the ryver, & some rose vpo him, he halted vpon his thyre. Therefor eate the children of Israel no vaine vpon the fenow of the thyre vnto this daye, because of vaine vpon the fenow of Jacobs thyre was couched.

The XXXIII. Chapter.

- 15** Jacob lift up his eyes, & sawe his brother Esau comyng with foure hun-

dred men and he beynded his children vnto Esau vnto Rachel, and to both the maydens, and set the maydens with their children before, and Esau with his childre a fter, and Rachel with Joseph hynder most. And he wente before them, and bowed him self so the grounde seven tymes, till he came to his brother. But Esau ranne so meet him, and embraced him, and fell aboute his necke, & kyssed him, and wept, and lift up his eyes, and saue the wyues with the children, and sayde: What are these with thee? he answered: They are the children, which God hath geuen vnto thy seruant. And the maydens came forth with their children, and byd their obeyssaunce vnto him.

Esau came forth also with his childre, and kneled vnto him. Afterwarde came Joseph and Rachel forth, and kneled vnto him like wyfe. And he sayde: What meanest thou of all the vnaue that I meet? he answered: that I mighte fynde grace in the sighte of my lordes, Esau sayde: I haue yongth my brother, kepe that thou hast. Jacob answered: O my nay, but if I haue founde grace in thy sighte, receaue my present of my hande (for I sawe thy face, as though I had sene the face of God, and be at one with me. Take thy present in good worth, that I haue broughte the, for God hath geuen it me, & I haue yongth of all thinges. So he compelled him to take it.

And he sayde: Let vs go on and take our iourney, I will go in thy company. But he sayde vnto him: My lordes, thou knowest that I haue tender children by me, and small and greute cattall also, which are yet but yongge: if they shulde be denyd ouer in one daye, the whole flocke wolde dye. Let my lordes go on before his seruante, I will dryue a fter sayre and shifly, (there a fter as the cattell & the children can go,) till I come to my lordes in Seir. Esau sayde: Let wil I leave some of my people with thee. He answered: What neede is it? Let me but onely fynde grace in the sighte of my lordes.

So Esau departed againe the same daye towarde Seir, and Jacob toke his iourney towarde Succoth, and bynded him an house, and made stee for his cattell. There is the place called Succoth.

Afterwarde came Jacob peaceably vnto the cite of Sichem, which lyeth in the lande of Canaan, after that he was come a wayne out of Mesopotamia, and pitched before the cite, and boughte a peece of londe of the children of Hamor the father of Sichem for

Gen. 32

Gen. 32
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Gen. 34

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The XXXIII. Chapter.

Dina the daughter of Lea, which she bare unto Jacob, wente out to beholde the daughters of the londe. When Sichein the sonne of Hemo the heuene (which was loue of the lorde) sawe her, he toke her, and laye with her, and forced her, and his here hanged upon her, and he loved her damsell, and talked longly with her, and spake to his father Hemo: Get me this mayden to wife.

And Jacob understood, that Dina his daughter was defiled, and his finnes were with the carnall in the selde, and Jacob helde his tongue till they came. Then Hemo the father of Sichein wente south unto Jacob to comen with him. In the meane season came Jacobs sonnes from the selde. And when they herde it, it grieved the men, and they were very wroth, that he had wroughte folly in Israel, and then wishe Jacobs daughter: for so was not the use to do.

When comened Hemo with the, and sayde: My sonne Sichein here longeth for you to be his wife, O geue him to wife: make friendship with vs, geue vs youre daughters, and take ye oure daughters, and dwell with vs, the londe shall be open vnto you, dwell and occupie, and haue youre possessions therein. And Sichein sayde vnto his father and brethren: Let me finde grace with you: let what ye appoynte me, I will geue it: requyre the dowrye and gift of me hardy. I will geue it accordinge as ye will aye, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichein and Hemo his father (and spake bitterfully, because their sister Dina was defiled): sayde vnto them: That can we not do, to geue oure sister to an vncircumcised man: for that were a shame vnto vs.

C Herewithes we will consente vnto you, yf ye wyllt like vnto vs, and be circumcised as many as are males amonge you: then will we geue you oure daughters, and take youre daughters vnto vs, and dwell with you, and be one people. But yf ye will not herken vnto vs, to be circumcised, then wyll we take oure daughter, and go oure waye.

These wordes pleased Hemo and his brethren, and the yonge man beside neede to do the same, for he had lust to Jacobs daugh-

ter: and he was holten in honoure above all in his fathers house. Then came Hemo and Sichein his sonne vnder the gaze of eies, and comened with the citizens of the cite, and sayde: These men are peaceable with vs, and will dwell in the lande and occupye: now is the londe hode of both the sydes, we wyll take their daughters vnto vs, and geue them oure daughters.

But then wyll they consente vnto vs, to dwell with vs, and to be one people with vs, yf we circumcise all the men children amonge vs, like as they are circumcised: their cattle and goodes, and all that they haue, shall be oure, yf we consente vnto them, that they maye dwell with vs.

And they herkened vnto Hemo and Sichein his sonne, as many as were one and in at the gaze of his eies, and circumcised all the males, that wente out and in at his cite. And vpon the thirde daye (when it was panned full to them) the two sonnes of Jacob Simeon and Levi Dina's brethren, toke euery man his sword, and wente boldly in to the cite, and slew all the males, and slew Hemo also and Sichein his sonne with the edge of the sword, and toke their sister Dina out of Sichein's house, and wente their waye.

Then came Jacobs sonnes euer the sayne, and spoyled the cite (because they had defiled their sister) and toke their shepe, oxen, asses, and what so euer was in the cite and in the londe, and all manner of goodes. All their children and wyues toke they captiue, and spoyled all that was in the house.

And Jacob sayde vnto Symeon and Levi: We haue broughte it so to passe, that I shal ke before the inhabitants of this lande, that can name and pherisees, that I am but a small nombre: If they gather them selfe now together against me, they shall slay me, so shall I be destroyed with my house. But they answered: Shalbe they the deale with our sister as with an whoore?

The XXXI. Chapter.

When God sayde vnto Jacob: Get thee vp, and go vnto Bethel, and dwell there, and make there an altare vnto the God, that appeared vnto thee, when thou fleddest from thy brother Esau. Then sayde Jacob vnto his household and to all that were with him: Put awaye from you all strange gods, that are amonge you, and cleanse youre selues, and change youre clothes, and let vs get vp, and go vnto Bethel, that I maye there make an altare vnto the God,

14.1 which herbe me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

B Then gauē they him all the strange gods that were vnder their handes, and their earrynges, and he burnt them vnder an Oke that stode besyde Sichem, & departed. And there came a feare of God vpon the citie that laye roude aboute, so that they followed not after y^e sonnes of Jacob. So came Jacob vnto Lea in y^e lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called y^e place Bethel, because the L. O. R. D. appeared vnto him there, when he fled from his brother. Then dyed Deborah Rebeccas noose, and was buried beneath Bethel vnder the Oke, and it was called the Oke of lamentacion.

14.2 And God appeared agayne vnto Jacob, after that he was come out of Mesopotamia, and blessed him, & saide vnto him: Thou

14.3 art called Jacob, neuertheless thou shalt no more be called Jacob, but Israel shall be y^e name. And so he was called Israel.

C And God saide vnto him: I am the All mighty God, be frute full and multiplye: people and a multitude of people shall come of the, and y^e kynges shall come out of thy loynes: and the lande that I gaue vnto Abraham and Isaac, will I geue vnto the, & will geue it vnto thy sode after the. So God departed from him, from y^e place where he talked wth him. And Jacob set vp a pillar of ston, in the place where he talked with him, & poured drynt offerynges thereon, and poured oyle vpon it. And Jacob called y^e place where God talked with him, Bethel.

D And he departed from Bethel, and when he was yet a ielde biode from Ephraim, Rachel came, & she byrd came hardy vpon hir. And when she had soch payne in traue-

14.4 linge, y^e myd wile laide vnto her: feare not, for thou shalt haue thes some also. But as hir soale was departyng, y^e she must dye, he called him Ben Oni: neuertheless his sode

14.5 here called hi De Jamin. So Rachel dyed, & was buried in the waye toward Ephraim, which now is called Bethlehi. And Jacob set vp a pillar vpon hir graue, there is Rachels graue vnto this daye. And Israel departed, and pitched his tent beyonde the towne of Beer.

E And it chaunced, that when Israel dwelt in that lande, Ruben wente, and laye with Bilha his fathers concubyne, and that came to Israels caroe,

And Jacob had twolue sonnes. The sonnes of Lea were these: Ruben, Jacob was first borne (sonne, Simeon, Leui, Juda, Issachar, & Zabuli. The sonnes of Rachel, were Joseph and Ben Jamin. The sonnes of Bilha Rachel may be: Dan, and Ezekehi. The sonnes of Silpa Lea was may be: Gad and Aser. These are y^e sonnes of Jacob, which were borne vnto him in Mesopotamia. And he came to his father Isaac to Mamre in to the heade cite which is called Hebron, where in Abrahams y^e Isaac were strallgere. And Isaac was an hundredth & foure score years olde, & fell sick, and dyed, & was gathered vnto his people, when he was olde, & had luyed enough, and his sonnes Esau & Jacob buried him.

The XXXVI. Chapter.

This is the generacion of Esau, which is called Edom. Esau toke wyues of the daughters of Canaan. Ada the daughter of Elis the heathen: & Abalibama the daughter of Ana, the chyldes chyde of Bebeon the heuye: And Basmath y^e Jimaids daughter, the sister of Tebeath. And Ada bare Eliphaz vnto Esau. Basmath bare Reguel, Abalibama bare Japh, Jaclan, & Zorah. These are the chyld of Esau, y^e were borne vnto him in the lande of Canaan.

And Esau toke his wyues sonnes & daughters, and all the soules of his house, his substance, and all the cattell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre a waye fro his brother Jacob: for his substance was so greates, that they coude not dwell together: and the lande wherin they were strangers, myghte not holde them because of their goodes. So Esau dwelt vpon mount Seir. And Esau is Edom.

This is y^e generacion of Esau, of whos are come y^e Edomites vpon y^e mount Seir. And these are y^e names of the chyld of Esau: Eliphaz y^e sonne of Ada Esaus wyfe: Reguel y^e sonne of Basmath Esaus wyfe: The sonnes of Eliphaz were these: Teman, Omar, Zepho, Gaethan & Arenas. And Thima was a concubyne of Eliphaz y^e sonne of Esau, and bare him Amaleck. These are y^e chyldren of Ada Esaus wyfe.

The chyldren of Reguel are these: Thahy Serah, Samma, Misra. These are the chyldren of Basmath Esaus wyfe.

The chyldren of Abalibama Esaus wyfe, the daughter of Ana, that was the chyldes chyde of Bebeon (which she bare vnto Esau) are these: Jenu, Jaclan and Zorah.

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The XXXIII. Chapter.

Dina y daughter of Lea, which she bare vnto Jacob, wente out to beholde the daughters of the lande. When Sichein the some of Hemor the Genuz (which was lord of the lode) sawe her, he coke her, and laye with her, and forced her, and his hert hanged vpon her, and he loued y damsell, and talked longyngly with her, and spake to his father Hemor: Ge me this mayden to wife.

And they herkened vnto Hemor and Sichein his sonne, as many as were out and in at y gate of his cite, and circumed all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was past full to them) the two somes of Jacob Symeon and Levi Dinas brethren, coke euery man his swerde, and wente boldly in to the cite, and slew all the males, and slew Hemor also and Sichein his sonne with the edge of the swerde, and coke their sister Dina out of Sicheins house, and wente their waye.

B Then comeneth Hemor with the, and sayde: My sonne Sicheins hert longeth for yere daughter, O geue hir him to wife: make frendshipp with vs, geue vs yore daughters, and dwel with vs, the lande shall be open vnto you, and dwell and occupie, and haue yore possessions therein. And Sichein sayde vnto his father and brethren: Let me fynde grace with you: lode what ye appoynt me, I will geue it: requoye the dowrye and gift of me: hardely, I will geue it a cotinge as ye will are, onely geue me the damsell to wife.

Then Jacobs sonnes answered Sichein and Hemor his father (and spake displeasurly, because their sister Dina was defyled) sayde vnto them: That can we noe do, to geue yore sister to an vncircumcised man: for that were as shame vnto vs.

C These wordes he will consente vnto you, yf ye wyll like vnto vs, and be circumed as many as are males amonge you: then will we geue you yore daughters, and take yore daughters vnto vs, and dwell with you, and be one people. But yf ye will noe herken vnto vs, to be circumed, then wyll we take yore daughter, and go oure waye.

These wordes pleased Hemor and his sonne wel, and the vonge man beside her to do the same, for he had lust to Jacobs daughter:

and he was holden in honoure aboue all in his fathers house. Then came Hemor and Sichein his sonne vnto y gate of cite, and comened with the citizens of the cite, and said: These men are peaceable with vs, and will dwell in the lande and occupy: now is the lande biode of both the sydes, we wyll take their daughters vnto vs, and geue them oure daughters.

But then wyll they consente vnto vs, to dwell by vs, and to be one people with vs, yf we circumcise all the men thylowm amonge vs, like as they are circumcised: their counsel and gooddes, and all that they haue, shall be oure, yf we consente vnto them, that they maye dwell with vs.

And they herkened vnto Hemor and Sichein his sonne, as many as were out and in at y gate of his cite, and circumed all the males, that wente out and in at his cite. And vpon the thirde daye (whan it was past full to them) the two somes of Jacob Symeon and Levi Dinas brethren, coke euery man his swerde, and wente boldly in to the cite, and slew all the males, and slew Hemor also and Sichein his sonne with the edge of the swerde, and coke their sister Dina out of Sicheins house, and wente their waye.

Then came Jacobs sonne out the slayne, and spoyled the cite (because they had defyled their sister) and roke their sheepe, oxen, Asses, and what so euer was in the cite and in the lande, and all maner of gooddes: All their children and wyues coke they capture, and spoyled all y was in the house.

And Jacob sayde vnto Symeon and Levi: Ye haue brought it so to passe, y Symeon before the inhabitors of this lande, y Cananites and Pherezites, y I am but a small nombre: If they gather them selues now to gather agaynst me, they shall slaye me, so shall I be destroyed with my house. But they answered: Shalthe they the deale with oure sister as with an whoore?

The XXXV. Chapter.

D The God sayde vnto Jacob: Ge the way, and go vnto Bethel, y dwell there, and make there an altare vnto the God, that appeared vnto the, whan thou fleddest from thy brether Esau. Then sayde Jacob vnto his household: and to all y were with him: Put awaye from you y stranges gods, that are amonge you, and cleanse yore selues, and change yore clothes, and let vs get up, and go vnto Bethel, that I maye there make an altare vnto the God,

14. **W**ith herbe me in the tyme of my trouble, and hath bene with me in the waye that I haue gone.

15. **W**hen gaue they him all the ſtraunge goddes that were vnder their handes, and their earrynges, and he buried them vnder an Oke that ſtoode beyde Sichem, ⁊ departed. And there came a ſtate of God vpon the cities that laye rounde aboute, ſo that they ſolowed not after ⁊ ſonnes of Jacob. So came Jacob vnto Lea in y^e lande of Canaan (which is called Bethel) and all the people that were with him, and there he buylded an altare, and called y^e place Bethel, becauſe the LOR D appeared vnto him there, when he fled from his brother. Then dyed Deboia Rebecca noſt, and was buried beneath Bethel vnder the Oke, and it was called the Oke of lamentacion.

16. **A**nd God appeared agayne vnto Jacob, after that he was come out of Meſopotamia, and bleſſed him, ⁊ ſaide vnto him: Thou art called Jacob, neuertheleſe thou ſhal be called Iſrael.

17. **A**nd God ſaide vnto him: I am the Almighty God, be ſure full and multiplye: people and a multitude of people ſhal come of thee, and thy name ſhall come out of thy loynes: and the lande that I gaue vnto Abraham and Iſaac, will I geue vnto thee, ⁊ will geue it vnto thy ſede after thee. So God departed from him, from y^e place where he talkeſt wth him. And Jacob ſet up a pillar of ſtone, in the place where he talked with him, ⁊ poured oyle offeringes thereon, and poured oyle vpon it. And Jacob called y^e place where God talked with him, Bethel.

18. **A**nd he departed from Bethel: and when he was yer a ſilde brode from Ephraim, Rachel tranſeſt, ⁊ the byrch came harde vpon hir. But when ſhe had ſoch payne in traueylinge, ſhe cryde ſaide vnto her ſiſter, for ſhe ſoule was departinge, ſhe muſt dye, he called him Ben Oni: neuertheleſe his ſiſter called hi De Jamin. So Rachel died, ⁊ was buried in the waye towarde Ephraim, which now is called Bethleſe. And Jacob ſet up a pillar vpon hir grave, there is Rachel tranſome vnto this daye. And Iſrad departed, and pitched his tent beyonde the towne of Beer.

19. **A**nd it chaunced that when Iſrad dwelt in that lande, Ruben wente and laye with Bilha his fathers concubyne, and that came to Iſrads carer.

20. **A**nd Jacob had twelue ſonnes. The ſonnes of Lea were theſe: Ruben Jacobes firſt borne ſonne, Simeon, Leui, Juda, Jaſchar, ⁊ Zabulo. The ſonnes of Rachel, were Joſeph and Ben Jamin. The ſonnes of Bilha Rachels mayde: Dan and Naphtali. The ſonnes of Silpa Leas mayde: Gad and Aſir. Theſe are y^e ſonnes of Jacob, which were borne vnto him in Meſopotamia. And he came to his father Iſaac to Mame in to the head cite which is called Hebron, where in Abraham ⁊ Iſaac were ſtraungers. And Iſaac was an hundred ⁊ ſome ſoure year old, ⁊ fell ſick, and dyed, ⁊ was gathered vnto his people, when he was olde, ⁊ had ſuyed yonghoys and his ſonnes Lea ⁊ Jacob buried him.

The XXXVI. Chapter.

1. **T**his is the generacion of Leaſau, which is called Edom. Leaſau toke wyues of the daughter of Canaan. And the daughter of Heber: ⁊ Zuhama the daughter of Ana, the chyldre chyde of Zebulon the wyue: ⁊ Baſmath ⁊ Jinnas daughter, the ſiſter of Lebaech. And Leaſau bare Eliphaz vnto Leaſau. Baſmath bare Reguel. Zuhama bare Jeth, Jaclan, ⁊ Raub. Theſe are the chyldre of Leaſau, ⁊ were borne vnto him in the lande of Canaan.

2. **A**nd Leaſau toke his wyues ſonnes ⁊ daughters, and all the ſoules of his houſe, his ſubſtance, and all the cattell with all the goodes that he had gotten in the lande of Canaan, and wente in to a countre awaye fro his brother Jacob: for the ſubſtance was ſo greates, that they coude not dwell together: and the lande wherein they were ſtraungers, mighte not holde them becauſe of the goodes. So Leaſau dwelt vpon mount Seir. And Leaſau is Edom.

3. **T**his is y^e generacion of Leaſau, of whiche are come y^e Edomites vpon y^e mount Seir. And theſe are y^e names of the chyldre of Leaſau: Eliphaz y^e ſonne of Ada Leas wyfe: Reguel y^e ſonne of Baſmath Leaſaus wyfe: The ſonnes of Eliphaz were theſe: Theman, Omar, Zepho, Gaerham ⁊ Amas. And Thirma was a concubyne of Eliphaz y^e ſonne of Leaſau, and bare him Amalek. Theſe are y^e chyldre of Ada Leas wyfe.

4. **The** chyldre of Reguel are theſe: Ulah, Serah, Samma, Miſa. Theſe are the chyldre of Baſmath Leaſaus wyfe.

5. **The** chyldre of Zuhama Leaſaus wyfe, the daughter of Ana, that was the chyldre chyde of Zebulon (which ſhe bare vnto Leaſau) are theſe: Jeth, Jaclan and Raub.

C These are the princes amonge the children of Israel. The children of Eliphaz the first sonne of Israel, were these: The prince Theman, the prince Omar, the prince Zepho, the prince Anso, the prince Korah, the prince Garchan, the prince Amalec. These are the princes of Eliphaz in the lande of Edom, and are the children of Ada.

And these are the children of Reguel Esau's sonne: the prince Tabath, the prince Serah, the prince Sama, the prince Misa. These are the princes of Reguel in the lande of Edomites, and they are the children of Basmath Esau's wife. These are the children of Abalibama Esau's wife: the prince Irua, the prince Jaclam, the prince Boud. These are the princes of Abalibama, the daughter of Ana Esau's wife. These are the children of Esau and their princes. He is Edom.

D The children of Seir the Horite dwelt in the lande, are these: Leuban, Sobal, Zibeon, Ana, Dison, Ezer, and Disan. These are the princes of the Horites, all children of Seir in the lande of Idumea. But the children of Leuban were these: Hout, and Semā, and Lechā's sister was called Chimna.

Ce. 10 b The children of Sobal were these: Ana, Manahar, Elbal, Sepho, and Onā. The children of Zibeon were: Ana, and Ana. This is the same Ana as the father of Zibeon. He kepte his father Zibeon's Asses. The children of Ana were: Dison, Abalibama, the daughter of Ana. The children of Dison were: Homban, Esphan, Jachā, and Charan. The children of Ezer were: Bilhan, Seana, and Ac Pan. The children of Disan were: Oz, and Aran.

Leu 19 c These are the princes of the Horites: The prince Leothan, the prince Sobal, the prince Zibeon, the prince Ana, the prince Dison, the prince Ezer, the prince Disan. These are the princes of the Horites, which ruled in the lande of Seir.

1 Par. 1 d The Kinges that reigned in the lande of Idumea, before the childre of Israel had any Kinge, are these: Bela the sonne of Beor was Kinge in Idumea, and his name of his cite was Dinhaba. And whā Bela died, Jobab the sonne of Serah of Besfa was Kinge in his steade. When Jobab died, Husam out of the lande of the Themanites was Kinge in his steade. When Husam died, Sabad the sonne of Debad which steme of Madianites in the Moabites side, was Kinge in his steade, and the name of his cite was Auzith. When Sabad died, Samla of Masie was Kinge in his steade. Whā Samla died, Saul of Rechoboth by the water side, was Kinge in his steade. When Saul died, Baal Hanā the sonne of Achob was Kinge in his steade. Whā Baal Hanā

the sonne of Achob died, Sabad was Kinge in his steade, and the name of his cite was Pagu, and his wife's name was Mether. Mether the daughter of Mared, the daughter of Mesehab. These are the princes of Esau called in their bynames, places, and names: The prince Thymna, the prince Ana, the prince Zepho, the prince Abalibama, the prince Esau, the prince Dymon, the prince Anso, the prince Theman, the prince Mihar, the prince Magdiel, the prince Irua. These are the princes in Idumea, like as they dwelt in the lande of their possessions. And Esau is the father of Edomites. **The XXXVII. Chapter.**

S Jacob dwelt in the lande, wherein his father was a stranger, namely in the lande of Canaan. And these are the generations of Jacob. Joseph was thirtene years olde, whā he became a keeper of the cattell of his brethren, and the lad was the childre of Bilha and Sūpa his father's wyves, and tolde their father of the excellencye of his wife. Israel loved Joseph more than all his childre because he had begot him in his olde age, and he made him a coate of many coloures.

17 Now whā his brethren sawe, that his father loved him more than all his brethren, they had cattell will at him, and coude not speake a freeworde unto him. Joseph also had once a dreame, and tolde his brethren thereof. They hated they him more, for he sayde: Heare I praye you what I dreamed. We thought we were byndinge sheeces vnto y^e felde, and y^e sheefe arose, and stode vp, and y^e sheeces rounde aboute made obeysaunce unto my sheefe.

B Then sayde his brethren unto him: Shalt thou be a Kinge, and haue dominion ouer vs? And they hated him yet more, because of his dreame, and his wordes. And he had yet another dreame, which he tolde his brethren, and sayde: Beholde, I had yet another dreame: We thought y^e some y^e Moone y^e clouen starres made obeysaunce to me. And whā this was tolde his father and his brethren, his father reposed him, and sayde unto him: Whether manner of dreame is this, the thou hast dreamed: Shall I thy mother, thy brethren come to fall before y^e upon the ground? And his brethren had envie at him. But his father marked this sayenge.

C Now whā his brethren were gone forth to kepe their fathers cattell in Sichem, Israel sayde unto Joseph: Do not thy brethren kepe the cattell in Sichem? Come, I will sende thee unto the. He answered: Here am I. And he sayde: Go thy waye, and let it whether it be well wth thy brethren and wth y^e cattell, and

byng me woode agayne how it is. And he sent him out of the valley of Sebon, to go unto Sichan.

Then a certayne man founde him, wandring out of his waye in the selde, which was him, and sayde: Whom sekest thou: he answered: Like my brethren tell me I praye the where they kepe. The man sayde: They are gone from hence, for I herde them say: let us go unto Dochan. Then folowed Joseph a fere his brethren, and founde them at Dochan.

D Now when they sawe him a saie of, a fere he came at the, they deuysed to sleie him, and sayde one to another: Lo, there cometh the dreamer, come on, and let us sleie him, cast him in a pyre, and saye: a wicked beast hath deuoured him: the shal it be seene, what his dreames are.

When Ruben herde that, he wolde haue deuoured him out of their handes, and sayde: O let vs not sleie a soule. Ruben sayde mouerunt unto him: Shed no bloude, but cast him into this pyre: for he is in the wyldernes, and laye no hades upon him. He wolde haue deluyered him one of their hades, for he might haue broughte him agayne unto his father.

E When Joseph now came to his brethren, they styed him out of his coe, that partie coloured coe which he had upon him, and toke him and cast him in to a pyre. But the same pyre was empye, and no water in it, and they sat them downe to eate. In the meane season they lyste vpon their eyes, and sawe a company of Imaelites comynge: from Gilead, with their camels, which bare spycer, balme, and myre, and were goinge downe in to Egipte.

Then saide Juda vnto his brethren: what helpe it vs, that we sleie our brother, and hyde his bloude: Come, let vs sell him vnto the Imaelites, that our handes be not defiled vpon him, for he is our brother, our flesh and bloude. And they hearkened vnto him.



And as the Imaelitanes marchand men wente by, they drew Joseph out of the pyre, and sold him vnto the Imaelites (for they were synare pen) which broughte him in to Egipte.

S Now when Ruben came agayne vnto the pyre, and founde not Joseph therein, he rent his clothes, and came agayne to his brethren and sayde: The lad is not yonder, whyether shal I go: Then toke they Joseph coe and stee a goate, and bypped the coe in a blon de, and sent a waye that partie coloured coe, and caused it be broughte vnto their father and sayde: This haue we founde, loke, whether it be thy sonnes coe, or no.

But he knewe it, and sayde: Is it my sonnes coe, a wicked beast hath deuoured him, a rauynge beast hath rauyned Joseph. And Jacob rent his clothes, and put a sack cloth aboute his loynes, and mourned for his sonne a longe season. And all his sonnes and daughters came vnto him to comforte him. But he wolde not be comforted, and saide: With sorrowe wil I go downe in to the graue vnto my sonne. And his father wepte for him. But the Imaelitanes sold him in Egipte vnto Potiphar Pharaos chiefe Marshall.

The xxxviii. Chapter.

Fortuned at the same time, for Juda wente downe fro his brethren, and gaue him to a man called Iyza at Odolaim. And there Juda saue a ma of Canaan boughte called Sus, and toke her. And when he had lye with her, she conceiued and bare a sonne, whom she called Er.

And she conceiued agayne, and bare a sonne which she called Ona. She proceeded yet fere ther, and bare a sonne, which she called Sela. And when she had borne him, she left of bearinge.

And Juda gaue his first sonne Er a wife, whose name was Tamar. But he was wicked before the LORD. Either for the LORD slew him. Then sayde Juda vnto his sonne Ona: So lie with thy brothers wife, and nurye thyself with her, that thou mayest rayse vp sids vnto thy brother. But when Ona knewe that the sids shulde not be his owne, when he laye with his brothers wife, he let it fall vpon the earth and destroyed it, for he shulde not geue sids vnto his brother. This thinge that he dyd displeasid the LORD, and he slew him also.

Then sayde Judas vnto Tamar his sonnes wyfe. Remayne a widow in thy fathers house, tyll my sonne Sela be growne in: for he shal be thy husband: peradventure he maye be thy also like as his brethren. So Tamar wente

1. Cr. 31. c.
1. R. c. 1. c.

his waye, and remained in his fathers house. Now whā many dayes were past, y^e daughter of Susa Judas wife dyed. And whā Judas had left mourning, he wente up vnto Thymnath + to clippe his shepe with his shepherde hyza of Odollam.

C Then was it tolde Thamar: beholde, thy father in lawe goeth up vnto Thymnath, to clippe his shepe. Then put she of y^e wyddowes garments that she had vpon her, couered and dysguysed hir self, & sat hir downe without the porte by the waye syde comarde Thymnath. For she sawe that Sela was growne, and she was not greden vnto him to wife.

Now whā Judas sawe her, he thoughte it had bene an whoore, for she had couered hir face: and he gat her to her in the waye, and saide: I praye the leaue me with the, for he knewe not that it was his daughter in lawe. She answered: What wilt thou geue me, that thou mayest lie with me? he saide: I will sende the a kydd from the flocke. She answered: Geue me a pledge then, tyll thou sende it me. he saide: What pledge wilt thou haue? I geue the.

D She answered: Thy signet, and thy bracele, and thy staffe that thou hast in thy hande. Then he gaue it her, and laye with her, and she was with childe of him. And she gat hir vp, and wente hir waye, and laye of hir cloke, and put on hir wyddowes garmentes agayne.

Judas sent the kydd by his shepherde of Odolla, so sende the pledge agayne from the woman, and he soude her not. Then ared he the men of the same place, & saide: Where is the whoore y^e sat without in the waye? They answered: There hath no whoore bene here. And he came agayne vnto Judas, and saide: I haue not founde her, meour y^e men of the same place saide: that there hath no whoore bene there. Judas saide: Let her take it vnto her, lest we happily be shamed, for I haue sene the kydd, and thou hast not founde her.

E After thre monethes it was tolde Judas: Thamar thy daughter in lawe hath plaid the whoore: and beholde, by whoideme is she gotten with childe. Judas saide: vnyng her forth, that she maye be vuent. And whā she was broughte forth, she sent vnto hir father in lawe, and saide: Wher he man y^e ourteth these am I wth childe. And she saide: Knowest thou wher is this signet, this bracele & this staffe? Judas knewe the, & saide: She is moste righteous the, for I gaue hir not my

some Sela: But he laye nomore with her. Whā the tyme came that she shoulde be deliuered, there were two twynes founde in hir wombe. And as she was now in traauynge, the one put out hir hande. Then the midwife toke and boude a reed thereto aboute it, and saide: This shal come ourt first. But whā he placde in hir hande agayne, his brother came forth. And she saide: Wherefore is there a reed mayde for thy sake? And he was called + Phares. Afterwarde came his brother forth, which had y^e reed thereto aboute his hande, and he was called Serah.

The xxxij. Chapter.

G Joseph was broughte home in to Egypte, & Poyphar an Egyptia Pharaos chefe marshall boughte him of y^e Jmailetes, y^e broughte him downe. And y^e LORDE was wth Joseph, in so much y^e he became a lutchymā, & was in his masters y^e Egyptians house. And his master sawe y^e the LORDE was wth him: for what so ever he dyd, the LORDE made it to prosper in his hande: so y^e he founde sand in his masters sight, & was his seruante. he made him ruler of his house, and put all that he had, vnder his hande. And from the tyme forth that he had made him ruler of his house and all his goodes, y^e LORDE blessed the Egyptians house for Josephs sake: and there was nothyng but the very blessinge of the LORDE in all y^e he had in y^e house & in the feld, therfore left be all y^e he had, in Josephs hande. And medled with nothyng himself, sawe onely the bred that he ate. And Joseph was saye of betweye, and well fauoured of face.

And it fouuned a feer these actes, that his masters wife cast hir eyes vpon Joseph, and saide: Slepe with me. But he denyed, and saide vnto her: Beholde, my master knoweth not what is in y^e house, and all that he hath, that hath he put vnder my hande. And there is no man so greata in the house as I, and he hath receyued nothyng fro me, excepte therfor thou art his wife. How shalde I then do so greata euill, and synne agaynst God? But she spak such wordes vnto Joseph daie. Therfor he hearkenned not vnto her, to slepe by her, or to be in her company.

It fouuned vpon a tyme, that Joseph wente in to the house to do his busynesse, and there was none of y^e felles of the house the rebv. And she caughte him by his garment, & saide: Slepe with me. But he left the garment in hir hande, and fled, and gat him out of the house.

How whā she sawe that he had left his garmēt in his bande, and fled out, she called the folkes in the house, and sayde vnto the: Lo, he hath brought vs in the chaine, to do vs shame. he came in here vnto me, to slepe by me: but I cried with loude voyce. And whā he herde that I made a noyse I cried, he left his garmēt here by me, and fled, and came out.

D And she layd vp his garmēt by her, till his master came home, and tolde him euē the same wordes, and sayde: The hebreu seruaunt whom thou bron ghest here vnto vs, came in here to me, for to do me shame. But whā I made a noyse and cried, he left his garmēt here by me, and fled out. Whā his master herde the wordes of his wyfe which she tolde him, and sayde: Thus hath the hebreu seruaunt done vnto me, he was very wroth.

E Then his master tolde him, and put him in the prison, wherin the Enges prisoners laie. And there he laye in prison. But the LORDE was with him, and had mercy vpon him, & caused him to fynde fauor in the sight of the officer of the prison, so that he committed all the prisoners of the prison vnto his handes: that whā so euer were done, might be done by him. For the officer of the prison sawe, that the LORDE was with him in all that he was vnder his handes, and that what so euer he dyd, the LORDE made it to come prosperously to passe.

The XL. Chapter.

AND it fortuned after this, that the butler of Egyp̄tes chiefe butler and the chiefe baker offended their lord the kynge of Egyp̄tes. And pharao was angry w̄ them, & caused them to be put in prison in the se marshale house, where Ioseph laye prisoner. And the chiefe marshall put Ioseph vnto them, that he might serue them. And so they were in prison for a season.

And they dreamed, both the butler & the baker in one nyght, euery mā his owne dreame, and euery dreame had his interpretation. Now in the morning when Ioseph came in vnto them, and sawe that they loked sadly, he ased them and sayde: Why loke ye so sadly to daye? They answered: We haue dreamed, and haue no man to declare it vnto vs. Ioseph sayde: Interpretinge belongeth vnto God, but tell it me yet.

B Then the chiefe butler tolde Ioseph his dreame, and saide vnto him: I dreamed that there was a vyne before me, which had thre binches, and it laded, grewe and bare

blossoms, and the grapes thereof were ripe. And I had pharaos cuppe in my hande, & rakē (the grapes) and wroge the in to a cuppe, and gaue pharao the cuppe in his hande.

Ioseph sayde: This is the interpretation: The thre binches are the thre dayes, and ouer the thre dayes shall pharao eate the, and putte the in thine office agayne, that thou mayest geue him the cuppe in his hande after the olde maner, whā thou wast his butler. But whā thou art in thy prosperite, thinke vpon me, and shewe me thyndresse, that thou mayest certifie pharao of me, that he maye bring me out of this house: for I was purely carried out of the lande of the hebreus, and here also haue I done nothinge, but that they shal be haue put me in this dongeon.

Whā the chiefe baker sawe, that the interpretation was good, he sayde vnto Ioseph: I dreamed, that I bare thre wythe baskets vpon my heade, and in the vppermost basket was maner of bakē meates vnto pharao, and the fowles are out of the basket: vpon my heade.

Ioseph answered, and sayde: This is the interpretation: The thre baskets are the thre dayes, and after thre dayes shall pharao eate the, and hange the vpon the galowe, and the fowles shal eate thy flesh from of the.

And vpon the thirde daye it came to passe, that pharao helde his bysch daye, and made a feast vnto all his seruantes, and to the chiefe butler and the chiefe baker before all his seruantes, and reboted the chiefe butler to his butlershippe agayne, so that he reached the cuppe in to pharaos hande. As for the chiefe baker, he caused him to be hanged like as Ioseph had interpreted vnto him. Neuerthelesse the chiefe butler thoughte not on Ioseph, but forgat him.

The XLII. Chapter.

AND after two yeres pharao had a dreame, how that he sode by a water syde: and beholde, out of the water there came seuen goodly fyne, and seuen leane fleshed, and went by the fyne vpon the water syde: and the euell favoured leane fyne ate vpon the seuen goodly and fat fyne. Then pharao awaked.

And he slepte agayne, and dreamed the seconde tyme. And he sawe that seuen eares of come grewe vpon one stalk, full and good. Afterwarde he sawe seuen thynne and

C

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blasted eares come up, and the seven thymme eares denoued the seven grate and full eares. Then Pharao awaked, and sawe that it was a dreame. And when it was daye, his spirit was troubled, and he sente out, & caused to call all the seerthysayers in Egipte, & all the wyse men, and tolde them his dreame. But there was none, that coude tell Pharao the interpretation of it.

- B** Then saide the cheif butler vnto Pharao, and saide: This daye do I remember my same. When Pharao was angrie with his seruantes, and put me in prison with the cheif butler in the seerthysayers house, we dreamed both in one night eury mā his dreame, hauing his owne interpretation. Then was there with vs a yong man an Hebre, the cheif mashtals seruante, vnto whom we tolde it, and he declared oure dreames vnto vs, vnto eury mā accordinge to his dreame. And as he declared it vnto vs, so came it to passe. For I was restord vnto myne office, and he was hangd.

Then Pharao sent and called for Joseph and they let him out of the dongeon. And he let himself be shauen, and chaunged his clothes, and came in vnto Pharao. Then saide Pharao vnto him: I haue dreamed a dreame, and there is no man that can interpret it: but I haue herde tell of the, that wyl thou bestrest a dreame, thou declarest it. Joseph answered Pharao, and saide: God shall geue Pharao a prosperous answer, yet well without me.

- C** Pharao saide vnto Joseph: I dreamed that I stode by a water syde, and beholde, out of the water there came seven thymme, faste shed and goodly, and wente sydinge in the meadowe. And after them I sawe ocher seue thymme come out, thymme, euill fauoured, and leasly shed. So euill fauoured were I neuer in all the lande of Egipte. And the seven leeme and euill fauoured thymme, ate vp the seven first seue thymme. And when they had eaten them vp, a man coude not perceiue that they had eaten them: were as euill fauoured as they were afore. Then I awaked.
- And I sawe agayne in my dreame seven eares of corne, growinge vpo one stalk, full and good. A fewerwarde there spronge vp seven withered eares, thymme and blasted, and the seven thymme eares deuoured the seven good eares. And I haue shewed it vnto my seerthysayers, but they can tell me nothinge thereof.
- D** Joseph answered Pharao: With Pharaos dreames are one. God sheweth Pharao

what he wil do. The seven good thymme are seven yeares, and the seven good eares are seven yeares also. It is one dreame. The seven leeme and euill fauoured thymme, that came vp after them, are seven yeares. And the seven thymme and blasted eares, shall be seven yeares of deryth. This is now the thinge which I tolde Pharao, that God sheweth Pharao, what he will do.

Beholde, there shall come seven yeares of grate plentyousnes in the whole lande of Egipte, and after the same there shall come seven yeares of deryth, so that all this plentyousnes shall be forgotten in the lande of Egipte: and the deryth shall consume the lande, so that the plentyousnes shall not be perceaued in the lande, because of the deryth that cometh after it, for it shall be very greake. Where as Pharao dreamed the seconder thymme, it signifieth that this thinge is surely prepared of God, and that God wil shortly bringe the same to passe.

Let Pharao now choyse for a man of vnderstandinge & wysdome, a bon behaue, set ouer the lande of Egipte, and let there be othere officers in the lande, and take the fifth parte of the lande of Egipte in the seven plentyous yeares, and gather all the foode that shall come of the plentyous yeares, that they maye laye vp come vnder Pharaos power for sustenance in the cities, and keper it. There maye be foode sounde prepared for the lande in the seven deare yeares, which shall come vnto the lande of Egipte, that the lande be not destroyed of hongre. The sayenge pleased Pharao well and all his seruantes. And Pharao saide vnto his seruantes: How mighte we fynde such a man, in whom is the sperte of God? And saide vnto Joseph: For so much as God hath shewed the all this, there is none of such vnderstandinge & wysdome as thou.

Then shall be ouer my house, and accordinge vnto thy worde shall all my people obey: onely in the tymes thate wyl I be more then thou. And he saide: Beholde, I haue set the ouer the whole lande of Egipte. And he toke of his ringe from his hande, and gaue it Joseph in his hande, and clothed him with whyte sylke, and honged a chayne of golde aboute his neck, and made him ryde vpo the seconde chaire: and caused it be proclaimed before him, that men shoulde bowe their knees vnto him, as do him to vs Pharao had set ouer the whole lande of Egipte.

And Pharao saide vnto Joseph: I am Pharao: without thy wyl shall no man mo

as his hande to his feete in all the lade Egip
 to. And he called him Joseph Pharaon, &
 gave him a wife, euen Asnath the daughter
 of Potiphar the prest of On. So Joseph
 wente out, for to visyte the lande of Egipce.
 (And he was thirtie yeare olde, when he stode
 before Pharaon.) And he departed from
 Pharaon, and wente thowto all the lande of
 Egipce.

And the lande byd so thost seven plente-
 ous yeares, and they gathered all the foodes
 of the seven yeares that were in the lande of
 Egipce, & layde it in the cities. & orde what
 foodes grewe in the selbe rounde aboute eue-
 ry cite, they put it therein. So Joseph layed
 up the come in stowes, and that moche aboute
 measure, as the fowde of the sea in so much þ
 he left of nornbyngs of it. for it coulde not
 be nombred.

¶ And vnto Joseph there were borne two
 sonnes (before þ berch came) whom Asnath
 the daughter of Potiphar prest of On bare
 vnto him. And the first called he Manassa:
 for God (sayde he) hath caused me to forget
 all my laboure, and all my fathers hous.
 The seconde called he Ephraim: for God
 (sayde he) hath caused me to growe in þ lan-
 de of my trouble.

¶ Now when y seven plenteous yeares we-
 re ended in Egipce, then begarne the seven
 deare yeares to come, wherof Joseph had
 sayde. And there was berth in all landes,
 but in all the lade of Egipce there was foode.
 ¶ Now when the lande of Egipce began-
 ne to suffre hunger alid, the people cryed vnto
 Pharaon for bread. But Pharaon sayde vnto
 all þ Egipcians: Wo vnto Joseph, what he
 saith vnto you, þ doo. So when there was
 berth in all y lade, Joseph opened all þ was
 by him, & stode vnto the Egipcians. Thus y
 berth p. mayled in the lande, & all comitees
 came to Egipce to bye at Joseph: for the
 berth was myghte in all landes.

The XLII. Chapter.

¶ When Jacob sawe that there was
 moche come in Egipce, he sayde vnto
 to his sonnes: Why gaue ye: Be-
 hold, I heare that there is moche come in
 Egipce: go downe to bye vs come, þ we maie
 lyue, & not dye. So Joseph ren budeth men
 to downe to bye come in Egipce. So for Ben
 Jamin Josephs brother, Jacob wolde not
 let him go w his brother, for he sayde: Some
 misfortune may be ppen vnto him. So þ
 dreid of Israel came to bye come, amonge
 other þ came w them: for there was berth
 also in y lande of Canaan. But Joseph was

gouernour in the lande, and stode come vnto
 to all the people in the lande.

¶ Now when his brothe come to him, they
 fell downe to the grounde before him vpon
 their faces. And he saie e them, I haue thet,
 and helde himself straunge comare vnto
 them, and talked roughly with them, and saide vn-
 to them: Whence come ye: They sayde: Out
 of the lande of Canaan to bye wryale. ¶ He
 saide: helde though he knewe them, yet knewe
 they not him. And Joseph thoughte vpon y
 dreames that he had dreamed of them, and
 sayde vnto them: Ye are spen, and are come
 to se where the lande is open.

¶ They answered him: To my lord, thy fir-
 mance are come to bye wryale: we are all
 one mans sonnes, we are vnspen, and thy
 seruances wees men spen. he sayde vnto
 the: ¶ To, but ye are come to se where the lan-
 de is open. They answered him: We thy ser-
 uances are woule budeth, the sonnes of
 one man in the lade of Canaan, and the you-
 gest is with oure father: as for one, he is
 awaie.

¶ Joseph sayde vnto them: This is ite that
 I sayde vnto you: spen are ye. Here by will
 I proue you: By the life of Pharaon ye shall
 not fe: hence, excopte youre yongest biche, her
 come: hither. Sende awaie one of you to
 fetch youre brother, but yeshalbe in pson.
 ¶ Thus will I crye out yo wordes, whether
 ye go aboure w trach on nor: for els, by the
 life of Pharaon ye are spen. And he put the
 together in ward: the dayes longe.

¶ Vpon the thirde daye he sayde vnto the:
 ¶ If ye wil lyue, the do thus, for I feare God:
 ¶ If ye be vnspen, let one of youre budeth
 ly bounde in you: e pson: but go ye youre
 waye, and carry home the necessary foodes, &
 bynge me youre yongest brother, so will I
 beleue youre wordes, that ye shall not dye.
 And so they byd.

¶ And they sayde onco to another: This ha-
 ue we defured againt oure brother, in that
 we sawe the angush of his soule, when he
 besoughte vs, and we wolde not heare him
 therfore cometh now this trouble vpon vs.
 ¶ Then answered them, and saide: Telle noe
 J you þ same, when J sayde: O sinner noe
 agaynst y lab, but ye wolde noe heare. ¶ Now
 is his bloude requyred. But they knewe noe
 that Joseph vnderstode it, for he carned him
 from them, and wepte. ¶ Now when he had
 turned him to them agayne, and talked w
 them, & toke þ sym on frim amonge them, y
 bound: þan before their eyes, and comman-
 ded

Joseph
 potiphar
 prest
 of
 on
 pharaon
 the
 lande
 of
 egipce

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deb to fill their sackes wth come, and to put every mans money in his sack, and to geue eury one his byperles by the waye. And so was it done vnto them.

D And they laden their come vpon their Asses, and departed thence. But when one opened his sackes, he found his Asses p^{ro}uenter in the same, and he spred his money in his sack without, and sayde vnto his brethren My money is r^{es}t for sometime agayne: so, it is in my sack. Then their brether sayled them, and they were afrayed amonge them selfes, and sayde: Wherefore hath God done this vnto vs?

Then when they came home to Jacob their father in the lade of Canaan, they tolde him all that had happened vnto them, and sayde: The man that is lord of the lande, spake roughly vnto vs, and toke vs for spyes of the countrie. And when we answered: we are vsfaynes, and were neuer spyes, but are twelue brethren the sonnes of oure father: one is awaye, and the youngest is yet this daye wth oure father in the lande of Canaan, he sayde: Herby wyl I marke, that ye are vsfaynes: Leane one of youre brether in with me, and take soode necessary for youre houses, and your wyue, and bringe youre youngest brether vnto me: so shal I knowe that ye are no spyes, but vsfaynes: the shal I deliuer you youre brother also, and ye maye occupie in the lande.

R And when they opened their sackes, eury man founde his boundell of money in his sacke. And when they and their father sawe, that it was the boundell of their money, they were afrayed.

Then sayde Jacob their father: We haue robbed me of my children, Joseph is awaye, Simcon is awaye, and ye will take Ben Jamin awaye: Ye goeth all ouer me. Ruben answered his father and sayde: If I bringe him not to the agayne, then laye my two sonnes: deliuer him but in to my hands, I wyl bringe him agayne vnto the. He sayde: my sonne shal not goe downe with you: for his brother is deade, and he is left alone. If eny my sonnes shoulde happen vnto him by the waye, ye go, ye shoulde bringe my graye hoys with you: w^{ch} shoulde come vnto the grave.

The XLiii. Chapter.

But the deth oppressed of lande. And when all the wytales that they had broughte out of Egipte were spent, Jacob their father sayde vnto them: Go agayne, and bye vs a litle soode.

The Iuda answered him, and sayde: The man swaue vnto vs, and sayde: ye shal not se

my face, excepte youre brother be with you. If so be no more that thou wilt sende oure brother with vs, we wil goe downe, and bye the soode. But if thou wilt not sende him, we wyl not goe downe. For the man sayde vnto vs: Ye shal not se my face, excepte youre brother be with you.

Israel sayde: Wherefore haue ye done this euill vnto me, to coll^l y^e man, that ye had yet a brother? They answered: The man enquired so strictly of vs, and of oure byurbe, and sayde: Is youre father yet a lyue? haue ye yet a brother? Then tolde we him, as he asked vs. How coulde we knowe, that he wold saye: bringe youre brother downe wth you! Then sayde Iuda vnto Israel his father: Let the lad goe with me, that we maye geue vs up, and take oure iourney, and lyue, and not dye, both we and thou, and oure childer. I wyl be suretye for him, of my handes: shalte thou requyre him. If I bringe him not vnto the agayne, I set him before thine eyes, I wyl beare y^e blame my life longe. For if we had not made this carryinge, we had now bene come agayne euerye.

Then sayde Israel their father vnto thes: If I must neede kee so, then doch y^e: take of the best frutes of the lande in youre sackes, and bringe the man a present: a caretye balsme, and hony, and spycce, and myrr, and dates, and almondes. Take other moncy with you also, and the money that was broughte agayne in youre sackes meates, carrye it agayne with you: peraduenture it was an ouersight. And take youre brother, getten up, and go agayne vnto the man. The Almightye God geue you mercy in the sight of y^e man, that he maye let you haue youre other brother, and Ben Jamin. So for me, I must be as one, that is robbed of his children.

Then they toke the p^{ro}uisur, and other money with them, and Ben Jamin, gat the up, and wente in to Egipte, and stode before Joseph. Then Joseph behelde them with Ben Jamin, and sayde vnto the ruler of his house: Whinge these men in, and sleye, and make ready, for they shal byne with me at noon. And the man dyd as Joseph had him, and broughte the men in to Josephs house.

When they were broughte in to Josephs house: they were afrayed, and sayde: We are broughte hither because of the money, that came agayne in oure sackes: at the first, to paye a quarrell with vs, and to laye some charge to oure charge, and to take vs for bondes seruantes with oure Asses.

Therefore came they to y^e man, that was

ruler of Ioseph house, and talked wth him
 44 at the doore, and saide: Syr, we came do-
 me at the first to bye foode, and whan we ca-
 me in the Iune, and opened oure sackes, be-
 holde, every mans money was in his sack
 moorth moeth full weight: ther fore haue we
 broughte it with vs agayne, & haue broughte
 other money with vs also, to bye foode: but
 we can not tell, who put oure money in oure
 sackes.

He saide: Be content, feare you not, your
 God euen I God of youre fathers hath ge-
 uen y^e treasure in youre sackes, I had your
 money, and he broughte forth Simeon wth
 to them, and led them in to Iosephs house,
 and gaue them water to wash their feet, &
 gaue ther Aisse to remember.

¶ And they made readye y^e present, agaynst
 Ioseph came at noone: for they herde, y^e they
 shalde dye there. Then whan Ioseph men-
 te in to the house, they broughte him home y^e
 present that they had, and fell downe to the
 grounde before him. But he welcomed them
 carnosly, and sayde: Is youre father, (that
 olde man which ye tolde me of) in good
 health? Is he yet alue? They answered:
 Thy seruante oure father is in good health,
 and is yet alue. And they bowed them sel-
 ues, and fell downe before him.

¶ And he lift up his eyes, and sawe his bro-
 ther Ben Jamin his mochers sonne, and sai-
 45 de: Is this youre youngest brother, that ye
 tolde me of? And he saide moore: God be
 mercifull vnto the my sonne. And Ioseph
 made haile for the grounde of his feet was
 kyndled to warde his brother) and soughe
 how he might wepe, & wente in to his cham-
 ber, and wepte there.

¶ And whan he had washed his face, he
 wente out, and refrayned him self, and saide
 beset bed (on the table.) And they broughte
 wth him by him self, and wth to them by the
 silues, and to the Egipcians also that are wth
 them, by them silues. (For the Egipcians
 barre not eate bread wth the Ebrues, that is
 an abominacion vnto them.) And they we-
 re set out agaynst him, the first borne ac-
 cordinge to his first byrth, and the youngest af-
 ter his youth. They maraile at it amonge
 them silues, and there were broughte them
 sundrye meates from his table. But Ben
 Jamins parte was frue tymes more then
 the other. And they dyonke, and were merry
 wth him.

¶ The XLIII. Chapter.
 ¶ And Ioseph commaunded the ruler
 of his house, and saide: I will charge

sackes wth foode, as much as they maye
 carye, and put every mans money in his sac-
 ke moeth, & put my siluer cuppe in the sack
 moeth of the youngest wth the money for y^e
 weyless. He dyd as Ioseph had saide. And
 on the morow whan it was daye, they let y^e
 men go wth their Aisse.

¶ But whan they were out of the cite, and
 not come farre, Ioseph saide to the ruler of
 his house: Up, and followe after the me, and
 whan thou overtakest them, say vnto them:
 Wherfore haue ye rewarded euill for good?
 Is not that it, that my lorde dyonke out
 of: and that he prophecith wth ball? It is
 euill done of you, that ye haue done.

¶ And whan he had overtake them, he saide
 the same wordes vnto them. They answer-
 ed him: Wherfore sayest my lorde (sch me
 best: God forbid, that thy seruantes shal-
 de do any such thinge: Beholde, the money
 that we soude in oure sackes moorth, that
 broughte us vnto the agayne, out of the lan-
 de of Canaan: how shulde we then haue stol-
 len ether siluer or golde out of thy lorde
 house? A lorde by whom it shall be founde a-
 monge thy seruantes, let him dye: yet and
 we also will be my lordes bondmen. He say-
 de: let it so be, as ye haue spoken. A lorde by
 whom it shall be founde, let him be my ser-
 uant, but ye shalde harmlesse.

¶ And they made haile, and fell downe eue-
 ry man his sack to the grounde, and every
 man opened his sack: And he searched y^e
 bagme at the greatest vnto the youngest, and
 the cuppe was founde in Ben Jamins sac-
 ke. Then rente they their clothes, and every
 man laide the burthen upon his Aisse, & we-
 re agayne vnto the cite. And Iuda wente
 wth his brethren vnto Iosephs house (for
 he was there yet) and they fell before him on
 the groude. Ioseph saide vnto them: What
 maner of dede is this, that ye haue done?
 But me ye not, (that such a man as I am, can
 prophesy?)

¶ Iuda saide: What shall we saye vnto my
 lorde: or how shal we speake: and whate
 excuse shal we make? God hath founde oue
 y^e wickednesse of thy seruantes. Beholde, we
 are and he, by whom the cuppe is founde, are
 my lordes seruantes. But he saide: God
 forbid that I shulde do so. The man by
 whom the cuppe is founde, shall by my ser-
 uant, but ye ye up in peace vnto youre fa-
 ther.

¶ He kepte Iuda vnto him, and sayde:
 My lorde, let thy seruante speake one wo-
 de in thine eares my lorde, be not displeasid at
 b ij

¶ seruaunt also, for thou art cald as pharao. My lord asked his seruauntes, and sayde: How ys yet a father or brother? Then answered me: We haue a father, which is olde, and a yonge lad begotten in his age, and his brother is dead, & he is left alone of his mother, and his father loueth him.

D Then saydest thou: Dyringe him downe unto me, & I will se him. But we answered my lord: The lad can not come from his father, if he shoulde come from him, he were but a deeb man. Then saydest thou vnto thy seruauntes: If youre yongest brother come not hither with you, ye shall se my face nomore. Then wente we vp vnto thy seruaunt my father, and tolde him my lordes wordes. Then sayde our father: Go youre wayes agayne, and bye vs a litle soode. But we sayde: We can not go thome, excepte on re yongest brother be with vs, then will we go thome: for we darre not lode the man in the face, if our yongest brother be not with vs. Then sayde thy seruaunt my father vnto vs: Ye knowe that my wife bare me two sonnes, one wente out fro me, and I sayde: he is come in peeces. If ye take this fro me al so, and any mysfortune happi him, then shal ye bringe my gray heer with soome downe vnto the graue.

E If I now come home vnto my father, & the lad be not with me (seyng his soule hangeth by the soule of this) then shall it come to passe, that if he se not the lad there, he shal dye. So shal we thy seruauntes bringe the gray heer of thy seruaunt our father with soome downe to the graue. For I thy seruaunt became suretye for the lad vnto my father, and sayde: if I bringe him not agayne, I will beare the blame all my lyfe longe. Then sore les thy seruaunt byde here in steade of I lad, to be my lordes bondeman, and let the lad go vp with his brethren. For how can I go vp vnto my father, if the lad be not with me? Then shoulde I se the mysery that shoulde happen vnto my father.

The XLV. Chapeer.

F Then coude not Joseph refrayne him self before all them that stode aboute him: and he cumaunderd cury man to go out from him, and there stode no man by him, when Joseph weerd him self vnto his brethren. And he wepde longe, so that I Egipcians and pharaoes householdes herde it. And he sayde vnto his brethren: I am Joseph, is my father yet alyue? And his brethren coude not answer him, they were so awlded before his face. But he sayde: Co-

me nye vnto me. And they came nye. And he sayde: I am Joseph youre brother: whom ye solde in to Egypce. And now wyte not youre felous, & thinke not I there is any wrath, because ye solde me hither: for God sent me hither before you, for y^e tymes sake. For these are now two yeres, that I bredd hath bene in the lande, and there are yet fyve yeres behynde, wherein there shalbe no plowing ne haruest.

But God sent me hither before you, I he might let you remayne upon earth, and to save youre lyues by a greete dyscreacion. And now, it was not ye then that sent me hither, but God which hath made me a father vnto pharao, & lode ouer all his house, and a prync in the whole lande of Egypce. Hast you therfore, and go vp vnto my father, and saye vnto him: Thy sonne Joseph sendeth the this word: God hath made me lord in all Egypce, come downe vnto me, as ye not, thou shalt dwell in the lande of Gosen, and be with me: thou and thy children, and thy childrens children, thy small and greete catell, and all that thou hast. There is yet I make prouision for thee: for there are yet fyve yeres of berch: that thou perishe not wth thine house, and all that is thine. Beholde, youre eyes and the eyes of my brother Ben Jamin se, that I myne owne self speake vnto you by mouth. The we my father all my manshipe in Egypce, and all that ye haue se: hast you, and come thome hither with my father.

And he fell aboute his brother Ben Jamins neck, and wepde, and Ben Jamin wepte vpon his neck also. And he kysed all his brethren, and wepde vpon them. And afterwards talked his brethren wth him. And this sydynge came in to pharaoes house: Iosephs brethren are come, which pleased pharao well, and all his seruauntes.

And pharao spake vnto Joseph: Saye vnto thy brethren: Do thus, lode youre best beets, go youre waye, and when ye come in to the lande of Canaan, take youre father and youre householdes, and come vnto me. I will geue you of the goodes in the lande of Egypce, so that ye shall eate the fatte in the lande. And he commaunded them, Do thus. Take you charrettes out of I lande of Egypce for youre children and wyues, and bringe youre father, and come, and regard not youre householdes stuff: for the goodes of all the lande of Egypce shalbe yours.

The children of Iisrad byd so, and Joseph gaue the charrettes accouryng to phar-

raue commanndement, and expensie by the waye, and gaue them all, vnto every one a chaunge of rayment: but vnto Ben Iamin he gaue the hundred silver pens, and fync chaunge of rayment. As for his father, he sent him ten Asses laden with goodes out of Egipt, and ten Asses with come and beere, and vntayles for his father by 3 wayes. So he fere awaye his brethren, and sayde vnto them: Serue not by the waye.

¶ Thus they departed out of Egipt, and came to the lande of Canaan vnto Jacob their father, and tolde him, and sayde: Thy soune Joseph is yet alyue, and is a lord in all the lande of Egipt. But his hert moued, for he beloued them not. The tolde they him all the wordes of Joseph, which he had sayde vnto them. And when he sawe y charactres that Joseph had sent to sech him, his spere was such, & he sayde: I haue yough, and my soune Joseph is yet a liue I wil go, and se him, before I dye.

The XLvi. Chapter.

¶ Stral cote his iourney with all that he had. And when he came to Desfiba, he offered offeringes vnto y God of his father Isaac. And God spake vnto him in a vision by night: Jacob Jacob, he sayde where am I, and he saide, I am y mightie God of thy father, he not a frayd to go in to Egipt, for there wil I make a greates people of the, I will go downe with the, & wil bringe the vp also. And Joseph shal laye his hande vpon thine eyes.

¶ Then Jacob gaue him vp from Desfiba, and y children of Israel caried Jacob their father with their children and wyues vpon the charactres that Pharao had sent to cary him. And they toke their cattell & substance which they had gotten in the lande of Canaan, and so came in to Egipt: Jacob & all his seide with him, his children & his childrens children with him, his daughters, and the daughters of his children, & all his seide.

¶ These are y names of the children of Israel, which came into Egipt, Jacob & his sonnes. The first borne sonne of Jacob: Ruben, the children of Ruben: Sionoth, Palsu, Hezon and Charim. The children of Simeon: Jemuel, Jamin, Ohad, Jathim, Zohar and Saul the sennie of the Cananith woman. The child of Levi: Gerson, Cabath & Merari. The child of Iuda: Er, Onan, Sela, Phares & Sera h. But Er and Onan dyed in the lande of Canaan. The child of Phares: Hesson and Hamul. The children of Jisachar: Thola, Phua, Job & Semron. The

children of Zabulon: Sered, Elon and Jabel. These are the children of Lea, which she bare vnto Jacob in Mesopotamia with his daughter Dinah. These all together with sonnes & daughters make the x thine soules.

¶ The child of Gad: Ziphon, Haggi, Suni, Lebun, Uri, Ard and Archi. The children of Asser: Jemna, Jesu, Jecher, Dina & Sera their sister. The children of Dina: Heber and Malchiel. These are the children of Silpa, whom Laban gaue vnto Lea his daughter, and she bare vnto Jacob these sixtente soules.

¶ The child of Rachel Jacobs wife: Joseph and Ben Jamin. And vnto Joseph in 3 lande of Egipt were borne Manasse and Ephraim, whom Asinath the daughter of Potaphar first of On bare vnto him. The children of Ben Jamin: Bela, Deber, Asber, Sera, Naama, Eli, Ros, Mupim, Gupim and Ard. These are the children of Rachel, which were borne vnto Jacob, fourtente soules altogether.

¶ The children of Dan: Haim. The child of Ephraim: Jachiel, Guni, Jazer, Sallem. These are the children of Bilha, whom Laban gaue vnto his daughter Rachel, & she bare Jacob these seuen soules. All the soules 3 came w Jacob into Egipt, which proceeded out of his loynes (beside the wyues of his children) are altogether sixe & sicre soules. And Josephs children which were borne vnto him in Egipt, were two soules: so that all the soules of the house of Jacob which came into Egipt, were seuentie.

¶ And he sent Iuda before him vnto Joseph to shew him the waye to Gosen. Then Joseph bended his charactres, and wente vp to meete Israel his father vnto Gosen. And when he sawe him, he fell aboute his neck, & wept sore vpon his neck. Then sayde Israel vnto Joseph: How am I content to dye, for so much as I haue sene thy face, that thou art yet alyue.

¶ Joseph sayde vnto his brethren, & to his fathers house: I will go vp, & tell Pharao, & saye vnto him: My brethren and my fathers house are come vnto me out of the lande of Canaan, and are keepers of cattell (for they are men that deale with cattell): their small & greates cattell, and all that they haue, haue they brought with them. Now y Pharao call you, and saye: what is your occupation? then y shal saye: Thy seruantes are men 3 haue dealt w cattell from oure youth vp vnto this daye, & oure fathers, that y maye

dwell in the lande of Gosen: for the Egipcians abhorre all Beeres of cattell.

The XLVII. Chapter.



When came Joseph, and tolde Pharao: My father and my brethren, their small & greates cattell, & all that they haue, are come out of the lande of Canaan: & beholde, they are in the lande of Gosen. And he toke fyve of his brethren, & presented them vnto Pharao. Then sayde Pharao vnto his brethren: What is youre occupation? They answered: Thy seruantes are Beeres of cattell, we and our fathers also. And they sayde mouer vnto Pharao: We are come to dwell with you in the lande, for we haue no pasture for their cattell, so fore both the dertch oppresse the lande of Canaan. Now then let vs & seruantes dwell in the lande of Gosen.

When Pharao sayde vnto Joseph: Thy father and thy brethren are come vnto the lande of Egypt: is open before the, let them dwell in the best place of the lande, & let them dwell euen in the lande of Gosen. And if thou knowest that there be men of activity amonge the, make the rulers of my cattell.

Joseph boughte in Jacob his father also, & set him before Pharao. And Jacob thanked Pharao. And Pharao aske Jacob how olds art thou: Jacob sayde: The tyme of my pilgrimage is an hundred and thirtie yeres: like and cattell is the tyme of my pilgrimage, and atzaymeth not vnto the tyme of my fathers in their pilgrimage. And Jacob thanked Pharao, and wrote one from him.

C So Joseph prepared dwellinges for his father and his brethren, & gaue them a possession in the lande of Egypt, euen in the best place of the lande, namely, in the lande of Ramses, as Pharao commaunded. And he made provision for his father and his brethren, and all his fathers house with beere, euen as yonge children.

There was no beere in all the lande, for the dertch was very sore: so the lande of Egypt & the lande of Canaan were famished by reason of the dertch. And Joseph boughte together all the money that was founde in Egypt and Canaan, for y came that they boughte. And he layed up all the money in Pharaos house.

Now when money fayled in the lande of Egypt and Canaan, all the Egipcians came vnto Joseph, & sayde: We are dead, why suffrest thou vs to dye be fore? because we are without money. Joseph sayde: Bringe hithe your cattell, so will I geue you for your cattell, for ye are without money. Then broughte they their cattell vnto Joseph. And he gaue them beere for their horses, for oxen, and asses. So he fed them with beere the yere, for all their cattell.

When the yere was ended, they came vnto him the next yere, & sayde vnto him: We wil not hyde it frome the, for not onely the money, but all the cattell also is spent vnto of the: & there is no thinge left more for to leade, but onely of body & our lande. Wherefore suffrest thou both vs to dye, and our lande? Take vs and our lande for beere, that we and our lande maye be longe vnto Pharao: geue vs seld, that we maye lyue and not dye, & the lande becomee not a wilderness.

So Joseph toke all the lande of Egypt in for Pharao: for the Egipcians sold euery man his lande, because y dertch was so mightie vpon them: and so the lorde became Pharao, with the people that went out and in at his cities, from one syde of Egypt vnto the other, excepte the priestes lorde, that dyd he not in: for it was the ordent of Pharao for the priestes, that they shoulde eate that which was appoynted them, which he gaue them, therefore they neede not to sell their landes.

Then sayde Joseph vnto the people: Beholde, I haue taken possession of you and your lande this daye for Pharao. And ye, there haue ye seld, some the lande, and of the come ye shall geue the fifth parte vnto Pharao: foure partes shalbe yours, so some the lande for youre sustentance, and for youre houses and children.

They sayde: Let vs not lyue, & fynde grace before the our lorde, we wil gladly be Pharaos seruantes: So Joseph made the a lawe vnto this daye, euen the Egipcians lorde, to geue Pharao the fifth parte, excepte the priestes lorde, which was not longe vnto Pharao.

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So Israel dwelt in Egypt in the lande of Gosen, and had it in possession, and grew and multiplied exceedingly. And Jacob lived fourscore years in the lande of Egypt, so that his whole age was an hundred and seuen and forty years.

Now when the tyme came that Israel shoulde dye, he called Joseph his sonne, and sayde unto him: If I haue founde grace in thy sight, when laye thine honde vnder my eyes, & thou shalt shewe mercy and faithfulness vpon me, and not burye me in Egypt, but I will lye by my fathers, and thou shalt carrye me out of Egypt, & burye me in their buriall. He sayde: I will do as thou hast sayde. But he sayde: Then sweare vnto me. And he sweare vnto him. The Israel becometh himselfe to remember he be heade.

The XLVIII. Chapter.

After this it was tolde Joseph: Behold thy father is sicke. And he take with him his two sonnes Manasse and Ephraim. Then was it tolde Jacob: Behold, & sonne Joseph cometh vnto me. And Israel toke a courage vnto him, & sat vp vpon his bed, & sayde vnto Joseph: The Almightye God appeared vnto me at Luz in the lande of Canaan, & blessed me, & saide vnto me: Behold, I will cause thee to growe & increase, & will make a multitude of people of thee, & wilt gene this lande vnto thee after I for an everlasting possession. Therefore shalt thou burye thy two sonnes Manasse & Ephraim (which were borne vnto thee in Egypt, before I came hither vnto thee) by myne, like as Ruben & Simeon. As for those that thou begettst after thee, they shall be thine own. But these shall be named with the names of their brethren in their inheritance.

And when I came out of Mesopotamia, Rachel dyed by me in the lande of Canaan, by the waye, when there was yet but a seldome hilde vnto me: and I buried her in the waye to come to Ephraim, which now is called Bethlem.

And Israel looked vpon Josephs sonnes, & sayde: What are these? Joseph answered: They are my sonnes, which God hath giuen me here. He sayde: Whynge thou hither to me, & I maye bless thee. (For Israels eyes were heavy for age, & he coude not well see.) And he brought them vnto him. So he kissed them, & embraced them: & liued vnto Joseph: Behold, I haue seene my face, which I thoughte not: & lo, God hath caused me to see thy face also. And Joseph toke them vnto his lappe, and they fell downe to the grounde vpon their face.

Then Joseph toke them both, & Ephraim in his right hande towards Israels left hande, and Manasse in his left hande towards Israels right hande, & brought them vnto him. But Israel stretched out his right hande, & layed it vpon the heade of Ephraim & vpon his left hande vpon Manasses heade, & did so wittingly w his handes, for Manasse was the first borne. And he blessed Joseph, & saide: The God before whome my fathers Abrahā & Isaac haue walked: & God & hath sent me my life longe vnto this daye: the angell which hath benighted me frō all euill, blessed these laddes, & they maye be called after my name, & after the name of my fathers Abrahā & Isaac, & they maye growe & multiplye vpon earth. But when Joseph sawe the his father layed his right hande vpon Ephraims heade, it displeasid him, & he lift vp his fathers hande, to remove it frō Ephraims heade vnto the heade of Manasse, & sayde vnto him: No: for my father, this is his purpose, & he is righte hande vpon his heade. Therefore his father is righte, & saide: I knowe it well my sonne, I knowe it well, this shall be a people also, & I shall be greater than thy sonnes: but I shall be greater than he, & his sise shall be full of people. So he blessed them the same daye, & saide: In that daye Israel blessed, & it shall be sayde: God sit the as Ephraim & Manasse. And so he sit Ephraim above Manasse.

And Israel saide vnto Joseph: Behold, I dye, & God shall be with you, & bringe you againe vnto the lande of your fathers. I haue giuen thee a peece of lande, without thee & thyne, which I gat with my sworde, and my bowe out of the hande of the Amorites.

The XLIX. Chapter.

And Jacob called his sonnes, & sayde: Gather you, & I will tell you, what shall happen vnto you in your last tyme: Come together, and heare ye childre of Jacob: then vnto Israel youre father.

And his first sonne, thou art my power, and the beginninge of my strength, thou shalt be in government, & thou shalt be in anecke. Thou shalt passe forth safelye as a water. Thou shalt not be the chiefe. For thou hast dynned vpon thy fathers bed, & thou shalt be the best thou my couch with goinge vp.

Symeon and Levi brethren, their deadlye weapons are perous instruments. In to their secretes come not my soule, and my worshippe be not ioynd with their canger: man, for in their wrath they slew a gation, & in their fury they brought an opt. Consider their wrath, because

to is so feare, and their indignacion, because it is so rigorous. I will deuide them in Jacob, and scatter them in Iſrael.

B *1 Pa. 4.2* *ich. 13* **I**uda thou art he. Thy brethren shall practise thee: for thy haire shall be in thine enemies necke: thy fathers children shall stonpe vnto thee. Iuda is a yonge lyon, thou art come vp by my fomme, frō the spoyle. He desc

10. 2. d **led** downe, and conched himself as a lyon, as a lionestambe will reffe him vp: The ceptur shall not be remoued frō Iuda, nor a matter frō his feet, vntill the Wouhye come, and vnto him shall the people fall. He shall bynde his foale vnto the wyne, and his Asses colde co y noble bianch. He shall wash his garment in wyne, and his manedell in the blende of grapes. His eyes are rounder then wyne, and his eare whyer then mycke.

C *10. 3. a* **I**abulon shall dwell in the hauser of febe ſe, and in the pouce of ſhippee, and shall bowde vpon Sodon.

Iachar shall be a stronge Ass, & laye him downe betwixt y bowers. And he saw rest, that it was good, and the lande, that it was pleasant. And bowed downe his shulder to beare, and became a seruante vnto y boue.

10. 11. 12 *1. 16. 17. 18* **D**an shall be iudge in his people, as well as a crye in Iſrael. Dan shall be a serpen in the waye, and an eader in the path, and bite the hofe in the helde, that his ryder maye fall backward. **L. O. R. D. E.** I loke for thy saluacion.

As for God, a mapened hooff of men shall fall violently vpon him, but he shall hurte them in the helde.

Ephraim cōmeth his fac beeb, and he shall geue deditacions vnto bynges.

10. 1. 1 **I**oseph is a swifte bynde, and geuech geocly wordes.

D The fruitfull sonne Joseph, that stonshin ge ſonne to loke vpon the daughters go vps the wall. And though the shoters angeth him strome with him, and haced him, yet his bowe beede fast, and the arrowes of his hande were made strige, by the handes of y Mighrie in Jacob. Of him are come brethren y fite ones in Iſrael. Of y fathers God are thou helped, & of the Almightie art thou blessed, w blessings of heauen from aboue, with blessinges of depe y lych amber, with blessinges of buxtes & wombea. The blessinges poud minto vnto thy father, and my foie elders go mightly, after the desyre of the byest in the world: theſe shall liabe on Josephs heade, and on the toppe of his heade, that was separated from his lychen.

Den Jamin, a raryshunge wolfe. In the

mouryngs shall he deuoure the praye, but in the ennyngs he shall carye the spoyle.

All these are the euoiles crybes of Iſrael, and this is it that their father spake vnto them, when he blessed them, eery one with a sundrye blessinge.

And he commanded them, and sayde vnto them: I shall be gathered vnto my people, & burye me with my fathers in y cane, which is in the felde of Ephon the heretice, in the bubble care that lych ouer against Mamre in y lande of Canaa, which Abrah boughte with the felde, of Ephon the heretice for a possession to burye in. There buryed they Iacob & Sara his wife, there buryed they Isaac also & Rebecca his wife: their buries I Lea, in the good of the felde & of the cane cherin, which was boughte of the heretices.

And when Iacob had ended this commandement vnto his children, he plucke his feet together vpon the bed, and bed, and was gathered vnto his people. The full Joseph vpon his fathers face, and weeped, and kysed him.

The L. Chapter.

AND Ioseph cōmāth w his seruantes y y phisicians, to embawme his father. And the phisicians embawmed Iſrael, vntill fouretye dayes were ended (for so long ge endured the dayes of embawminge: & the Iſtigiames bewayled him fouentye dayes.

Now when the mouryngs dayes were ended, Joseph spake vnto Pharaos houthebe, & sayde: If I haue founde faub in your sight, theſe speake vnto Pharaos and saie: My father hath taken an ooch of me, & sayde: He holde, I dye, burye me in myne owne graue, which I bygged for myself in the lade of Canaan. Therfore wil I now go vp, and burye my father, and come agayne. Pharaos saide: So chy waye vp, and burye thy father, acco dinge as thou hast swome vnto him.

B So Joseph wte vp, to burye his father. And there wte w him all Pharaos seruantes y were the elders of his courte, and all y elders of the lande of Egypte, & all Josephs housholde, and his brethren, and his fathers housholde. Ondy their children, theye & oren leſt they in y lade of Eosten, & toke their iourney vp with him, vps charrettes and bestes, and the company was exceedinge greate.

Now when these came to the playne of Atrad y lych beynde Jordan, theye made there a very greate and byter lamentacion, & he mourned for his father soue dayes. And wth the people in the lande (the Canaanites) same the mouryngs in the playne of Atrad.

they sayde: The Egipcians make there great lamentacion. Therfore is the place called: The lamentacion of the Egipcians, which heere be yonde Jordan.

¹⁴ And his children dyd as he had commaunded them, and caried him to 3 lande of Canaan, and buried him in y^e dubble caue, that Abraham bought with the selde for a possession to bury in, of Ephron y^e shechite ouer agaynst Mamre. So Joseph toke his iourney agayne in to Egipce with his brethren, and with all those that wene up with him to burye his father, whan they had buried him.

¹⁵ But Josephs brether were astraied, whā their father was dead, and sayde: Joseph might happily haue indignacion at vs, and recompense vs all the euill that we dyd unto him, therfore let they saye vnto him: Thy father commaunded before his death, and sayde: Thus shal ye saye vnto Joseph: O thou gent thy brethren the offence and their synne, that they dyd so euill vnto the. O forgiue now this trespass of vs the seruantes of thy fathers God. But Joseph wepte, whan they spake so vnto him.

And his brethren wene, and fell downe before him, and sayde: Beholde, here are we thy seruantes. Joseph sayde vnto thei: Fear ye not, for I am vnder God. Ye thought euill ouer me, but God hath turned it vnto

good, to do as it is come to passe this daye, for the sauyng of much people. Therfore be not ye now astraied, I wyl care for you and youre children. And he comforted them, and spake sayngly vnto them.

Thus dwelt Joseph in Egipce with his fathers house, and luyed an hundred and ten yere, and saue Egypcians children, vnto 3 thirde generacion: In like maner the dutie of Machir the sonne of Manasse, begat children also vpon Josephs lappe.

And Joseph sayde vnto his brethren: I dye, and God wyl vsee you, and bringe you out of this lande, to the lande that he swore vnto Abraham, Isaac and Jacob. Therfore take he an ooth of the childre of Israel, and sayde: Whan God shal

vsee you, the carly my do
mee sit hene. So Joseph
died, whā
he was an
hundred
and ten yere ol
de, and they embam-
med him, & lay-
ed him in
a chest
in Egipce.

The ende of the first booke of Mo-
ses, called Genes.

D
Tob. 14. 4
Iob. 41. c
Mal. 1. 2. a

Heb. 11. 4

Gen. 14. 4
Gen. 14. 1

The second booke of Moses, called, Leuiticus.

What this booke containeth.

- Chap. I. The death of Israel increase in Egypt. The ynge commandeth to slayeth, and to discom them.
- Chap. II. The byrd of Moses, which is layed vpon the water. Pharaos daughter taketh him and bringeth him vp. He slayeth one of the Egyptians, and fyerth his wyfe in to Midian, where he marrieth. The children of Israel crye vnto the LORD.
- Chap. III. God appeareth vnto Moses in the bush, and sendeth him vnto the ynge and the people.
- Chap. IIII. Moses is loth to go, & exhorteth himself. But the LORD reioyseth him, maketh him stronge, and comforteth him. Moses saith some lawe by his father in lawe, to go vnto him people.
- Chap. V. Moses and Aaron go vnto the ynge, which opposeth the people the more.
- Chap. VI. God geueth Moses more instruccions and sendeth him vnto the people. The trybes are numbered.
- Chap. VII. Moses and Aaron go vnto the ynge, and shewe tokens before him: but the ynge wrothly hardeneth.
- Chap. VIII. After many tokens Pharaos grauntheth to let the people go: but as soone as the plague ceaseth he is as vngobly as afore.
- Chap. IX. Thre commeth a death amonge all the cattell the commeth the foules, blaynes, and the hayle.
- Chap. X. The grethoppes and hardenes in Egypte Pharaos saith vnto Moses: to come my mercie in his sight.
- Chap. XI. The LORD promisseth to bringe yet another plague vpon Egypte, and commandeth the Israelites to bowe Jewels off their and golde of the Egyptians.
- Chap. XII. The rite of the Easterlambe. God slayeth all the firstborne. Pharaos wyeth all the people out of the lande.
- Chap. XIII. God commandeth to sanctifie all the firstborne vnto him, and sanctify them to worke the lande of promyse, not the next waye but thowse the wyldernes, by a cloude in the daye tyme, and a pylle of fyre in the night.
- Chap. XIV. Pharaos saith vnto the people of God, which delayeth his owne, carith them thowse the red sea, & thowse the enemies thym.

- Chap. XV. Moses and the people synge a song of thankes ynge vnto the LORD, and come to Marah, wher the bytter water is not be sweet.
- Chap. XVI. The LORD studdeth quoyles and the Mirra to the vngobly people.
- Chap. XVII. Water cometh out of the stony rocke. They fight agaynst Amalec.
- Chap. XVIII. Iethro bringeth Moses his wyfe and children and geueth him a good counsaill.
- Chap. XIX. The LORD appeareth vnto Moses vpon mount Sinai. Moses sheweth the people.
- Chap. XX. The LORD geueth Moses the two tables of the commandmentes vnto the people.
- Chap. XXI. Lawes and statutes concernynge bodily thynges. Of murder, theft, and robbery.
- Chap. XXII. Of theft. Of swarte that is done with wyll or vnwyllyng. Of thynge geueth to fepe. Of bowynge and playng.
- Chap. XXIII. Many synners lawes or statutes.
- Chap. XXIIII. Of the boke and bloud of the commandment.
- Chap. XXV. XXVI. The LORD commandeth Moses to make the Tabernacle, and the thyngs belongynge thereto.
- Chap. XXVII. Of the altare and the apperill therof. Of the court of the tabernacle. Of the oyle and lampes.
- Chap. XXVIII. How the prestes were trayned and consecrated.
- Chap. XXIX. The consecratinge of Aaron, of his soures, and of the altare.
- Chap. XXX. Of the altare of incense, and the basyn of lamer, the anoynting oyle and incense.
- Chap. XXXI. The wooll men are called. The feynynge of the Sabbath. The two tables of wynter are geuen Moses.
- Chap. XXXII. They make the golden calf. Moses in his displeasure breaketh the tables, and punisheth the transgressors.
- Chap. XXXIII. The people mouens. Moses prayeth the tabernacle, and the LORD setteth with him.
- Chap. XXXIIII. Moses receauech other tables of the LORD with certayne lawes. The people are as they were at the bightnes of his face.
- Chap. XXXV. Certaine statutes concernynge the Tabernacle. The wooll men are appointed.
- Chap. XXXVI. What the thynges be that they make.
- Chap. XXXVII. The tabernacle of witness with the stanes. Cherubim, the table, candlestick.
- Chap. XXXVIII. The altare of brydoffes with the thynges belongynge thereto.
- Chap. XXXIX. Of the prestes garments.
- Chap. XL. The LORD commandeth Moses to set vp the tabernacle, & to order the apperill therof.

The first Chapter.



These are the names of the children of Israel, that came with Jacob into Egypt: every one came in at his house, Ruben, Simeon, Levi, Juda, Issachar, Zabulon, Benjamin, Dan, Ephraim, Gad and Aser. And of all the souls that came out of the loynes of Jacob, there were seuen tie.

As for Joseph, he was in Egypt all ready. Now when Joseph was dead, and all his brethren, and all they that lyued at that tyme, the children of Israel grew, and increased, and multiplied, and became exceeding mightie, so that the land was full of them.

The cause where a new kynge ouer Egypt, which knewe nothinge of Joseph, and sayde vnto his people: Scholde, the people of the children of Israel are many, & mightier then we: Vp, let vs deale wylly with them, & there be not so many of them. For if there shalde rise vp any warre agaynst vs, they mighte ioyne them selues also vnto our enemies, and ouercome vs, so get them out of the lande.

And he set workes masters ouer them, to keep them vnder with burthens. (For they kept the cities Pithon and Raamses, for mansions vnto Pharaos.) But the more they were, the more they multiplied and grew.

Therefore had they indignacion at the children of Israel, and the Egyptians compelled the children of Israel without mercy to do seruaice, and made their ioyes bytter vnto them with greuous labours in claye and layst, and with all manner of bondage in the fildes, and with all manner of laboure, which they layed vpon them without mercy.

And the kynge of Egypte sayde vnto the mydwyues of the Hebrew women. (Of the which one was called Siphis, and the other Pua:) When ye helpe the women of the Hebrews, and se vpon the stole, that it is a sonne, then slay him: but if it be a daughter, let her lyue. Wherefore the mydwyues feared God, & dyd not as the kynge of Egypte commaunded them, but let the children lyue.

Then the kynge of Egypte called the mydwyues, and sayde vnto them: What ye do herin, that ye let the children lyue? The mydwyues answered Pharaos: The women

of the Hebrews are not as the women of Egypte, for they are sturdy women: as can the mydwyues come at them, they are belyuered.

Therefore God dealt well with the mydwyues. And the people multiplied, and became exceeding mightie. And so for much as the mydwyues feared God, he made them houses. Then Pharaos commaunded all his people and sayde: All the sonnes that are borne, cast in to the water, but let all the daughters lyue.

The ii. Chapter.

And there went forth a man of the house of Levi, and toke a daughter of Levi. And the wife conceived and bare a sonne. And when she sawe that it was a proper child, she hid him thre monethes. And when she coude hyde him no longer, she toke an Arke of reedes, and daubed it ouer with slime and pitch, and layed the child therein, and set it amonge the reedes by the waters brynke. But his sister stode a fars off, to seee what woulde come of him.

And Pharaos daughter came downe, to wish herself in the water: and hir mayden walked by the water syde: and when she sawe the Arke amonge the reedes, she sent one of hir maydens, and caused it to be fet. And when she opened it, she sawe that it was a boye: and beholde the babe wepte. Then had she pitye vpon it, and sayde: This one of the Hebrews children.

Then sayde his sister vnto Pharaos daughter: Shall I go, and call the nurse of the Hebrew women, to nurse the child? Pharaos daughter sayde vnto her: So thy maye. The mayde wente, and called the childes mother. Then sayde Pharaos daughter vnto her: Take this child, and nurse it for me, I will geue thee thy reward. The woman toke the child, and nursed it.

And when the child was growne, she broughte it vnto Pharaos daughter, and it became his sonne, and she called him Mosco. So she sayde: I toke him out of the water.

Vpon a tyme when Mosco was greare, he wente forth vnto his brethren, and looked vpon their burthens, and sawe, that an Egyptian smote one of his brethren, a Hebrew. And he looked rounde aboute him: and when he sawe that there was no man, he slew the Egyptian, and buried him in the fildes.

The next daye he wente forth also, and sawe two men of the Hebrews stry-

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1 Ge. 11. 2
Gen. 11. 2
Act. 1. 6

ynge together, and ſayde to the yngobly:
Wherefore ſmyſt thou thy neighbour: What
he ſayde: Who made the a ruler of iudge
ouer vs: While thou ſlaye me alſo, as thou ſe
weſt the Egipcian: The was Moſes a ſtray
er, and ſayde: How is this knowne: And
Pharaos herde of it, and ſought for Moſes,
to ſlaye him. But Moſes fled from Pharaos,
and dwelt in the lande of Madian, and
ſat him downe by a wells ſyde.

The prieſt Madian had ſeven daughters,
which came to drawe water, and fylled the
trogthes, to geue their fathers ſhepe to drinke.
Then came the ſhepherdes, and drew the
awate. But Moſes ſat him vp, and hel-
ped them, and gaue their ſhepe to drinke.
And when they came to Regard their fa-
ther, he ſaide: Wher came ye fo ſoone to daie:
They ſayde: A man of Egypce deliuered vs
from the ſhepherdes, and drew wate vnto vs,
and gaue the ſhepe to drinke. He ſayde vnto his
daughters: Where is he: Wher ſe he: He
the man go, that ye called him not to eate
with vs:

D
Nu. 11. 2
1 Ro. 11. 2

And Moſes was content to dwell with
the man. And he gaue Moſes his daughter
Zippora, which bare him a ſonne, and he
called him Gerſon, for he ſayde: I am come
a ſtranger in a ſtrange lande. And ſhe bare
him yet a ſonne, whom he called Eliezer, and
ſayde: The God of my father is my helper,
and hath deliuered me from Pharaos hande.

100. 1. 6
Gen. 11. 6

But after this in proceſſe of tyme, the kyn-
ge of Egypce dyed. And the children of Iſrael
ſighted out their labour, and cried. And
their crye ouer their Labb, came before God.
And God herde their cōplaine, and remembred
his cōuenant with Abraham Iſaac and
Jacob. And God looked vpon the childre of
Iſrael, and God knew it.

The ii. Chapter.

1. 11. 1. 1
1. 11. 1. 1

Moſes ſeepe the ſhepe of Jerhis his
father in lane part of Madian, and
drew the ſhepe on the backe ſyde of
the wyldernes, and came to the mountayns
of God, Horb. And the angell of the LORD
appeared vnto him in a flame of fyre out of
the buſh. And he ſaw that the buſh burne w
fyre, and yet was not conſumed, and ſaide: I
will go hence, and ſe this great ſight, why the
buſh is not burne.

100. 1. 1

When the LORD ſawe, that he wente
his waye to ſe, God called vnto him out of
the buſh, and ſayde: Moſes, Moſes. He an-
ſwered: Here am I. He ſayde: Come not hi-
ther, put thy ſhoes of chy feet, for the place
where vpon thou ſtondeſt, is an helye groue

be. And he ſayde moouer: I am the God
thy father, the God of Abraham, the God
of Iſaac, and the God of Jacob. And Moſes
covered his face, for he was afrayed to ſee
vpon God.

And the LORD ſayde: I haue ſene the
trouble of my people in Egypce: and haue
heard their crye ouer thoſe that oppreſſe them.
I knowe their ſorrowe, and am come downe
to deliuer them from the power of the Eg-
ipcians, and to carrye them out of the lande
in to a good and wyde lande, euen in to a
lande that floweth with mylke and hony,
namely vnto the place of the Canaanites, the
Chitizes, Amouites, Pherezites, Heuites, the
Iebuzites, for ſo much now as the complaine
of the children of Iſrael is come before me,
I haue ſene their oppreſſion wherewith the
Egipcians oppreſſe them: So now I wote
therefore, I will ſende the vnto Pharaos,
that thou mayeſt bringe my people the childre
of Iſrael out of Egypce. Moſes ſayde vnto
God: Who am I, that I ſhoulde go vnto Pharaos,
and bringe the children of Iſrael out of
Egypce:

He ſayde: I will be with thee: this ſhall
be the token, that I haue ſent thee. When thou
haſt brought my people out of Egypce, thou
ſhalt ſee God vpon the mountayne. Moſes
ſayde vnto God: Beholde, when I come
to the childre of Iſrael, and ſaye vnto them:
The God of your fathers hath ſent me vnto
you, and they ſaye vnto me: What is his na-
me: what ſhal I ſaye vnto them: God ſaide
vnto Moſes: I will ſhew what I will be. And
he ſayde: Thus ſhalt thou ſaye vnto the
children of Iſrael: I will be hath ſent me vnto
you. And God ſayde moouer vnto Moſes:
Thus ſhalt thou ſaye vnto the children of
Iſrael: The LORD God of your fathers,
the God of Abraham, the God of Iſaac, the
God of Jacob hath ſent me vnto you. this
is my name for euer, and my memoriall from
childe to childre childe. So thy waye ther-
fore, and gather the elders of Iſrael to-
ther, and ſaye vnto them: The LORD God
of your fathers, the God of Abraham, the
God of Iſaac, the God of Jacob hath ap-
peared vnto me, and ſayde: I haue viſited
you, and ſene what is done vnto you in Eg-
ypce, and haue ſayde: I will bringe you out
of the trouble of Egypce, in to a lande of
Canaanites, Heuites, Amouites, Pherezites,
Heuites: Iebuzites: in to a lande that floweth
with mylke and hony. And if they heare
the voyce, then ſhalt thou and the elders of Iſ-
rael go in to the kynge of Egypce, and ſaye

unto him: The LORD God of the Hebrews hath called us: And we go now therefore thy way journey in the wilderness, & we maye sacrifice vnto the LORD our God.

But I knowe, that the King of Egypte wil not let us go, but thou art a mighty hēd. For I will stretch out myne hande, & smyte the Egypte wth all manner of wonders which I will do them: after that thou shalt see me. And I will geue this people fauoure in the sight of the Egyptians: so that when ye go forth, ye shall not go forth empty: but euery wōf shall borrowe of hir neighbour: & of hir char. so that they shall not haue any thinge of silver and of golde, and of rayment: those shall ye put vpon your sonnes and daughters, and vpon the Egyptians.

The .iii. Chapter.

Moses answered, & sayde: Beholde, they shall not beleue me, nor heare my voyce, but shall saye: The LORD hath not appeared vnto the. The LORD sayde vnto him: What is that thou hast in thine hande? He said a staffe. He sayde: Cast it from the vpon the grounde. And he cast it from him: then was it turned to a serpent. And Moses fled from it. But the LORD saide vnto him: Stretch forth thine hande, & take it by the tayle. Then stretched he forth his hande, and took it, and it became a staffe agayne in his hande. Therefore shall they beleue that the LORD God of their fathers, the God of Abraham, the God of Isaac, & the God of Jacob hath appeared vnto the.

And the LORD sayde furthermore vnto him: Thust thine hande in to thy bosome. And he thrust it in to his bosome, & toke it out: beholde, the was it leper like snowe. And he put it agayne in to his bosome, & toke it out: beholde, the was it turned againe as his flesh. If they wil not beleue thee, nor heare thy voyce of the first token, yet shall they beleue the voyce of the seconde token. But if they wil not beleue these two tokens, nor heare thy voyce, then take of the water of the ryuer, and poure it vpon the drye londe: so shall the same auer & thou hast take out of thy ryuer, he turned vnto bloude vps to drye londe.

And Moses sayde vnto the LORD: Oh my LORD, I am a man of no eloquence, from yester daye to yesterdaye, & since the tyme that thou hast spokē vnto thy seruants: for I haue a slowe speach, & a slowe tongue. The LORD sayde vnto him: Who hath made the mouth of man? Or who hath made the deeme, or the beaſt, or the serpynt, or

the blinde? haue not I the LORD done it: So now thy waye therefore, I will be wth thy mouth, & teach the what thou shalt saye.

But Moses sayde: My LORD, sende whom thou wilt sende. Then was the LORD very angrye wth Moses, and saide: Doe not I knowe thee, & thy brother Aaron the Leuite is well spoken. And beholde, he shall go forth to mee: & when he seeth the, he shall reioyce from his heart. Thou shalt speake m to him, & put the wordes in his mouth: & I will be wth thy mouth & his, and teach you what ye shall doo: he shall speake vnto the people for the: & he shall be thy mouth, & thou shalt be his God. And take in thine hande this staffe, wherewith thou shalt dookene.

Moses went, and came agayne vnto Iehouah his father in lawe, and sayde vnto him: See me go (I praye the) that I maye turne agayne vnto my brether, which are in Egypte, and se whether they be yet alive. Iehouah sayde vnto him: So thy waye in peace. The LORD sayde also vnto him in Midian: Whi waye, turne agayne in to Egypte, for I am dead, that I soughte a sterther life. So Moses toke his wife, and his sonnes, and caried them vpon an Asse, & wente agayne in to the lande of Egypte, & toke the staffe of God in his hande. And the LORD esauē vnto Moses: When thou comest agayne in to Egypte, teſtify thou do all the wonders (before Pharaon) which I haue put in thy hande. But I will harden his heart, & he shall not see the people go. And thou shalt saie vnto Pharaon: Thus sayeth the LORD: Israel is my firstborne sonne, & I saye vnto the: Let my sonne go, & he maye serue me: If thou wilt not let him go, then will I slay thy firstborne sonne.

And as he was by the waye in the Ime, the LORD met him, and wolde haue slayne him. Then toke Moses a stone, and circumcised the foreskynne of his sonne, and touched his fixe, and sayde: A bloody byrgrome art thou vnto me. The let be him go. But she sayde: A bloody byrgrome, because of the circumcision.

And the LORD sayde vnto Aaron: Go meet Moses in the wilderness. And he went, & met him on the mount of God, and kyssed him. And Moses tolde Aaron all the wordes of the LORD, which had bene hūnt: all the tokens & he had charged him withall. And they went, & gathered all the elders of the chylde of Israel. And Aaron tolde all the wordes, & the LORD had spokē vnto Moses: & by the tokens before the people, & the people beleued. And when they herde & the

Erod. 4

Erod. 2

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The ij. booke of Moses.

The vi. Chap.

LORDE visited the children of Israel, and loke upon their cruell, they bowed them selves, and worshipped.

The V. Chapter.

Afterward wrote Moses & Aaron, & spake unto Pharao: Thus saith the LORD the God of Israel: let my people go, & they may kepe holy daye unto me in the wilderness. Pharao answered: What sileme is the LORD, that I must heare his voyce, and let Israel go? I knowe not the LORD, neither wil I let Israel go.

They saye: The God of the Hebrews hath called vs. Let vs go now therefore thus daye to morrowe in the wilderness, & do sacrifice unto the LORD God, & there happen not unto vs pestilence or sword. The saye: y Kinge of Egypce unto the: Why make ye y people (that Moses & Aaron) to leaue their worke? For you be ce to y labour. Pharao saide mooung: Beholde, y people are to many in y lande, and yet wil ye bde them cease from their labour.

B The same daye therof byd Pharao commaunde the workmasters of the people, and their officers, and saye: Ye shall not gather and geue the people any more strawe, to ture the byde, as yesterdaye and yesterdaye. Let them go, and gather them strawe the m silnes. And the nombre of the byde which they make yesterdaye & yesterdaye, shall ye laye upon them neuertheles, and mynish nothinge therof: for they are ydle. Therfore crye they and saye: We wil go, and do sacrifice unto our God. Let the men be keppe doune w labour, & they maye haue to do, & not to turne them silnes to false wrodes.

Then wrote the workmasters of the people & their officers one, & spake unto the people: Thus saith Pharao: There shall no strawe be geuen you, go your waye your silnes, and geue you strawe, where ye can fynde it. Woe of youre labo: there shall nothinge be mynished. Then were the people scattered in all y lande of Egypce, to gather stubble, that the ymge haue strawe.

C And the workmasters chastised them forward, & saye: Fullill yd daye worke, like as when ye had strawe. And the officers of y children of Israel, whom Pharaos workmasters had set ouer them, were beaten, & it was saide unto them: Wherefore haue ye not fulfilled yd appointed daye worke to daye and yesterdaye, like as in tymes past?

Then were the officers of the children of Israel, & displayed unto Pharao: Wherefore wil thou deale thus w thy seruantes?

Thy seruantes haue no strawe geuen the, & yett must we make the byde: that are appointed vs. And beholde, thy seruantes are beaten, & thy people are euill increased. Pharao saye: Ye are ydle, ydle are ye, therefore saye ye: we wil go, and do sacrifice unto the LORD. So now ye wse therfore, & woude there shall no strawe be geuen you, but the nombre of byde shall ye deliuer.

Then saue the officers of the children of Israel, & it was not amended, for it was saide byde shall mynish nothinge of the daye worke of the byde. And when Moses & Aaron wente from Pharao, they came forth to meete them, & saue unto them: The LORD I telle upon you, & iudge it, for ye haue made the sinoure of vs to synke before Pharao and his seruantes, and haue geuen them a swerte in their hande, to slay vs.

But Moses came agayne unto the LORD, and sayde: LORD, wherefore dealest thou so euill w this people? Wherefore hast thou sent me: for since the tyme that I wente in unto Pharao, to speake unto him in thy name, he hath dealt euill with this people, and thou hast not deliuered y people. The LORD saye unto Moses: I woude shalke thee, wher I will do unto Pharao, for thou art a mighty hande must belet them go, thou art a mighty hande must be dreye them from him out of his lande.

The VI. Chapter.

And God spake unto Moses, & saye: I wnto him: I am y LORD, & I appeared unto Abraham, Isaac & Jacob, an Almighty God: but my name, LORD, haue I not shewed unto them: My couenaunt also haue I made with them, that I wld geue them the lande of Canaan, the lande of their pilgrimage, wherein they haue bene strangers. Moreover I haue herbe the couenaunt of the children of Israel, whom y Egypciens oppresse with labour, and haue remembered my couenaunt.

Therefore saue unto the child of Israel: I am the LORD, & wil bringe you out from yd burthen in Egypce, & wil ryd you from your labour, and wil deliuer you thowom a stretcht out arme & greute indignite, and wil reaceue you for my people, & wil be yd God: so that ye shall haue, that I the LORD am yd God, which bringe you out from the burthen of Egypce, and wil bringe you in to the lande, over the which I haue lift up my hande, to geue it unto Abraham, Isaac and Jacob, & same wil I geue unto you for a possession. I the LORD.

B Moyses tolde this vnto the childre of Israel. But they perteked not vnto him, for ve ry angry wth spere, & for sore labour. The spak: the LORDE vnto Moyses, & sayde: Go thy way, & speake vnto Pharaos the kynge of Egipte, & let the childre of Israel go out of his lande. But Moyses spak: before y LORDE, & saide: Beholde, y childre of Israel heare not vnto me, how shaloe Pharaos the heare me: And J am also of vnto camatid lippen.

So the LORDE spak vnto Moyses & Aaron, & gaue the a commaundemet vnto the childre of Israel, & vnto Pharaos the kynge of Egipte, & they shaloe bringe the childre of Israel out of Egipte.

b These are y heades of the house of their fathers. The children of Ruben the first sonne of Israel, are these: Hanoch, Pallu, Hezron, Charmi: These are the generacions of Ruben.

The children of Simeon are these: Jemuel, Jamin, Obad, Jachin, Zophar, and Santie some of the Canaanish woman: These are the generacions of Symeon.

c These are the names of the childre of Leui in their generacion: Gerson, Zabach and Metari: Leui was an hundred and seven & thirtie yeare olde. The children of Gerson are these: Libni and Semet in their generacions. The childre of Zabach are these: Amram, Jezear, Hebron, Usid. Zabach was an hundred & thre & thirtie yeare olde. The children of Metari are these: Mabeli and Misai. These are y generacions of Leui in their fynde.

l And Amram toke his wacles daughter Jochedel to wife, which bare him Aaron & Moyses. Amram was an C. & viij. & thirtie yeare olde. The childre of Jezear are these: Korah, Tephog, Sichri. The children of Usid are these: Misael, Elhaphan, Sithu.

Aaron toke Elisaba y daughter of Amiadab the Assonsa sisters to wife, which bare him Tabab, Abihu, Eleasar, Jehamar.

d The childre of Boiah are these: Assir, Elkana, & Abiasaph. These are y generacions of y Boiabites. Eleasar Barons some toke one of the daughters of Puriel to wife, which bare him Phineas. These are the heades amonge the fathers of the generacions of the Levites.

This is y Aaron & Moyses, vnto whom y LORDE sayde: bringe y childre of Israel out of the lande of Egipte & their amice. This is they, namely Moyses & Aaron y spake vnto Pharaos the kynge of Egipte, & they

might bringe the children of Israel out of Egipte. The same base spake y LORDE vnto Moyses in y lande of Egipte: & sayde: Jam y LORDE, speake thou vnto Pharaos y kynge of Egipte, all y I saye vnto y. And he answered before y LORDE: Beholde, J am of vnto camatid lippen, how shall Pharaos the heare me: The VII. Chapter.

J The LORDE sayde vnto Moyses: Beholde, J haue made the a God ouer Pharaos, & Aris y brother shal be y prophete. Thou shalt speake all y J comaunde y: but Aaron y brother shal speake vnto Pharaos, & he maye let the childre of Israel go out of his lande. Tenetheles J wil harden Pharaos heere, & J maye multiplye my toleues & worders in the sonde of Egipte. And Pharaos shal not heare you, & J maye shewe my hande in Egipte, & bringe my armys, euen my people the childre of Israel out of y lande of Egipte, by greate indignities. And y Egiptians shal knowe, & J am the LORDE, when J shal stretch out my hande vpon Egipte, and byunge the childre of of Israel out from amonge them.

Moyses and Aaron byd as the LORDE commaunded them. And Moyses was foure score yeate olde, & Aaron the thre score yeate olde, when they spake vnto Pharaos. And y LORDE sayde vnto Moyses & Aaron: When Pharaos stretch vnto you: Shew youre wordes, then shall thou saye vnto Aaron: Take thy staff, and cast it before Pharaos, & it shal turne to a serpen.

Then wate Moyses & Aaron in vnto Pharaos, & byd as the LORDE commaunded them. And Aaron cast his staff before Pharaos & befor his seruantes, & it turned to a serper. Then Pharaos called for y wyse men & Soocerers. And the Soocerers of Egipte also byd like wyse with their Soocerers, and euery one cast his staff before him, & they turned vnto serpentes. But Aarons staff denoared their flames. So Pharaos heere was hardenod, and he perteked not vnto them, euen as the LORDE had sayde.

And the LORDE sayde vnto Moyses: The heere of Pharaos is hardenod, here suffich to let y people go. Get y vnto Pharaos in the morninge, beholde, he shal come vnto y: & thou, meete thou him vnto the waters bynne, & take y staff which turned to a serper, in thine hande, & saye vnto him: The LORDE God of the hebreus hath sent me vnto the, & sende y wordes: Let my people go, that they maye serue me in the wyldernes: but he hath sayde to thee thou woldest not heare.

Therefore thou ſayest the LORDES hereby shall thou knowe, I am I LORDE. Behold he. wh the staff I haue in my hande, and I turne the water which is in y ryuer, it shall be turned in to bloude: so that the fishes in the ryuer shall dye, & the ryuer shall dryne: & it shall greeue the Egipcians to drynte of y water of the ryuer.

D And I LORDE spake vnto Moſes: Saye vnto Aaron: Take y staff, & stretch out thine hande ouer y waters of Egypce, ouer their ryuers, & brookes, & ponde, & ouer all water pokes, & they maye be turned to bloude, & that there maye be bloude in all y lande of Egypce, both in vessels of wydd and stone.

Psal. 77. 2 Moſes & Aaron byd as y LORDE commaunded them, & lift vp the staff, & smote the water y was in the ryuer, before Pharaos his seruantes, & all the water in the ryuer was turned in to bloude, & the fishes in the ryuer dyed, & the ryuer stank, so y the Egipcians coulde not drynte of the water of y ryuer, & there was bloude in all the lande of Egypce. And the Soeciers also of Egypce, byd likewise with their Soeciers. But Pharaos hert was hardened, & he hardened not mysrthe: like as the LORDE had sayde. And Pharaos turned him self, & wente home, & set not his hert there on. All the Egipcians bygged routes abouze y ryuer, for water to drynte: for they coulde not drynte of y water out of the ryuer. And this endured seven dayes longe, thas the LORDE smote the ryuer.

The VIII. Chapter.

D The LORDE sayde vnto Moſes: Go y waye to Pharaos, & speake vnto him: Thus saith the LORDE: Let my people go, & they maye serue me: If thou wilt not let the go, beholde, I will smyte all y borders of y lde w frogges, so y the ryuer shall scumle w frogges: thei shall scymme vp, & come in to thine house, in to y chamber, where thou slepest, vpon thy bed, and in to the bouise of thy seruantes, amonge thy people, in to thine oens, and vpon thy dowre: and the frogges shall come vp vpon the, and vpon thy people, and vpon all thy seruantes.

Psal. 77. 2 **and 104. 4** And the LORDE spake vnto Moſes: Saye vnto Aaron: Stretch forth thine hande w thy staffe ouer the streames, & ryuers, & ponde, and let frogges come vpon the londe of Egypce. And Aaron stretched his hande ouer the waters in Egypce, & there came vp frogges, so y the londe of Egypce was couered.

The Soeciers also byd likewise, w their Soeciers, & caused frogges to come vpo y lde of Egypce. The called Pharaos for Mo

ses & Aaron, & sayde: Pooe the LORDE ste me, & he maye take awaye the frogges fro me, & fro my people, & I will let y people go, & they maye do sacrificies vnto the LORDE.

Moſes sayde: Hane thou the bowe before me, & appoynt me, whs I shall poye the y, for y seruantes and for thy people: y the frogges maye be bysun awaye fro the, & fro thy house, & remayne only in the ryuer. He sayde: Como to me. He sayde: Let us as thou hast sayde, & thou mayest knowe, & there is none like vnto the LORDE of God: And the frogges shall be take from the, & from y house, from thy seruantes, & from thy people, & remayne onely in the ryuer.

So Moſes & Aaron wente from Pharaos, & Moſes cried vnto the LORDE for the appoyntment ouer the frogges, which he had promysed vnto Pharaos. And y LORDE byd as Moſes sayde. And the frogges byd in y houses, in y courtes, & vpon y felow: & they gathered the to gether, here an heape, & there an heape, & the lande stank of them. But when Pharaos sawe y he had gotten lenth, his hert was hardened, and he hardened not vnto the, euen as the LORDE had sayde.

And the LORDE spake vnto Moſes: Saye vnto Aaron: Stretch out thy staff, & smyte the dust vpon the earth, & there maye be luse in the whole lde of Egypce. They byd so. And Aaron stretched out his hande w his staff, & smote the dust vpon the earth, & there were luse vpon men and vpon cattell: All the dust of the lande was turned vnto luse in all the lande of Egypce.

The Soeciers also assayed likewise w their Soeciers, & they mighte be yuge souly luse, but they coulde not. And y luse were vpon men & cattell. Then sayde y Soeciers vnto Pharaos: It is the synger of God. But Pharaos hert was hardened, & he hardened not vnto the, euen as the LORDE had sayde.

And y LORDE saide vnto Moſes: Get y vp como to me by ryuo, & stonde before Pharaos beholde, he wil go vnto the water, & speake thou vnto him: Thus saith y LORDE: Let my people go, & they maye serue me: yf not, beholde, I will cause cruell women (or sytes) to come vpon the, thy seruantes, & people, & thy house, so y all the Egipcians hence, & the sile, and w hat thereon shall be full of cruell women: & the same daye wil I separate the londe of Gosen, wherin my people are, so y no cruell woman shalbe there, & that thou mayest knowe, that I am y LORDE in the myddest of the earth. And I will se a be syte: yntance betwene my people and thyne.

Comerow shal this token come to passe.
And the LORDE byd so. And there came
perilous cruell toornes in to Pharaos house,
in to his seruantes houses, & upon all the
londe of Egipt: and the londe was marred
with nyseme wounes.

S The called Pharaos for Moses & Aaron,
& sayde: So yd maye, & do sacrifice unto yd
God in yd londe. Moses sayde: It is not mee,
y shulde so do, so shulde we offer y ab
hominacion of y Egiptians unto the LOR
DE of God. Beholde, yf we shulde offer the
abominacion of y Egiptians before their
eyes, shulde they not stone vs: This dayes
toornes y will we go in the wyldernes, and do
sacrifice unto the LORDE our God: like
as he hath sayde unto vs.

Pharaos sayde: I will let you go, yf ye wille
do sacrifice unto the LORDE yd God in the
wyldernes: onely y ye go no farther: y paye
y some. Moses sayde: Beholde, when I am
come forth from y, I will paye unto y LOR
DE, y the cruell wounes maye be taken from
Pharaos, & from his seruantes, & fro his peo
ple, euen comow: onely because me non o
r, that thou wouldest not let the people go
to do sacrifice unto the LORDE.

And Moses wote our from Pharaos, and
payed unto the LORDE. And the LORDE
byd as Moses sayde, & toke awaye the cruell
wounes from Pharaos, from his seruantes,
and from his people, so y there remained
not one. But Pharaos hardened his hert: eue
then also, and let not y people go.

The IX. Chapter.

The LORDE sayde unto Moses: Go
in to Pharaos, and speake unto him
Thus sayeth the LORDE God of y
Ishuaes: let my people go, y they maye ser
uise me. If thou wille noe, but holde them lon
ger, beholde, the hande of the LORDE shal
be vpon thy cattell in the felde, vpon horses,
vpon asses, vpon Camels, vpon oxen, vpon
sheep: with a very grete pestilence. And y LOR
DE shall make a diuision betwene the cattell
of the Ishuaes & the Egiptians, so y there
shal nothinge dye of all that the children
of Israel haue. And y LORDE appoynted
a tyme, and sayde: Comerow shal the LOR
DE do this vpon earth.

2 And the LORDE byd the same on the mo
re. And there dyed of all manner of cattell
of the Egiptians: but of y cattell of y chil
dre of Israel there dyed noe one. And pha
raos smt there y, beholde, there was noe one
of the cattell of Israel dead. But Pharaos
hert was hardened, so y he let not y people

go. Then sayde y LORDE vnto Moses & Aa
ron: Take youre handes full of ashes out
of the furnace, & let Moses sprenke it toward
the heauen before Pharaos, that it maye be
dust in all the lande of Egipte, & that there
maye be sores: & blaynes vpon men & vpon
cattell in all the lande of Egipte.

And they toke ashes out of y furnace, &
stode before Pharaos, & Moses sprenked it
toward the heauē. Then were there sores and
blaynes vpon men & vpon cattell, so that the
Soiccers might not stode before Moses by
reason of the sores. For there were sores vpo
the Soiccers as well as vpon all the Egipt
ians. But the LORDE hardened Pharaos
hert, so that he hardened not vnto them, eue
as the LORDE had sayde vnto Moses.

Then sayde the LORDE vnto Moses: Set
the vp comerow by tyme, & stonde before
Pharaos, & speake vnto him: Thus sayeth y
LORDE God of the Ishuaes: let my people
go, y they maye seruis me, els will I: at this
tyme sende all my plagis in to thine hert, &
vpon thy seruantes & vpon thy people: that
thou mayest knowe, y there is none like me
in all londe. For I will now stretch out my
hande, & smyte the thy people w pestilence,
so y thou shalt be reued out from the earth.
Yet haue I stered y vp for this cause, euen
to shew my power vpon y, and that my na
me might be declared in all londe.

Thou holdest my people yet, & wille noe let
them go, beholde, comerow aboute this ty
me will I cause a mightie greate hayle to
rayme, such as hath not bene in the londe of
Egipte, since the tyme that it was groundeb,
hitherto. And now sende thou, & take thy ca
tell, & all y thou hast in the felde: for all men
& cattell that shal be founde in the felde, & noe
broughte in to the houses, yf the hayle fall
vpon them, they shall dye. Tlow wbo so fra
red the worde of the LORDE amonge pha
raos seruantes, causid his seruantes & ca
tell to stye in to the houses: but lose wbo
hertes regarded not the worde of y LORDE,
left their seruantes and cattell in the felde.

Then sayde the LORDE vnto Moses:
Stretch out thy hande toward the heauē, that
it maye hayle vpon all the lande of Egipte,
vpon men, vpon cattell, & vpon all herbes
of the felde in the lande of Egipte. So Moses
stretched out his staff toward the heauen, and
the LORDE causid it to thonder & hayle, so y
the fyre rann: alonge vpon the earth. Thus
the LORDE hayled & rayned vpon the londe
of Egipte, so that the hayle & fyre wente so
heauily together, as neuer was in all the lū

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be of *Egipt*, sine the tyme that there were people therein. And the hayle smote the whole lande of *Egipt*, all that was upon y^e felde, both man z cattell, z smote all the herbes upon the felde, z brake all the trees upon y^e felde, sine onely in the lande of *Gosen*, where the childre of *Israell* were, there it hayled not. Then sate *Pharaon* z called for *Moses* z *Aaron*, z sayde vnto them: Trow haue I synned, y^e *LORDE* is righteous, but I z my people are vngodly. Yet praye vnto the *LORDE*, that the thonder z hayle of *God* may cease, then wyl I let you go, that ye shal cease here no longer. *Moses* sayde vnto him: When I am come out of the cite, I wyl stretch out myne handes vnto the *LORDE*, so shal the thonder cease, z there shal be nomore hayle: that thou mayest knowe, that the earth is the *LORDES*. But I knowe, y^e both thou z thy seruantes feare not ye *LORDE* *God*. Thus the slay and the barlye were synned: for the barlye was shod up, z y^e slay was donned: but the wheate and y^e rye were not synned, for they were late sowne.

So *Moses* wente from *Pharaon* out of y^e cite, z stretched out his handes vnto y^e *LORDE*. And y^e thonder z the hayle ceased, z the raine drowped not vpon the earth. But whan *Pharaon* sawe y^e the raine z thonder z hayle ceased, he synned agayne, and hardened his hart, he z his seruantes. So *Pharaon* hart was hardened, y^e he let not the childre of *Israell* go, eue as the *LORDE* had sayde by *Moses*.

The X. Chapter.

WHEN the *LORDE* saide vnto *Moses*: Go in vnto *Pharaon*, for I haue hardened his hart z the hartes of his seruantes, y^e I might do these my tokens amonge the, z that thou mightest shewe it in the eares of the childre of *Egipt*, and how I haue hardened my tokens amonge the, that ye maye knowe, how that I am the *LORDE*.

So *Moses* z *Aaron* wente in vnto *Pharaon*, z spake vnto him: Thus saith y^e *LORDE* *God* of the *Egiptians*: How longe refusest thou to submit thy self vnto me, so let my people go, y^e they maye serue me. If thou wilt not let my people go, beholde, cometo me wyl I caufe greschoppers to come vpon all places, y^e they maye cover the lande, so y^e the lande can not be seen, z they shal eate up y^e residue of y^e residue of the hayle: z shal eate up all y^e grene vices vpon the felde, z shal fill thy house, all y^e seruantes house, z all the *Egiptians* houses: such as y^e fathers z y^e fathers fathers haue not seen, sine

the tyme y^e they were vpon earth vnto this daye. And he turned him, z wente out from *Pharaon*. Then saide *Pharaon* seruantes vnto him: How longe shall we be feared a fere this manner? Let the men go, that they maye serue y^e *LORDE* their *God*. Knowest thou not yet, y^e *Egipt* is destroyed: *Moses* z *Aaron* were brought agayne to *Pharaon*, which saide vnto them: So ye wyl saye, z serue y^e *LORDE* y^e *God*. But who are they y^e shal go: *Moses* sayde: We wil go whither ye olde, whither ye shal, with shepe and oxen for we haue a feast of the *LORDE*. He sayde vnto the: Let it be so, the *LORDE* be with you: Shalbe I let you go z ye shal be allowed that ye haue not some myschaunce in hande, for I see, but go ye that are men, and serue the *LORDE*, for that was youre desire. And they thrust them out from *Pharaon*.

The saide y^e *LORDE* vnto *Moses*: Stretch out thine hande ouer y^e londe of *Egipt*, for the greschoppers, y^e they maye come vpon y^e londe of *Egipt*, z eate up all the herbes in the londe, whil y^e escaped the hayle. *Moses* stretched out his staff ouer y^e londe of *Egipt*, z the *LORDE* brought an east wynde in to the londe all y^e daye z all y^e nyght, z in the morninge, the east wynde brought the greschoppers. And they came ouer the whole lande of *Egipt*, and lighed in all places of *Egipt*, so exceeding many, that he feete were neuer soch, neither shalbe here a fere: for they covered the londe, and made it darke. And they ate vpon all the herbes in y^e londe, z all the stures vpon the trees which remayned from y^e hayle, z left no grene thing behinde in the trees z herbes vpon the felde in all the lande of *Egipt*.

Then *Pharaon* called for *Moses* z *Aaron* in all y^e haile, z saide: I haue synned against the *LORDE* y^e *God*, z agaynst you: forget me my synne this once also, z paye the *LORDE* y^e *God*, y^e he maye take awaye fro me this death onely. And he wente out from *Pharaon*, z prayed vnto the *LORDE*. The *LORDE* turned a marvelous stroke west wynde, and toke up the greschoppers, z caue them in to the reed see, so that there was not one left in all the quarters of *Egipt*. But the *LORDE* hardened *Pharaon* hart, that he let not the childre of *Israell* go. The *LORDE* sayde vnto *Moses*: Stretch out thine hande ouer the beaumen, that it be so darke in the londe of *Egipt*, y^e it maye be seie. And *Moses* stretched out his hande toward beaumen, the was there a thicke darcknesse in all the londe of *Egipt* three dayes, so y^e in the dayes no man

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ſame another, nor riſe vp from ſ place wher
re he was. But w the childre of Iſrael the
re was light in their dwellings. Then Pha
rao called for Moſes, & ſayde: Oe yo' waye &
ſome the LORD: onely leave yo' ſhepe & yo'
ſowen here: for yo' childre go w you alſo. Mo
ſes ſayde: Thou muſt geue vs offerings and
burntofferinges, that we maye do ſacrifice
vnto the LORD & God. Our cattell ſhal go
w vs, and where ſhal not one hoofe be left be
hynde: for we muſt take thereof for the ſeray
ce of the LORD & God. Moreover we knowe
not wherewithall we ſhal ſerue ſ LORD. yll
we come thither. But the LORD had ſaid
vnto Pharaos heart, ſ he wolde not let them go.
And Pharao ſayde vnto him: Get thee hence
ſo me, & beware, that thou come no more in
my ſight: for I loke what daie ſo euer thou co
meſt in my ſight, thou ſhalt dye. Moſes an
ſwered: Let as thou haſt ſayde, I will come
no more in thy ſight. The XL. Chapter.

And the LORD ſayde vnto Moſes: I
will yet bringe a plague vpon Pharao
and Egipt: a ſcar ſhal be in you go
ſrom hence, & ſhal not onely let all go, but al
ſo bringe you hence. Therefore ſaye now vnto
the people, ſ every man boſome of his neigh
boure, & every woman of his neighbour ſiſ
ter. Trade of ſilver & golde: for the LORD ſhal
ſerue the people ſiue in the ſight of Egipt
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And Moſes ſayde: Thus ſayeth the LORD:
At my ſight will I go out in the lande of
Egipt, & all ſ firſt borne in the lande of
Egipt ſhall dye: ſrom Pharaos firſt ſonne
(ſ ſymeth vpon his ſeat, vnto the firſt ſonne
of the mayde ſeruaunte which is behynde y
myll: & all the firſt borne amonge the cattell:
there ſhalbe a greate crye in alle the lande of
Egipt, ſuch as neuer was, ner ſhalbe. But
amonge all the childre of Iſrael there ſhall
noe dogg quatch w his tonge, ſer men vnto
cattell, ſ he maye knowe, how y the LORD
hath put a difference betwixte Egipt & I
ſrael. The ſhal all theſe thy ſeruauntes come
downe vnto me, & ſal at my ſoe, & ſaye: Get
thee oue, thou & all the people that are vnder
thee. After that wyl I departe. And he wote
ſro Pharao w a wotech full diſpleaſure. The
LORD ſayde vnto Moſes: Pharao herke
neith nor vnto you, y many wordes maye be
done in y lade of Egipt. And Moſes & A
ron byd all theſe wordes before Pharao: but
y LORD hardened his heart, ſ he wolde not
let ſ childre of Iſrael go out of his lande.

The XII. Chapter.

The LORD ſayde vnto Moſes & A
ron in the lande of Egipt: This mo
neth ſhal be woth you ſ firſt moneth
& as it ye ſhall be gyne the moneths of
the year. Speake ye vnto all the congregacion
of Iſrael, & ſaye: Vpon ſ tenth daie of this
moneth let every one take a lade (as a lade)
where a houſholder is, to eury houſe a lade.
But yf the houſholder be to ſew for a lade,
the let him & his neyhb & ſ is next vnto his
houſe, take it accordinge to the nombre of ſ
ſoules, and comze to the lade, w hat every
man maye eate. Wnt it ſhal be a lade woth
out blimſh, a male, & of a yearre olde. Item
amonge the lades & goates ſhal ye take it.

And ye ſhal take it vnto ſ fourth daie
of the moneth. And every man of the con
grecacion of Iſrael ſhal ſlaye it aboue the eue
ninge. And they ſhal take of his blode, and
ſtrye it on both the ſide poſtes of the doore,
and on the upper doue poſt of the houſe, that
they eate it in. And ſo ſhal they eate fleſh ſ
ſame night, roſted at the fyre, & unleuend
bread, and ſhal eate it woth ſower ſauſe. Ye
ſhal not eate it rawe, ner ſobden woth water,
but onely roſted at the fyre, his brade w his
ſeet and percreauce. And ye ſhal leane no
thinge of it ouer vntill the morninge: but
yf any thinge be left ouer vntill the morninge,
ye ſhal burne it woth fyre.



Of this maner ſhal ye eate it: Ye ſhal be
gyved aboue youre loynes, and haue youre
ſhoes vpon youre ſete, and ſhames in yo' han
des, and ye ſhal eate it woth haſt: for it is ſ
LORDS Paſſeouer. For in the ſame night
will I go the waye to the lande of Egipt, & ſmy
te all the firſt borne in the lande of Egipt,
ſrom men vnto cattell, & vpon alle the goddes
of Egipt: wyl I do execution. Then ſ the
LORD. And the bloude ſhal be youre token,
vpon the houſes wherin ye are: ſ when I ſ
the bloude, I maye paſſe ouer, and that the
plage happen not vnto you, to deſtroye you,
when I ſmyte the lande of Egipt.

C And this daye shall ye haue for a remembrance, and ye shall kepe it holy for a feast unto the LORDE, ye 7 all youre posterities, for a perpetuall custome. Seven dayes shall ye eate unleuened bread: namely, upon the first daie shall ye leaue of wiche leuened bread in youre houses. Who so euer eatech leuened bread from the first daye unto 7th seventh that soule shall be roted out from Israel. The first daye shall be called holy amonge you, and the seventh also. No manner of wiche shall ye do therein, save what belongeth to the meate for all manner of soules, that onely maye ye do for you. And kepe you to leuened bread.

Lev. 11. 2
No. 11. c
For euen upon that same daye will I bringe your armies out of the lande of Egypte, therefore shall ye and all youre posterities kepe this daye for a perpetuall custome. Upon the fourteenth daye of the first month, at euen, shall ye eate unleuened bread, unto the one and twentieth daye of the month, at euen: so that there be no leuened bread founde in youre houses seven dayes. For who so euer eatech leuened bread, that soule shall be roted out from the congregation of Israel, whether it be a stranger or borne of the lande. Therefore eate no leuened bread, but onely unleuened bread in all youre dwellings.

D And Moses called all the Elders of Israel, and sayde unto them: Chose out, and take to euery householde a shepe, and kyll Pasfeur unto the LORDE: and take a bunch of yfipe, and bypse it in the bloude in the basin, and stryke it upon the upperposte and upon the two syde postes, and none of you go out at the doore of his house until 7th morninge, for the LORDE will go aboute and plage the Egyptians. And when he seyth the bloude vpon the upperposte, and upon the two syde postes, he will passe ouer by the doore, and not suffice the destroyer to come in to youre houses to plage. Therefore kepe this custome for the and thy children for euer.

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And when ye be come in to 7th lande that the LORDE shall geue you, (as he hath sayde) then kepe this seruyce. And when youre children saye vnto you: What seruyce is this, that ye haue? ye shall saye: It is the sacrifice of the LORDES Pasfeour, which passed ouer by the children of Israel in Egypte, when he plagued the Egyptians, and saved oure houses. Then the people bowed thym selues, and worshipped. And the children of Israel went and dyd, as the LORDE had

commanded Moses and Aaron.

And at myghte the LORDE smote all the firstborne in the lande of Egypte: from Pharaos first borne which sat vpon his syde: until the first borne of the pefsoner that was in the pusion, and all the firstborne of the cattell. Then Pharaos arose 7th same myghte, and all his seruantes, and all the Egyptians, 7 there was a greates crye in Egypte for there was no house wherein it was not one dead.

And he called for Moses and Aaron 7th myghte, and sayde: Rise you vp, and departe out fro my people, ye and the children of Israel: go youre waye, and serue the LORDE, as ye haue sayde: and take youre shepe and youre oxen with you, as ye haue sayde, and departe, and blesse me also. And the Egyptians were fayne vpon the people, to dryue them hastily out of the lande, for they said: We are all barbed.

And the people took the same doore, before it was leuened (for their soules) bounde in their clothes vpon their shoulders. And the children of Israel had done: as Moses sayde, and honored Jewels of silver and golde, and clothes of the Egyptians: the LORDE also had geuen the people fauour in the sighte of the Egyptians, that they lent them, and so they spoyled the Egyptians.

Thus 7th children of Israel took their lowney siem Ramses to Sutheth, sixe hundred thousande men of fore, by the childen. There wente with them also muche cattell, and shepe, and oxen, and exceedinge many cattell.

And of the raine doore that they broughte out of Egypte, they baked unleuened cakes: for it was not leuened, in so muche as they were thurst out of Egypte, and coude not carrye: neither had they prepared thym any other meate.

The tyme 7th the children of Israel dwelt in Egypte, is seuen hundredth and thirtie yeares. When the same were ended, the whole host of the LORDE wente out of the lande of Egypte in one daye. Therefore shall this myghte be kepte vnto the LORDE, because he broughte thym out of the lande of Egypte: And the children of Israel shall kepe it vnto the LORDE, they and their posterities.

And the LORDE sayde vnto Moses and Aaron: This is the manner of the keepinge of Pasfeour: There shall no stranger eate of it. But who so is a boughten seruante: let him be circumcysed, then eate therof. A stran-

ger and an hynd swalle shall not eate of it. In one house shall it be eate. Ye shall carry no me of his flesh out of the house, and ye shall not breake a bone of him. The whole congregation of Israel shall do it.

But if there beuel a stranger with the, & wold be passenger into the LORDE, let him circumcise every one that is male, and then let him first come, and do it, and be as one that is borne in the londe: for there shall no man circumcise eate thereof. One maner of linc be unto him his borne in the londe, & into the stranger he wellect amige you. And all the childer of Israel byd as the LORDE commanded Moses & Aaron. So wps one daye the LORDE brought the childer of Israel out of the lode of Egipce with theire armye.

The XIII. Chapter.

¶ To the LORDE spake unto Moses, & saide: Sanctifie unto me every firstborne, he breatech all maner of Miceles amonge the childer of Israel, both of men & carell: for they are myne. Then saide Moses unto ye people: Thinke vps this daye, in the which ye are gone out of Egipce from the house of bondage, how ye LORDE broughte you out frō thence w a mighty hāde. Therefore shall ye eate no fowre dome. This daye are ye gone out, out in 3 moneth of Abib.

¶ Tom xhā ye LORDE hath broughte ye in to ye lande of Canaan, & there, & inee t, Genes & Jebosices, which he sware unto ye fathers to geue ye (euen a londe that flourish w mylke & hony: when shall thou kepe this stryce in this month. Send dayes shall thou eate unleueded bred, & upon the fourth daye is the LORDES feast: therefore shall thou eate unleueded bred seue dayes, that there be no fowre dome, nor fowre bred sene in all thy quarters.

¶ And thou shalt tell thy some at the same tyme, & saie: Because of that, which ye LORDE byd for me, when I departed out of Egipce. Therefore shall it be a signe vnto ye in thine hande, and a token of remembrance ca be fore thine eyes, that the lawe of ye LORDE maye be in thymouth, how that ye LORDE broughte the out of Egipce with a mighty hande: Therefore kepe this maner yearly in his tyme.

¶ When the LORDE now hath broughte ye into ye lande of the Cananites (as he hath sowne vnto the and thy fathers) and hath given it the, then shall thou sander out vnto the LORDE all that breatech the Miceles, and firstborns amonge thy cattell,

sch as is male. The firstborns of the Asses shall thou byd with a shepe: but if thou redeme is not, then breatech the me. All the firstborns of men amonge thy childern shall thou redeme.

¶ And when thy childer asch the to daie of tomorow: What is this? Thou shalt saie vnto him: The LORDE broughte us out of Egipce from the house of bondage: & a mighty hande: for when Pharaos was loch to let us go, the LORDE slew all the firstborns in the lande of Egipce, from the firstborns of men vnto ye firstborns of the cattell: therefore offer I vnto the LORDE all that breatech Miceles, beynge a male, and ye firstborns of my childern I redeme. And this shall be a signe vnto the in thine hande, and a token to thine epen before thine eyes, how that the LORDE broughte us out of Egipce with a mighty hande.

¶ Tom when Pharaos had let ye people go, God led thyn nos the waye thowm the lode of the philistynes, which was ye nece: for he thonghe: The people mighte repte, whā they warre, and so tarme in agayne into Egipce. Therefore led he the people aboute, euen the waye thowm the wilderness by ye red sea. And the childer of Israel wente hardnes out of the londe of Egipce. And Moses toke Josephs bones with him, for he toke an oath of the childer of Israel, and saide: God w yll surely wysse you, therefore carry awaye my bones with you from hence.

¶ So they toke their journey frō Suchoth, & pitched their eies in the in ye edge of the wilderness. And ye LORDE wente before the by daye in a pillar of a cloude, toled the ye night waye: and by night in a pillar of fyre, that he mighte shew the light to walde both by daie and night. The pillar of the cloude departed never from the people by daye, and the pillar of fyre departed not from the by night.

The XIII. Chapter.

¶ To the LORDE spake vnto Moses, and saide: Speake vnto the childer of Israel, and byd them that they come aboute, & pitch their tentes before the walley of Synoth, betwixt Migdol & the sea towards Baal Zephos, and there pitch ye tent right over by the sea. For Pharaos shall saie of the childer of Israel: They can not tell how to get out of the londe, the wilderness hath shue them in. And I will harden his heart, he shall folowe a after them, & I will geue me honoure vpon Pharaos, and vpon all his power. And ye Egypciens shall knowe, ye I can

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the **LORDE**. And they dyd so.

B And when it was come to the kinge of **Egypte**, that he sawe his people was turned agaynst him, he said: Why have we done this, that we have let **Israel** go, that they shalde not serue vs. And he downe by his charrettes fast, and toke his people with him, and toke six hundred chosen charrettes, and the other charrettes besyde that were in **Egypte**, and the captaines ouer all his: for the **LORDE** hardened the heart of **Pharaon** kynge of **Egypte**, that he followed after the children of **Israel**. And the children of **Israel** wente one waye an hye hande.

C And the **Egyptians** followed after the, and overtoke them where they had pitched by the sea with their charrettes, and horsemen, and with his power, in the valley of **Syngar** toward **Baal Zephon**. And when **Pharaon** came nye them, the children of **Israel** lift up their eyes, and beholde, the **Egyptians** wente behynde the, and they were foue a fra yed, and cried vnto the **LORDE**.

And sayde vnto **Moses**: Woe there no grace in **Egypte**, for thou hast broughte vs awaye to dye in the wyldernes: Wherefore hast thou done this vnto vs, that thou hast carried vs out of **Egypte**? Is not this it, that we sayde vnto the in **Egypte**: Leave of, let vs serue the **Egyptians**: for it were better for vs to serue the **Egyptians**, then to dye in the wyldernes: **Moses** sayde vnto the people: Feare you not, stande still, and beholde, what a saluacion the **LORDE** shall shewe vpon you this daye: for these **Egyptians** whom ye se this daye, shall yete serue me more for euill: the **LORDE** shal fighte for you, onely quyre youre selues.

D The **LORDE** sayde vnto **Moses**: Wherefore criest thou vnto me: Speake vnto the children of **Israel**, that they go forwarde. But lift thou up thy staffe, and stretch out thine hande ouer the sea, and parte it asunder, that the children of **Israel** maye go in throught the myddell of it vpon the drye grounde. Beholde, I will harden the heart of the **Egyptians**, that they shall followe after you. And thus sayd the **LORDE** vnto **Moses** vpon **Pharaon**, and vpon all his power, vpon his charrettes and horsemen: and the **Egyptians** shal knowe, that I am the **LORDE**, when I haue gotten me hande vpon **Pharaon**, vpon his charrettes, and vpon his horsemen.

Then the angell of **God** wente before the armie of **Israel**, removed, and gat him behynde them: and the cloudy pillar removed also from before them, and stode behynde the, and came betwixte the armie of the **Egyptians**

and the armie of **Israel**. It was a harde cloude, and gaue lighte that night, so that all the night longe these and they coude not come together.



When **Moses** now stretched forth his hande ouer the sea, the **LORDE** caused it to passe as water throught a mighty east wynde all that night, and made the sea drye, and it was as drye as a sinde. And the children of **Israel** wente in throught the myddell of the sea vpon the drye grounde: and the water was on to them as a wall, vpon their right hande, and vpon their left. And the **Egyptians** followed, and wente in after the, all **Pharaon** horsemen, and charrettes, and horsemen, and so into the myddell of the sea.

When the morninge was come, the **LORDE** looked vpon the armie of the **Egyptians** out the pillar of fire and of cloude, and troubled their armie, and smote the wheles from their charrettes, and ouerthrew them with a floure. Then sayde the **Egyptians**, Let vs flye from **Israel**, the **LORDE** fighteth for the agaynst the **Egyptians**.

But the **LORDE** sayde vnto **Moses**: stretch out thine hande ouer the sea, that the water maye come agayne vpon the **Egyptians**, vpon their charrettes, and horsemen. Then **Moses** stretched out his hande ouer the sea, and the sea came agayne before daye in his course and strength, and the **Egyptians** fled agaynst it. Thus the **LORDE** ouerthrew them in the myddell of the sea, so that the water came agayne, and couered the charrettes and horsemen, and all **Pharaon** power which followed after them in to the sea, so that there remayned not one of them. But the children of **Israel** wente drye throught the myddell of the sea, and the water was as a wall vpon their right hande and vpon their left.

Thus the **LORDE** deliuered **Israel** in that daye from the hande of the **Egyptians**. And the same daye the **Egyptians** ded vpon the sea, and the greates hande of the **LORDE** shewed vpon the **Egyptians**. And the people

The ij. boke of Moses.

Rated 3^d **LORDE**, and beland him, and his
servants **Moses**.

The XV. Chapter.

I will singe unto the **LORDE**, and the childen of
Israel this songe unto the **LORDE**,
and saye:

I will singe unto y^e **LORDE**, for he hath
done gloriously. herke & charece hath he over
thoume in the see.

The LORDE is my strengthe, and my son
ge, and is become my saluacion.

This is my God, **I** will magnifie him: he
is my father God, **I** will exalte him.

The LORDE is the righte man of warre,
LORDE is his name. The charece of **pharao**
z his power, hath he cast in to the see.

his chere captaynes are drowned in the
red see, & depe hath covered them: they fell
to the grounde as a stone.

Thy righte hande (**LORDE**) is glorious
in power: thy righte hande (**LORDE**) hath
smyten the enemies.

And with thy greace glory thou hast de-
stroyed thine aduersaries: thou strechoute y^e
march, & it is columed them, enen as fobbles.

In the beth of thy wrath the warours
fall together, the floodes wente upon a heape.
The depe plummet together in y^e myd-
dell of the see.

The enemies thought: **I** will folowe upon
them, and ouerake them, and beynde y^e spoy
ls, and coole my mynde upon them.

I will dance as my fyncer, and my han-
de shall destroye them.

Thou blessest with thy mynde, the see co-
mard them, and they sande doun: as lede
in the myghtie waters.

LORDE, who is like unto the amonge y^e
goddess: Who is so gloriouse in holynes, fear
full, laudable, and doinge wonders?

When thou stretchest out y^e righte han-
de, the earth ishalowed them vp.

Thou of y^e very mercy hast led this peo-
ple, whom thou hast deliuered, and with y^e
strenght thou hast broughte them into the
wellmyng of thy Sanctuary.

When y^e nacions herbe this, they rage, &
frouce came upon the **Pharao**nes.

Then were y^e pynces of **Edom** afrayed,
tremblinge came vps y^e myghtie of **Moaab**,
and the indwellers of **Canaan** warde sayme
harde.

Let feare and drede fall upon them tho-
roughe thy greace arme, that they maye be as
still as a stone. yll thy people (**LORDE**) be
gouerned, yll y^e people whom thou hast
gouerned, be gouerned.

The xvi. Chap. Fo. xxx.

Dringe them in, and plante them vpon
the mountaynes of thy inheritance, vnto y^e
place that thou hast made for thyne owne
wellmyng: vnto y^e temple (**LORDE**) which
thy hande hath prepared.

The LORDE shall be dringe for euer z ener.
For **pharao** souer in to the see with bestes,
and charece, and byssinen, and the **LORDE**
made the see fall agayne vpon them.

But the children of **Israel** wete drye the
ro: the myddell of the see.

And **Miriam** the propheticke, **Harons** sis-
ter, colke a cyrnell in her hande, and all the
women folowed out a fter her with cyrnells
in a danse. And **Miriam** sauge be foire this
O let vs singe vnto the **LORDE**, for he hath
done gloriously: man and best: hath he ouer
throume in the see.

Moses canst the children of **Israel** to be
parte out from the red see, vnto the mylde-
nes of **Sur**: & they wente the way in y^e well
bernes, & they founde no water. Then came
they to **Mara**, but they coude not drinke y^e
water for bytternes, for it was very bytter.
Then **mo** was called **Mara**, (y^e is byttere
nes.) Then y^e people murmured agaynst **Moses**,
& sayde: What shal we drinke? And **Moses**
cried vnto y^e **LORDE**, which shewed him a
trethle he put in y^e water, the was it swete.

Then he made the a floure, and a lawe,
and tempered them, and sayde: **As** thou wote
harken vnto the voyce of y^e **LORDE** y^e God, &
do that which is righte in his sighte, and ge-
ne care vnto his commaundementes, & depe
all his floure: then wyl **I** laye vpon y^e no-
me of the sicknesse, that **I** layed vpon **Egipt**
for **I** am the **LORDE** thy **saluacion**.

The XVI. Chapter.

As they came vnto **Elim**, where the
were twelue wellles of water, and thre they pit-
ted by y^e water syde. From **Elim** they toke
their iourney, and the whole congregacion
of the children of **Israel** came in to the wy-
bernes of **Sin** (which lyeth betwene **Elim** and
Sinai) vpon the fyfthe daye of the thre-
tynde month, a fter that they were depar-
ted out of the londe of **Egipt**. And y^e who-
le multitude of the children of **Israel** mur-
mured agaynst **Moses** and **Aaron** in y^e well
bernes, and saide vnto them: **Wolde** **God** we
had dreyed in the londe of **Egipt**: by the han-
de of the **LORDE**, whan we sae by y^e flesch pot-
ten, and had had myght to eat: for ye haue
broughte vs out in to this mylde nes, wo can-
se this mylde multitude bye of hunger.

Thy sayde y^e **LORDE** vnto **Moses** the bothe

Exo. 15

Num. 11

Exo. 15
Exo. 16

Num. 11

Exo. 16

Joynt rayne you bred from heauen, and let the people go out, and gather daylie, what they meede, that I maye proue whether they reuolte in my name or not. But upon the sixte daye they shal prepare the floure, that they maye bringe in twyffe as much as they gather daylie.

B Moses and Aaron saide vnto all the children of Israel: At euen ye shall knowe, that the LORD E hath broughte you out of the lode of Egiptee, and in the morninge shall ye see the glory of the LORD: for he hath hadde youre grudgings agaynst the LORD. For what are we, that ye grudge agaynst vs?

R. m. n. d. Moses sayde moreover: At euen shall the LORD E graue you fleshy to eat, and in the morninge bred ynough: because y LORD E hath hadde youre grudgings, that ye haue grudged agaynst him. For what are we? Your murmuringe is not agaynst vs, but agaynst the LORD E. And Moses sayde vnto Aaron: Speake vnto the whole multitude of y children of Israel: Come forth before the LORD E, for he hath hadde youre murmurings.

C And whye Aaron spake thus vnto the whole congregation of the children of Israel, they turned them toward the wyldernes: and beholde, the glory of the LORD E appeared in a cloude, and the LORD E sayde vnto Moses: I haue hadde the murmuringe of y children of Israel. Tell them: At euen shall ye haue fleshy to eat, and in the morninge shal ye be fylled with bred, z ye shall knowe, that I am the LORD E youre God.

And as euen the quailles came vp, and covered the tentes: and in the morninge the dew laye rounde aboute the tentes. And when the dew was fallid, beholde, there laye a change in the wilderness, thynne and small, as the hoist of vpon the grounde.



D And when the children of Israel sawe it, they saide one to another: This is M^os. For they wylt not what it was. But Moses sayde vnto them: This is the bred that y LORD E hath geue you to eat. This is it that y LOR

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reade:
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is this?

DE hath commaunded: Every one gather for himselfe as much as he can geth, and take a Worme for every heade, accordinge to the number of the soules in his tent.

And the children of Israel dyd thus, and gathered some more, some lesse. But when it was measured one with y Worme, he that gathered little, wanted nothinge, but every one gathered for himselfe, as much as he can. And Moses sayde vnto them: Let no man leaue onght thereof vntill the morninge. But they hardned not vnto Moses. And some lefte of it vntill the morninge. Then wasch it full of wormes and stincke. And Moses was angry at them.

And eury morninge they gathered for them fleshe, as much as eury one could: as soone as it was whore of the Sonne, it melted awaye. And upon the sixte daye they gathered twyffe as much of bred, two Wormes for one. And all the rulers of the congregation came in, and tolde Moses. And he sayde vnto them: This is it, that the LORD E hath sayde: Tomorrow is the Sabbath of the holy rest of the LORD E: loke what ye will do, that baketh and what ye will feest, that feest, and that remaineth ouer, let it remaine, z it maye be kepte vntill the morninge. And they let it remaine vntill the morninge, as Moses commaunded. Then stincke it, noe man was there any woman therein. The LORD E sayde: Lete that to daye, for to daye is y Sabbath of the LORD E: to daye shal ye fynde no me in the feild. Sixe dayes shall ye gather it, but the seventh daye is the Sabbath, wher in there shal be none.

But upon the seventh daye there came out some of the people to gather, and founde nothinge. Then sayde y LORD E vnto Moses: How longe refuse ye to kepe my commaundements and lawes? Beholde, y LORD E hath geuen you the Sabbath, therefore upon the sixte daye he geueth you bred sixe dayes: therefore let every man now byde at home, and noman go forth of his place vpon the seventh daye.

So the people rested vpon y seventh daye. And the house of Israel called it Man, and it was like Cinnamon seede, and whyte, z had a taile like hyndels with honny.

And Moses sayde: This is it that y LORD E hath commaunded: Kill a Worme thereof to be kepte for youre possession, z the maye see the bred, wherewith y fedd you, when y broughte you out of y lande of Egiptee. And Moses sayde vnto Aaron: Take a cruise, and

A pas a Gomon full of Man therein, and laye it up before the LORDE, to be kepte for your posterities, as the LORDE commaunded Moses. So Aaron layed it up there for a testimony to be kepte.

14 And the children of Israel are man four-
15 eye yeales, till they came vnto a land, to be-
re people dwelt: even vntill they came to y^e borders of the lande of Canaan: at they Man. A Gomon: is the tenth parte of an Ephah.

The XVII. Chapter.

1 And the whole multitude of the chil-
dren of Israel were on their iourneys
out of the wyldernes of Sin (as the
LORDE commaunded the) pitched in Raphi-
dim. Then had the people no water to drinke.
And they chode wth Moses, & sayde: Where
is water, y^e we maye drinke. Moses sayde
vnto the LORDE: Wherfore hast thou caused
us to come out of Egipte: to let vs, ouer chil-
dren, and ouer cattell by of hongry?

2 Moses cried vnto the LORDE, and sayde:
What shal I do wth this people: They are all
most ready to stone me. The LORDE saide vnto
him: Go before the people, & take some of
the elders of Israel with y^e, and take in thine
hande thy staffe, wherewith thou smocest
the water, and go thy waye: Beholde, I will
stande there before the upon a rocke in So-
ber: there shall come out of the rocke, so shall
there water runne out, that the people maye
drinke. Moses byd so before the elders of
Israel. Then was that place called Massa
Metha, because of the charynge of the chil-
dren of Israel, and because they tempted y^e
LORDE, and sayde: Is the LORDE amonge
vs, or not?



C Then came Amalec, & fought agaynst
Israel in Raphidim. And Moses sayde vnto
Josua: Choose vs out men, go out, & fight
agaynst Amalec, tomorrow will I stande vpon

the toppe of the hill, & haue y^e staffe of God
in my hande. And Josua byd as Moses ha-
de him, & fought agaynst Amalec. Moses
& Aaron z their wenche vnto y^e toppe of the
hill. And whil Moses held vpon his hande, Is-
rael had the victory: but when he let downe
his hande, Amalec had the victory. Iuda. 4. 2

But Moses hades were troy, therefore to
ke they a stone, & layed it vnder him, that he
might sye vpon it. And Aaron z his wyf
vnto his hande, the one vpon the one syde, and
the other vpon y^e other syde. So his hande
were stedfast vnto y^e Sonne went downe.
And Josua discomfited Amalec, & his people
throughe the edge of the swerde.

And y^e LORDE saide vnto Moses: Write
this for a remembrance in a booke, & comyte it
vnto y^e eares of Josua: for I will rote out
Amalec from vnder heauen, so that he shall
nourme be remembred. And Moses called in
an alcare vnto the LORDE, and blyded in
y^e. The LORDE sayde, for he sayde: The bat-
tyle of the LORDE shal be agaynst Ama-
lec throughe an hande vnder the defence of
God from Chalbe to Chalbe childe.

The XVIII. Chapter.

1 And when Jerpho y^e prest in Midian
Moses father in lawe herde of all y^e
God had done wth Moses & his people
of Israel, how y^e LORDE had broughte
Israel out of Egipte, he toke Zippora Moses
wyfe, whom he had sent backe, with her two
sonnes. The one was called Gersom, for he sai-
de: I am become a stranger in a strange
londre. And the other was called Elislar, for
he sayde: The God of my fathers hath bene
my helpe, and hath deliuered me from phar-
aons hande.

Now whil Jerpho Moses father in lawe,
and his sonnes and his wyfe came vnto him
in the wyldernes by the moune of God, wher
he had pitched his tent, he sent wordes vnto
Moses: I Jerpho thy father in lawe am
come vnto the, and y^e wyfe and boch hit chil-
dren with her. Then wente Moses forth to
meete him, and byd abryd till euen vnto him,
and kysed him. And when they had saluted ech
other, they wente in to the tente.

Then Moses tolde his father in lawe all
that the LORDE had done vnto Pharaon
and the Egiptians for Israel, and all
the traungre that had happened them by y^e
waye, and how the LORDE had deliuered
them. Jerpho reioysed ouer all y^e good that
the LORDE had done for Israel, y^e he had
deliuered them from the hande of the Egiptians.
And Jerpho sayde: I passed by the

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LORDE, which hath deliuered you from the hands of the Egyptians and of Pharaos, (and) that knoweth how to deliuer his people from the Egyptians hands. Now I knowe, that the LORDE is greater the all goddes, because they treat proudly wth them. And Iehou code b^uen^offeraynges, and offered into God. Then came Aaron and all y^e elders of Israel to eate bread with Mosse father in lawe before God.

C On the next morow sa^u Mosse to iudge the people, and the people stode round aboute Mosse from the morninge vntill y^e euen. And when his father in lawe sawe all that he byd with the people, he sayde: What is this, that thou doest with the people? W^herfore stasht thou alone, and all y^e people stonde round aboute from the morninge vntill the euen? Mosse answered him: The people come to me, & aye counsell at God: for when they haue any thinge to do, they come vnto me, that I maye iudge betwixte euer y^e one & his neyghbour, and shewe them the statutes of God, and his lawes.

His father in lawe sayde vnto him: It is not well that thou doest. Thou w^ou^oldest thy self, and the people that is with the. This busynesse is to sore for the, thou canst not performe it alone. But hearken vnto my voyce, I will geue the counsell, and God shall be wit^{ne}sse the. Be thou vnto the people as God ward, and bringe the causes before God, and decide them with statutes and lawes, that thou mayest shewe the the waye wher in they shalde walke, and the works that they shalde do.

And loke out amonge all the people, for honest men, that feare God, such as are true, & hate covetisnes: make these rulers over them, some ouer thousandes, our hundredes, our fiftie, and our ten, that they maye allwaye iudge the people. But where there is any greates matter, that they bringe the same vnto the, and iudge the small causes them selues: so shall it be lighter for the, yf they beare the burthen with the. If thou shalt do this, then mayest thou vnderstande the thinge that God chargeth the withall, and all this people maye go peaceably vnto their place.

Num. xi. d Mosse hearkened vnto the voyce of his father in lawe, and byd all that he sayde. And he chose honest men out of all Israel, and made them heaues over the people, some ouer thousandes, ouer hundredes, ouer fiftie, and our ten, that they might allwaye iudge the people. As for such causes as were

herbe, they broughte them vnto Mosse, and w^oldge the small matters them selues. So Mosse let his father in lawe departe in to his owne londe.

The XIII. Chapter.

In the thirde moneth after that the children of Israel were gone out of Egipte, the sonde of Egipte, they came the same daye in to the wilderness of Sinaï (for they were departed from Raphidim, and wolde in to the wilderness of Sinaï) and there they pitched in the wilderness ouer against the mount. And Mosse wente up vnto God.

And the LORDE called vnto him out of the mount, and sayde: Thus shalt thou saye vnto the house of Jacob, and tell the children of Israel: Ye haue seue what I haue done vnto the Egyptians, and how I haue bene you upon Eagles wynges, & broughte you vnto my self. If ye will hearken now vnto my voyce, and keepe my couenant, ye shal be myne owne before all people: for the whole earth is myne: and ye shall be vnto me a priestly Kingdome, and a holy people. Thefe are the wordes that thou shalt saye vnto the children of Israel.

Mosse came and called for the elders of the people, and layde before them all these wordes, that the LORDE had commaunded. And all the people answered together, and sayde: All that the LORDE hath sayde, will we do.

And Mosse tolde the wordes of the people vnto the LORDE agayne. And the LORDE sayde vnto Mosse: Beholde, I will come vnto the in a thicke cloude, that the people maye heare my wordes, which I speake vnto the, and beare the for euer. And Mosse shewed the wordes of the people vnto the LORDE.

The LORDE sayde vnto Mosse: Go vnto the people, and sanctifie the to daye and to morow, & they maye wash their clothes, and be ready agaynst the thirde daye: for upon the thirde daye shall the LORDE come downe upon mount Sinaï before all the people. And sixe martes rounde aboute the people, and saye vnto them: Be ready, that ye goe up in to y^e mount, for ten dayes of booke of it: for who so euer conuerseth y^e mount, shal dye y^e death. There shal no hittecowe it, but he shall eith^er be stoned, or hitte with the row: whether it be best to man, it shal not be. When the home bicmeth, then shal they come up vnto the mount.

C Moses wente downe from the mount vnto the people, and sanctified them. And they washed their clothes. And he sayde vnto them. Be ready for a gaynise the thirde daye, and no man come at his wife.



C Now when the thirde daye came, and it was early, it beganne to thonder, and lighten, and there was a thicke cloude vpon the mount, and a noyse of a trompett excedinge mightie. And the people that were in the tentes, were afrayde. And Moses broughte the people out of the tentes to meete wth God, and they stode vnder the mount.

C And all mount Sinai smoked, because γ LORDE came downe vpon it with fyre. And the smoke thereof wente vp as the smoke of a furnace, so that the whole mount was excedinge terrible. And the noyse of the trompett wente out, and was mightie. Moses spake, and God answered him lowde. Now when the LORDE was come downe vpon mount Sinai, euen vpon the toppe of it, he called Moses vp vnto γ toppe of the mount. And Moses wente vp.

D Then sayde the LORDE vnto him: Go downe, and charge the people, γ they pacifise not vnto the LORDE, to see him, and so many of them perishe. The rulers also that come nye vnto γ LORDE, shal sanctifie them selues, lest the LORDE smyte the. But Moses sayde vnto the LORDE: The people can not come vp vpon mount Sinai, for thou hast charged vs, to sayde: See markes aboute the mount, and sanctifie it.

The LORDE sayde vnto him: Go thy waye, get γ downe. Thou and Aaron with the shal come vp: but the rulers and γ people shal not pacifise to come vp vnto γ LORDE, lest he smyte the. And Moses wente downe to the people, and tolde them.

The .XX. Chapter.

AND the LORDE spake all these wordes, and sayde: I am the LORDE thy

God, which γ hane broughte the out of the londe of Egipte: from γ house of bondage.

Thou shalt haue none other Goddes in my sight. Thou shalt make: the no graven ymage, ner any similitude, neither of it that is aboue in heauen, ner of it that is beneth vpon earth, ner of it that is in the water vnder the earth. Thou shalt not worshippinge the. Thou shalt not worshippinge γ synne of the fathers vpon the children, vnto γ thirde and fourth generation, of them that hate me: And thou shalt loue me, and kepe my commaundementes.

Thou shalt not take the name of γ LORDE thy God in vayne. For the LORDE shal not holde him vnguilte, that taketh his name in vayne.

Remember the Sabbath daie, that thou sanctifise it. Sixe dayes shalt thou labour, and do all thy worke: But vpon the seventh daye is the Sabbath of the LORDE thy God: thou shalt do no maner worke in it, ne thou, ne thy sonne, ne thy daughter, ne thy seruante, ne thy mayde, ne thy catell, ne thy steiniger that is within thy gates. For in sixe dayes the LORDE made heauen and earth, and the see, and all that ther in is, and rested vpon the seventh daye: therefore the LORDE blessed the seventh daye, and hallowed it.

Honoure thy father and thy mother, that thou mayest linge longe in the londe, which the LORDE thy God shal geue the.

Thou shalt not kylle.
Thou shalt not beate wedlocke.
Thou shalt not steale.

Thou shalt beare no false wytnesse agaynst thy neighbour.

Thou shalt not, last after γ neighbours house.

Thou shalt not last after thy neighbours wife, ne his seruant, ne his mayde, ne his oxe, ne his Ass, ne all that γ neighbour hath.

And all the people sawe the thonder, and the lightninge, and the noyse of the trompett, and were afrayde, and stood, and stode afarre off, and sayde vnto Moses: Take thou with vs, we wil heare: and let not God talke with vs, we might die bye. And Moses sayde vnto the people: Be not afrayde, for God is come to proue you, and that his voice maye be heere your eyes, γ ye synne not. And the people stode afarre off. But Moses gat him in to the hard cloude, where in

xxx. 1. 2
Deu. 4. 2
Deu. 5. 8
Mat. 23. 2
Exo. 20. 2
Deu. 5. 8
Exo. 21. 8
Exo. 20. 10
Mat. 19. 1
Eph. 6. 2
Ro. 8. 1
Mat. 23. 2
Deu. 5. 8

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God was. And the LORDE spake vnto him
Thou shalt thou saye vnto the children of
Israel: Ye haue sene, that I haue talked w
you from heauen: therfore shalt ye make no-
thinge with me: goddes of siluer and golde
shal ye not make you.

Make me an altare of earth, wher upon
thou mayest offer y burntofferinges, & pea-
ceofferings, thy sheeps and chone ozen. For
both in what place so ever I make y remem-
brance of my name, there wil I come vnto
the, and blesse the.

And yf thou wilt make me an altare of
stone, thou shalt not make it of beuen stone:
For yf thou lift vp thy cole upon it, thou
shalt vnhallowe it. Moreover thou shalt
not go vp upon stepes vnto myne altare,
that thy shame be not discovered before it.

The XXI. Chapter.

These are the lawes, that thou shalt
laye before them. If thou bye a ser-
uant that is an Hebrue, he shal ser-
ue the sixe yeares, in the seventh yeare shall
he go our fre and loose. If he came alone,
then shal he go our alone also: but yf he came
maried, then shall his wife go our with
him. If his master haue geue him a wife,
he shall haue boine him sonnes or daughters, the
shal the wife and y children be the masters,
but he shall go our alone. If he be a
Hebrue, yf he saye: I loue my master, and my
wife and children, I wil not go our fre: then
let his master brynge him before the Goddes,
and holde him to the bore or post, and
beat him thowen the eare with a bockin, and
let him be his seruant for euer.

If a man sell his daughter to be an hand
maide, then shal she not go our as the men
seruantes. But yf she please not hir master,
and he haue not maried her, then shal he let
her go fre: but he shall fill her vnto a straunge peo-
ple he hath no auouchour, for so much as he
hath bepayed her. If he payme her vnto
his sonne, they shal he do vnto her after the
lawe of daughters. But yf he geue him and
other wife, then shal he mayntie no thinge of
hir foode, tyment, and demer of marriage.
If he do not these thinges, then shal she go our
fre, and paye no thinge.

If a man smyeth a man that he bye, shall
he bye the deatch. If he haue not layed wayte
for him, but God let him fall in his hande
murthered, then wil I appoynte the a pla-
ce, where he shal lye vnto. But yf a man pie-
sume upon his neighbour, and slaye him
with discreete, then shalt thou take the su-

me from his altare, that he maye be slayn.
Who so smyeth his father or mother, shall
bye the deatch.

If a man stealeth a man, and selleth him,
so that he be founde by him, the same shall
bye the deatch.

If a man curse his father and mother, shall
he bye the deatch. If men stryue together and
one smyte another with a stone, or with his
fist, so that he bye not, but lye in bedd: If
he rise, and go forth upon his staff, the shall
be that smote him, he wngiltie: sane that he
shal paye the losse of his tyme, and geue y
money for healyng him.

If a man smyeth his seruant or mayde
with a staff, that he bye vnder his hande,
the same shall suffre vengeance therfore.
But yf he endure a daye or two, then shall
he suffre no vengeance therfore, for it is his
money.

If men stryue, and byte a woman with
childe, so that y frute departe from her, and
no harme happen vnto her, then shall he be
punished for money, as much as the wo-
mans husbande layeth to his charge, and
he shall geue it, accordinge to the appoynte-
ment of the daye men. But yf there come
harme vnto her ther thowen, then shal he
paye tuncle for soule, eye for eye, eare for eare,
hande for hande, foot for foot, burnyngs for
burnyngs, wounde for wounde, strype for
strype.

If a man smyte his seruant or his may-
de in the eye, and destroye it, he shall let thom
go fre and loose for the eye sake. In like ma-
ner yf he smyte one a tothe of his seruant
or mayde, he shall let thom go fre and loose
for the tothes sake.

If an oxe gorre a man or a woman, that
he bye, then shall that oxe be stoned, and his
flesh not eaten: so is the master of the oxe un-
giltie. But yf the oxe haue bene used to pass
in tymes past, & it hath bene colde his mas-
ter, and he hath not kepte him, and beyde
that slayeth a man or a woman, then shal y
oxe be stoned, and his master shal bye. But
yf there be money set upon him, then, lete
what is put upon him, that shall be geue, to
be tyer his soule. Likewise shall he be deat-
ed with thall, yf he gorre a sonne or a daugh-
ter. But yf he gorre a seruant or a mayde,
then shall he geue their master thirtie slyles
slyles: and the oxe shall be stoned.

If a man open a well, or bygge a pyll,
and couer it not, and there fall an oxe or
ass there, then shall the owner of the pyll ma-
ke it good with money, and restore it vnto

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his master: but the deeb carcase shall be his owne.

If one mans oxe goree another, that he dye, then shall they sell the lyvinge oxe, and vande the money, and the deeb carcase shall they deuybe also. But yf it be knowne, that the oxe haue bene vsed to goree afose, then shall he paye his oxe for the other, & the deeb carcase shall be his owne.

The XXX. Chapter.

Yf a man steale an oxe, or shepe, and laye it, or sell it, he shall restore fyve oren for an oxe, and foure shepe for a shepe.

If a thefe be taken breakinge in, & vpon that he fynden that he dye, then shall not be that since him, but he givie of his blood. But yf the some be gone vp vpon him, then hath he committed manslaughter, and he shall dye.

A thefe shall make restitution. If he haue nothyng, thef let him be solde for his theft. But yf thefe be founde by him anywey from the oxe unto the Ass, or shepe, then shall he restore double.

If a man hurte a silde or vnyarde, so he let his casell do harme in another mans silde, the same shall make restitution euen of the best of his owne silde and vnyarde.

If a fyre come out, and take holde of thornes, so that the sheeces be consumed, or the coure that stondeth yet vpon the silde, be that it vntyled the fyre shall make restitution.

If a man deluyne his neighbours money or velsels to kepe, and it be stolen from him out of his house: yf the thefe be founde, he shall restore double. But yf the thefe be not founde, then shall the good man of the house be brought before the Goddes (and shall swiure) that he hath not put his hande vnto his neighbours good.

If one accuse another in any maner of trespass, or hester it be for oxe, or Ass, or shepe, or rayment, when so euer it be that is lost: then shall both their causes come before the Goddes: & ake whom the Goddes condemne, the same shall restore double vnto the othe neighbour.

If a man deluyne vnto his neighbours an Ass, or oxe, or shepe, or any maner of casell to kepe, and it dye, or be hurte, or vnyen anywey that no man se it, then shall there an oath of the LORD be betwene them, that he hath not put his hande vnto his neighbours good: and the owner of the good shall accept it, so that the other shall not make

it good. If a thefe steale it from him, then shall he make restitution vnto the owner thereof. But yf it be raynsyde (of beastes) then shall he bringe recorde thereof, and not make it good.

If a man buye anye of his neighbours, and it be hurte, or dye, so that the owner thereof be not by, then shall he make it good. But yf the owner thereof be by, then shall he not make it good, yf he bynde it for his money.

If a man begie a mayde, that is not yett spoused, and lye with her, the same shall gene her hir dowry, and take her to his wife. But yf his father refuse to gene her vnto him, she shall be weywhere the money, accordinge to the dowry of virgins.

Thou shalt not iustifie a witch to fyne. Who so lyncheth a beest, shall worthe deathe. Who so offereth to any goddes, same vnto the LORD euely, let him dye without redemption.

Thou shalt not wepe nor oppresse a stranger, for ye yowes selms were strangers also in the londe of Egypte.

Ye shall craue no wyddowe nor fatherlesse childe. If thou shalt trouble them, they shall crye vnto me, and I shall heare their crye: then shall my wrath waxe agaynst you, so I shall sey you with the sterde, and youre wyues shall be wedowes, and youre children fatherlesse.

If thou lende money vnto my people that is poore by the, thou shalt not charge thyself as an vsurer vnto him, neither shalt thou oppresse him with vsury.

If thou take a garment of thy neighbour to pledga, thou shalt geue it him agayne before the Sonne go downe: for his rayment is his onely conerunge of his synne: wher in he slepeth. But yf he shall crye vnto me, I will heare him: for I am mercifull.

Thou shalt not speake euill of the Goddes, and the ruler of thy people shall then not blasphem.

Thy drie and moult frenez shall thou not kepe backe. Thy first borne shall thou geue vnto me. So shalt thou do also with thine open and shepe. Seuen dayes let it be with the dame: vpon the eighte daye shall thou geue it vnto me. Ye shall be holy people before me. Therefore shall ye eate no fleshye, that is come of beestis in the feld, but cast it vnto the dogges.

The XXXI. Chapter.
Thou shalt not accept a vayne tale, that thou woldest manne me the vn-

Gen. 24. 8
Deu. 24. 14

1 Re. 22. 1
1000. 27. 1

Leu. 19. 1
Zach. 9. 1

Job 24. 4

Leu. 25. 17
Deu. 22. 10

Deu. 24. 1

1 Re. 22. 1
26. 22.

Leu. 22. 28
28. 44.

gobly, and be a false wyneffe.

Thou shalt not folowe the multitude to do euill, nee asflecte at the lawe that thou woldest do folowe the multitude turns a fynde from the righte.

Deu. 11.8 Thou shalt not payme a poore mans canse. If thou mee thine enemies eye or Effe, goinge astraye, thou shalt drynge the same into him agayne.

Deu. 11.8 Luc. 14.2 If thou se the Effe of him that hatech the Iye vnder his burthen, thou shalt not let him Iye, but shalt helpe him vp.

Thou shalt not wraist the righte of thy poore in his cause. Take the farre from false matters. The innocents and righteous shall chon not sle, for I iustifie not y^e vn gobly.

Deu. 17.8 Eccl. 10.2 Thou shalt not take gysen: for gysen bliis be euerythem y^e are sharpe of sight, z wraist the righteous causes.

Ye shall not oppresse a straunger, for ye knowe the hart of straungers: for so moche as ye yonee fleshe also haue bene straungers in the londe of Egypce.

2 Sixe yeares shalt thou sowe thy londe, and gather in the frute therof: In the seventh yeare shalt thou let it rest and Iye still, that the poore amonge thy people maye eate therof: and let what remaineth ouer, let y^e bestes of the filde eate it. Thou shalt thou do also with thy vyngarde and olyue trees.

Exo. 23.11 Deut. 15.1 Sixe dayes shalt thou do chy worke, but upon the seventh daye thou shalt kepe holy daye, that thine oxe and Asshe maye rest, and that the sonne of chy handmaiden and the straunger maye refresh them selfes.

All that I haue sayde vnto you, that kepe. And so for the names of ether goddes, ye shall not remember them, and out of youe mouthes shal they not be herde.

Thy tymes in the yeare shalt thou kepe feast vnto me: namely the feast of unleuenede butt shalt thou kepe, that then eate vnleuenede butt seven dayes (like as I commaunded y^e in the tymes of y^e moneth Abib, but in the same moneth thou out of Egypce.

Deu. 16.16 Feast appere not empye before me. And y^e feast whan thou hast reapest chy labours, y^e thou hast sowed vpon the filde. And the feast of ingatheringe in the ende of y^e yeare, whan thou hast gathered in thy labours out of the filde. Thy tymes in the yeare shal euery male that thou hast a ppeare before the LORD thy Gouernour.

Deu. 16.17 Thou shalt not offre the bloude of my sacrifice with sowe dome, and the fat of my feast shal not remaine all the mourninge.

The first of the first frutes of thy filde shalt thou drynge in to the house of the LORD thy God. And shalt not sech a fynde, whyle it is in his mothers milke.

Beholde, I sende an angell before the, to kepe the in the waye, and to drynge the vnto the place, that I haue prepared. Therefore be warre of his face, and heken vnto his voyce, and anger him not, for he shall not spare youre synnes, z my name is in him. Wher y^e thou shalt hurten vnto his voyce, and do all that I shal telle the, then wyl I be enemie vnto thy enemye, and aduersary vnto thy aduersaries.

To whom myne angell goeth before the, z dryngeth the vnto y^e Amorites, Gethites, Pherezites, Canaanites, Genezes z Jebusites, z I shall haue destroyed them: then shalt thou not worshippe their goddes, nee serue them, nether shalt thou do as they do, but shalt ouerthrowe their goddes, z breake the dome. But y^e LORD y^e God shal ye serue, so shal he blesse thy bred z thy water, and I wyl remoue all sarknesse from the.

There shalbe nothinge bacen nee encreasfull in chy londe, and I wyl fulfill the neede of thy dayes. I wyl sende my feare before the, and slei all the people wherethou comest, z will make all thine enemies to come thre before vs, and dryne out the seven yeares, Canaanites and Gethytes before the.

In one yeare wyl I not cast the out before the, y^e the londe be comenot wraist, z wylde beastes multiply agaynst y^e: Whiche I wylde wyl I dryngeth ouer before the, vnto thou growe, z haue the londe in possession. And I wyl see the borders of chy londe, euen from the east see vnto y^e see of the Philistynes, z from the wyldemes vnto the water. For I wyl drynre the inuallours of the londe in co thine hande, y^e thou shalt dryne them out before the. Thou shalt make no couenent with them nor with their goddes, but let the be dwell in chy londe, that they maye make the not synne agaynst me. For y^e thou serue their goddes, it wyl surely be chy decaye.

The XXXIij. Chapter.

Deu. 34.1 The fe sayde vnto Moses: Come up vnto the LORD Ethen z Aaron, Laban and Abihy, and the iustice elders of y^e Israel, z worshippe a force of. But let the see onely come nye vnto the LORD E and let not them come nye, and let not the people all to come up with him.

Moses came and tolde the people all the wordes of the LORD E, z all the lawes. Then

answered all the people with one voyce, and sayde: All that the LORD hath sayde, we will do.

B Then more Moses alle the wordes of the LORD. And gat him up by rymes in the mount synging, and buried an altare vnder the mount with twelue pilers, according to the twelue cryes of Israel: and sent twelue yongemen of the children of Israel, to offer burne offeringes, and peace offeringes thereon of bullockes vnto the LORD.

C And this he toke the half parte of the bloude, and put it in a basen, the other half sprinkled he vpon the altare: and toke the boke of the couenante, and cried in the eares of the people. And when they had sayde: All that the LORD hath sayde, we will do, & hearken vnto him: Moses toke the bloude, and sprinkled it vpon the people, and sayde: Beholde, this is the bloude of the couenante that the LORD hath made betwixt you vpon all these wordes.

C Then wente Moses & Aaron, & Abihur & Ahihu, & the seuentye elders of Israel vnto the LORD. And when they had sayde: Beholde, this is the bloude of the couenante that the LORD hath made betwixt you vpon all these wordes.

C Then wente Moses & Aaron, & Abihur & Ahihu, & the seuentye elders of Israel vnto the LORD. And when they had sayde: Beholde, this is the bloude of the couenante that the LORD hath made betwixt you vpon all these wordes.

C Then wente Moses & Aaron, & Abihur & Ahihu, & the seuentye elders of Israel vnto the LORD. And when they had sayde: Beholde, this is the bloude of the couenante that the LORD hath made betwixt you vpon all these wordes.

The xxv. Chapter.

AND the LORD called vnto Moses & sayde: Speake vnto the children of Israel, & they shall make me an offeringe, and shall offer to me of every man, that hath a fre will offeringe here thereto. And this is the offeringe:

offeringe that ye shall take of them: Golde, silver, brasse, yallowe sylke, scarlet, purple, wyche wynded sylke, goate haire, reed flaymes of sammes, doo flaymes, fyre re, oyle of olives, & fyres for the anoyntinge of oyle, and for suters incense. Ony stones and set stones for the outeboddy coore and for the best-lappe.

And they shall make me a Sanctuary, that I maie dwell amonge them. Like as I shall shew thee a pattern of the Tabernacle, and of all the appermentes thereof, so shall ye make it.

Make an Arke of fyre re two cubytes & a half longe, a cubyte & a half broude, and a cubyte & a half hie: whiche shall thou cover with pure golde within and without, & make an hye vpon it a crowne of golde round aboute, and cast foure rynge of golde, & put them in the foure corners of it, so that two rynge be vpon the one syde, and two vpon the other syde. And make flames of fyre re, and ouer laye them with golde, and put them in the rynge alonge by the sides of the Arke, to beare it withall: and they shall abyde still in the rynge, & shall not be takyn out. And in the Arke thou shalt laye the wyrenesse that I wyl geue thee. Thou shalt make a Mercyseate also of pure golde, two cubytes and a half longe, and a cubyte & a half broude.

And thou shalt make two Cherubyns of beateyn golde vpon both ends of the Mercyseate, & the one Cherub maye be vpon the one ende, & the other vpon the other ende, so that they be two Cherubyns vpon the ends of the Mercyseate. And the Cherubyns shall spredde out their wynges ouer an hye, & they maye couer the Mercyseate with their wynges: & they either of their faces maye be righte ouer one agaynst another, and their faces shall loken vnto the Mercyseate.

And thou shalt set the Mercyseate aboue vpon the Arke. And in the Arke thou shalt laye the wyrenesse, & I shall geue thee. From the place wher I wyl geue thee, & shall call it by the name wher I wyl geue thee. And thou shalt make two Cherubyns which is vpon the Arke of wyrenesse, of all that I wyl commaunde thee vnto the children of Israel.

Thou shalt make a table also of fyre re, two cubytes longe, and one cubyte broude, and a cubyte and a half hie, and ouer laye it with pure golde, and make a crowne of golde round aboute it, and an wynde of an hye be broude hye, and a crowne of golde vnto it, wher he rounde aboute.

And vnto it thou shalt make foure rynges of golde, on the foure corners in the foure fettes of it: whiche vnto the whorpe shall þe rynges be, so put in staves and so beare the table wth all: and thou shalt make the staves of fyre tre, & ouerlaye them with golde, & the table maye be borne therewith.

Thou shalt make also hie dysches, spoones, pottes, and flat peces of pure golde, to poure oute: and in. And vpon the table thou shalt all waye sit shewred before me.

.xv. 14. b

D

180. 37. c

180. 38. a

Moreover thou shalt make a candlestick of fyne beaten golde, where vpon shall be the shaft with braunches, cuppes, knoppes, and floures. Sixe braunches shall procede out of the fyres of the candlestick, one of euery syde this braunches. Every braunch shall haue the cuppes, like almondes whiche knoppes, and the floures. These shall be the sixe braunches of the candlestick. But the shaft of the candlestick is self shall haue foure cuppes, knoppes and floures, and allmaine a knoppe vnder two braunches, of the sixe that procede out of the candlestick. For both the knoppes and braunches shall procede out of the shaft, all one pece of fyne beaten golde.

And thou shalt make seven Lumps abo-
tethere on, that they maye geue lighte one
out agaynst another, and snoffers and one
quenchers of pure golde. Out of an hun-
dred pounde weighte of pure golde shalt
thou make it, with all this apparell. And
it shall be thou make it after the patternes that
thou hast sene in the mount.

180. 38. b

180. 38. c

The XXVI. Chapter.

The habitation shalt thou make of
ten curtynes, of whyte twyned syl-
ke, of yalouze sylke, of scarlet and pur-
ple. Cherubims shalt thou make thereon
of boderd worke. The lengthe of one curtayne
shall be eighte and twenty cubytes of byrd
some cubytes: and all the ten shall be like,
and shall be coupled fyne and fyne together,
one vnto the other. And thou shalt make lon-
ges of yalouze sylke by the edge of euery cur-
tayne, where they shall be coupled together,
that there maye be euer two and two faste-
ned together vpon their edges: sifre loupes
vpon euery curtayne, that one maye fasten
the other together. And thou shalt make sifre
buzons of gelbe, wherewith the curtay-
nes maye be coupled together, one to the
other, that it maye be one couerynge.

180. 38. c

Thou shalt make a couerynge also of goat
tes heyer for a tenture ouer the habitation, of
eleuen curtynes. The lengthe of one curtayne

shall be thirtie cubytes, the bredth foure
cubytes. And all the eleuen shall be alike gra-
de: fyne shalt thou couple together by the sel-
ues, & fyne also by them selues, & thou mayest
bubble like the sifre curtayne in the fore front
of the Tabernacle. And vpon euery curtayne
thou shalt make sifre loupes vpo the edges
of them, that they maye be coupled together
by the edges. And sifre buzons of byss
shalt thou make, and put the buzons in to
the loupes, that the tent maye be coupled to-
gether, and be one couerynge.

As for the remnaunce of the curtynes of
the tent, thou shalt let the halfe parte han-
ge ouer behynde of it, vpon both the sydes
a cubyte longe, & the residue maye be vpon
the syde of the Tabernacle, & cooer it vpon
both the sydes.

Wherof this couerynge thou shalt ma-
ke a couerynge of reed slymme of namme.
And aboue this a couerynge of doo slymme.

Thou shalt make boordes also for the habi-
tacion, of fyre tre, which shall stonde: one
boorde shall be ten cubytes longe, & a cubyte &
a half brode. Two fettes shall one boorde haue,
that one maye be fet by the other.

Thou shalt thou make all the boordes for
the Tabernacle: Twente of them shall stonde
towards the south, which shall haue fourety
fettes of syluer vnder euen, two fettes
vnder euery boorde for his two fettes.

Like wyse vpon the other syde towards
the north there shall stonde twente boordes
also, and fourety fettes of syluer, two fettes
vnder euery boorde.

But behynde the habitation towards the
west thou shalt make sixe boordes, and two
boordes mo for the two corners of the habi-
tacion, that euery one of them both maye
be coupled from vnder vp with his corner
boorde, and aboue vpon the heade to come ea-
sen together with a clippe: so that there be
eighe boordes with their syluer fettes, wher
of there shall be sixene, two vnder euery
boorde.

And thou shalt make barres of fyre tre,
fyne for the boordes vpon the one syde of the
Tabernacle, and fyne for the boordes vpon
the other syde of the Tabernacle, and fyne
for the boordes behynde of the Tabernacle to-
wards the west. And the barres shalt thou ma-
ke thou & myddes of the boordes, and fast-
en all together from the one corner to the other.
And thou shalt ouerlaye the boorde wth golde,
and make their rynges of golde, that the
barres maye be put thern. And the bar-
res shalt thou ouerlaye with golde, and so |

thou set vpon the Tabernacle, a coveringe to þe
fishion as thou hast done vpon þe mount.

- 3 And thou shalt make a vayne of yelow
silk, scarlet, purple, & whyte wynded silk.
And Cherubyns shalt thou make thereon of
wooden worke, and shalt hange it vpon foure
pillers of fyre tre which are overlaid
with golde, hauynge knoppes of golde, and
four sockets of syluer. And the vayne shalt
thou fasten with buttoms, and set the Arke
of wyrtiss within the vayne, that it maye
be vnto you a differensce betwixte the holy
and the most holy.

- 6 And thou shalt set the Mercy seate vpon
the Arke of wyrtiss in the most holy. And
set the table without the vayne, and the can
dillers ouer agaynst þe table vpon fyne
silde of the Tabernacle, that the table maie
stande on the north syde.

And in the doore of the Tabernacle thou
shalt make an hanginge, of yelow silk, pur
ple, scarlet and whyte wynded silk. And for
the same hanginge thou shalt make fyve pi
lers of fyre tre, overlaid with golde, with
knoppes of golde. And shalt cast fyve sockets
of brasse for them.

The XXXVII. Chapter.

- 1 And thou shalt make an altare of fir
tre, fyve cubytes longe & brede, þe
maie be foure square, & the cubytes
þer: thou shalt make hoines vpon the foure
corners of it, & shalt ouer laye it with brasse.
Malt, ashpines, shouels, basens, stelboles,
calepines, All þe apparell therof shalt thou
make of brasse. Thou shalt make a grebyron
also like a nete, of brasse, & foure basens ryn
ges vpon the foure corners of it: from vnder
vp aboute the altare shalt thou make it, so
that the grebyron reache vnto þe myddell of
the altare. Thou shalt make stanes also for
the altare, of fyre tre, overlaid with golde,
and shalt put the stanes in the rynges,
that the stanes maye be on both the sydes.
of þe altare, so beare it withall. And holotwe
with borders shalt thou make it, like as it is
shewed the in the mount.

- 2 And to þe habitacion thou shalt make a
couer, an hanginge of whyte wynded sylk:
vps of one syde an C. cubytes longe comar
de the fourth, & xx. pillers vpon xx. basens so
cketes, & their knoppes & their whopes of syl
uer. & therwyt vpon þe north syde there shall
be an hanginge of an C. cubytes longe, twen
ty pillers vpon twenty basens sockets, and
their knoppes & their whopes of syluer.

But vpon the west syde the bredd of þe
couer shall haue an hanginge of fyve cubi

tes longe, & ten pillers vpon ten sockets. Vps
the east syde also shall the bredd of the couer
haue fyve cubytes, so that the hanginges
haue vpon one syde fyve cubytes, and the
pillers vps the sockets: And vpon þe other
syde fyve cubytes also, and the pillers vps
the sockets.

And in the couer gate there shall be an
hanginge twynny cubytes brede, of yelow
silk, scarlet, purple, and whyte wynded sylk,
wrought with noble worke, and foure pi
llers vpon the same sockets. All the pillers
rounde aboute the couer shall haue fyue
whopes, & syluer knoppes, & sockets of bras
se. And the length of þe couer shall be an h
undred cubytes, the bredd fyve cubytes, the
height fyve cubytes, of whyte wynded silk
and þe sockets therof shall be of brasse. All þe
vestels also of the habitacion to all maner
seruise, and all the nales of it, and all the na
les of the couer shall be of brasse.

Commaunde þe chyldeyn of Israel, þe they
brynge vnto þe most clere & pure oyle oli
ue beaten, to geue lighte, þe it maye all waye
be put in the lampes in the Tabernacle of wy
rtiss without the vayne, that hangeth before
the wyrtiss. And Aar & his sonnes shall
dresse it from the euenynge vntill þe mornyn
ge before the LORDE. This shall be vnto you
a perpetual custome for youre posterities a
monge the chyldeyn of Israel.

The XXXVIII. Chapter.

1 And thou shalt take vnto the Aaron
thy broder and his sonnes six amonge
the chyldeyn of Israel, that he maye
be my priest: namely Aaron & his sonnes El
iab, Abihu, Eleazar and Jehamar: thou
shalt make holy clothes for Aar & his broder,
honorable and glorious, & shalt speake vnto
all chem that are rest of here, whom I haue
filled with the spere of wysdome, that they
make garmentes to Aaron for his consecra
cion, that he maye be my priest.

These are þe garmentes which they shal
make: a bishoppes, an ouerbody cote, a cary
cle, an albe, a mytre and a gyrdell. Thus shal
they make holy garmentes for þe broder Aar
and his sonnes, that he maye be my priest.
They shal take thereto golde, yelow silk, scar
let, purple, and whyte silk.

The ouerbody cote that they make of gol
de, yelow silk, scarlet, purple, & whyte wynd
ed silk: of lioberd worke, that it maye be
fastned together vpon both the sydes by þe
edges therof. And his gyrdell vps it shall be
of þe same woollshyppe & stuff, men of golde
yelow silk, scarlet, purple, & whyte wynd

syke. And thou shalt take two Onix stones, and graue in them the names of the children of Israel. Sett names upon the one stone, and the first other names upon the other stone according to the order of their age. This shalt thou do by the stone grauer that graue signetes, so that 3 stones with the names of the children of Israel to be set rounde aboute with golde; and thou shalt put them upon the two shuldres of the ouerbody coze, that that they maye be stones of remembrance for the children of Israel, that Aaron maye beate their names upon both his shuldres before the LORDE for a remembrance.

C Thou shalt make bores of golde also, and two wiche cheynes of pure golde, and shalt fasten them vnto the bores.

The bresslape of iudgment shalt thou make of biddes woote, euen after the woote of the ouerbody coze; of golde, yalow sylke, scarlet, purple, and whyte ruynd sylke. Foure square shall it be and babbie, an hande bieth longe, and an handebieeth biode. And thou shalt fill it with foure rowes full of stones. Let the first rowe be a Sardis, a Topas, and a Smaragde. The seconde: a Ruby, a Saphyre, and a Dymonde. The thirde: a Liguriou, an Achaz, and an Amethyst. The fourth: a Turcas, an Onix, and a Jaspis. In golde shall they be set in all the rowes, and shalt stonde according to 3 twolue names of the children of Israel, grauen of the stonegrauer, euery one with his name according to the wolvertybe.

D And vpon the bresslape thou shalt make wiche cheynes by 3 corners of pure golde, and two golde rynges, so that then faste the same two rynges vnto two edges of the bresslape, and put the two wiche cheynes of golde in the same two rynges, that are in two edges of the bresslape. But the two endes of 3 two wiche cheynes shalt thou fasten in the two bores vpon the ouerbody coze one ouer agaynst another.

And thou shalt make two other rynges of golde, and fasten them vnto 3 other two edges of 3 bresslape, namely to 3 borders thereof, wherewith it maye hang on the ynsyde vpon the ouerbody coze. And yet shalt thou make two rynges of golde, and fasten them vpon the two edges beneath to the ouerbody coze, vpon the outsyde one ouer agaynst another, where the ouerbody coze ioynech together.

E And the bresslape shall be fastened by his rynges vnto the rynges of the ouerbody coze with a yalow lace, that it

maye lye close vpon the ouerbody coze, and that the bresslape be not loosid, from the ouerbody coze.

Thou shalt Aaron beate the names of the children of Israel in 3 bresslape of iudgment vpon his berr, when he goeth in to the Sanctuary, for a remembrance before the LORDE allwaye. And in the bresslape of iudgment thou shalt put 3 light and per ficencesse, that they be vpon Aarons berr, when he goeth in before the LORDE, and that he maye beate the iudgment of the children of Israel vpon his berr before the LORDE allwaye.

Thou shalt make the tuncycle also to the ouerbody coze all of yalow sylke, and aboute in the myddest thereof shall be an hole, and a bonde solden together rounde aboute the hole, that it remeue not. And brenth vpon the hemme thou shalt make pomgranates of yalow sylke, scarlet, purple rounde aboute, and balles of golde betwixte the same rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute the hemme of the same tuncycle. And Aaron shall haue it vpon him wha he ministrerth, that the soude thereof maye be herde, when he goeth out and in at the Sanctuary before the LORDE, that he dyenoe.

Thou shalt make a foreheade plate also of pure golde, and graue therein (after the workmanshipe of the stone grauer) the belynes of the LORDE, with a yalow lace shalt thou fasten it vnto the fore fronte of the tuncycle vpon Aarons fore heade, 3 Aaron maye beate 3 synne of the holy thinges, which the childre of Israel haue in all their giftes and Sanctuary. And it shall be allwaye vpon his fore heade, that he maye reconcyte them before the LORDE.

Thou shalt make an aube also of whyte sylke, and a myter of whyte sylke, and a gybele of ble woote.

And for Aarons formes thou shalt make cozes, gybles and bonetes, ydoneable and glorious, and shalt put them vpon thy brother Aaron and his sonnes, and shalt anoynte them, and fill their handes, and consecrate them, that they maye be my prestes. And thou shalt make them ymen biches, to couer the flesh of their penities, from the loynes vnto the thyrs. And Aaron and his sonnes shall haue them on, when they go in to the Tabernacle of witness, or go vnto the altare to ministrer in the holy, that they beare not their synne, and dye. This

shalbe a perpetuall custome for him, and his side after him.

The XXX. Chapter.

And this is also, that thou shalt do vnto them, that they may be consecrated purties vnto me. Take a yonge bullocke, and two rammes without blemish, unincubed bred, & unincubed calves myrre w^o oyle, and waxes of smere bred tempered w^o oyle: Of wheate flour shalt thou make them all, and put them in a maunde, & bringe them in the maunde, with the bullocke & two rammes.

And thou shalt bringe Aaron & his sonnes vnto the doore of the Tabernacle of witness, & wash them w^o water, & take the garments, and put upon Aaron the albe and the tunicke, & the ouer body coce, & the beslappede of ouer body coce, & shalt gyde him on the oute syde vpon the ouer body coce, and set the myrre vpon his heade, and the holy crowne vpon the myrre: and shalt take the anoyntinge oyle, and poure it vpon his heade, and anoynt him.

Thou shalt bringe forth his sonnes also, & put the albes vpon them, and gyde both Aaron & them with gyddes, & set the benettes vpon their heades, that they may haue the priesthood for a perpetuall custome.

And thou shalt fille the handes of Aaron and his sonnes, and bringe forth the bullocke before the Tabernacle of witness. And Aaron and his sonnes shall lay their handes vpon the heade of the bullocke, and thou shalt sleie the bullocke before the LORDE, at the doore of the Tabernacle of witness, and shalt take of his bloude, and put it vpon the hornes of the altare with thy fynger, and poure all the other bloude vpon the botome of the altare.

And thou shalt take all the fat that coce with the bowels and the net vpon the leuer, and the two kyndes w^o the fat that is aboute them, and burne them vpon the altare. And the bullockes fleshy, sityne and donge, shalt thou burne with fyre without the doore: for it is a synneoffyringe.

The one ramme shalt thou take also, and Aaron with his sonnes shall lay their handes vpon his heade. Then shalt thou sleie him, and take of his bloude, and sprenckle it vpon the altare rounde aboute. And the ramme shalt thou dwayne in peeces, and washy his bowels and his legges, and laye them vpon the pece and the heade, and burne the whole ramme vpon the altare: for it is a burneoffyringe, and a sweete sauoure of the

sacrifice vnto the LORDE.

As for the other ramme, thou shalt take him, and Aaron with his sonnes shall laye their handes vpon his heade, and thou shalt sleie him, and take of his bloude, and put it vpon the tycpe of the right eare of Aaron and his sonnes, and vpon 3 thombe of their right handes, and vpon the greace coo of their right side, and thou shalt sprenckle the bloude vpon the altare rounde aboute, and shalt take of the bloude vpon the altare and the anoyntinge oyle, and sprenckle it vpon Aaron and his wysymettes, vpon his sonnes and their vestymettes. So shall he and his clothes, his sonnes and their clothes be consecrated.

Then shalt thou take the fat of the ramme, the rumpe, and the fat that cometh 3 bowels, the net vpon the leuer, and the two kyndes w^o the fat that is aboute them, and the right shulder (for it is a ramme of consecration) and a synnell of bred, and an oyled cake, and a wafer out of the maunde of the unincubed bred: that thou shalt bringe before the LORDE, and put all in to the handes of Aaron and of his sonnes, and waue it vnto the LORDE. The cake it out of their handes, and burne it vpon the altare for a burneoffyringe, to be a sweete sngoure vnto 3 LORDE. So it is the LORDES sacrifice.

And thou shalt take the best of the ramme of Aarons consecraciō, & shalt waue it before 3 LORDE, 3 shall be his parte. And thou shalt thou haloue 3 wauchest & 3 heueshulder 3 are waued & heaved of 3 rammes of the consecraciō of Aaron & his sonnes: And it shalbe a perpetuall custome for Aarō and his sonnes of 3 children of Israel: for it is an heueoffyringe, and the heueoffyringe shalbe the LORDES dewtye of the children of Israel, in their headeoffyringes and heueoffyringes which they do vnto the LORDE.

And the holy garments of Aaron shall his sonnes haue after him, that they may be anoynted therin, & 3 their handes may be fylled. Loke which of his sonnes shalbe purt in his steade, the same shal put them on froe daye, that he maye go in to the Tabernacle of witness, to wysmyt in the Sanctuary.

But the rymme of consecraciō shalt thou take, and scath his fleshy in an holy place. And Aaron with his sonnes shal eat the fleshy of the same ramme with the bred in the maunde, at the doore of the Tabernacle of witness: for there is an actonment made therewith, to fill their handes, that they maye be consecrated. 3 strange

Leuit. 14

D
Leit. 24

Leit. 24

Leit. 24

Some
call the
pece of
straying

No. 20. d

Leit. 24

shal not eate therof, for it is holy.

But of any of the flesh of the consecration, and of the blood remaine vntill the morning, thou shalt burne it with fyre, and not let it be eaten, for it is holy. And thus shalt thou do with Aaron and his sonnes all that I haue commaunded y. Seven dayes shalt thou fill their handes, and offer a bullocke daylie for a synne offering, because of them y shalt be reconciled. And thou shalt halowe the altare, when thou reconcylest it: ⁊ shalt anoynte it, that it maye be consecrated. Seven dayes shalt thou reconcyle the altare, ⁊ consecrate it, that it maye be an altare of the Most holy. Who so wyl touch the altare, must be consecrated.

¶ Nu 11.1
1. Par. 17.2

¶ And thus shalt thou do with the altare: Two lambes of one yeare olde shalt thou offer every daye vpon it: the one lambe in the morning, and the other at euen. And to one lambe a tenth deale of wheate flour, mingled with y fourth parte of an eyn of beaten oyle, and y fourth parte of an eyn of wine for a dryn offering. With the other lambe at euen shalt thou do like as with y meate offering, and drynt offeringe in the morninge, for a sweete sauour of sacrifice vnto y LORDE. This is the daylie burnt offeringe amonge youre posterities, at the doore of the Tabernacle of wyrtesse before the LORDE, where I will proteste vnto you, and talke with the. There wil I proteste vnto the children of y Israel, and be sanctified in my glory, and wyshalowe the Tabernacle of wyrtesse and the altare, and consecrate Aar and his sonnes, to be my priestes. And I wyl dwell amonge the children of y Israel, ⁊ wyl be their God: so y they shal knowe, how that I am the LORDE their God, which broughe them out of the lande of Egypce, that I might dwell amonge them, euen I the LORDE their God.

¶ Leui. 1.2
Num. 11.8

Leu 24.8
1. Cor. 2.8

The XXX. Chapter.

¶ Thou shalt make also a incense altare to burne incense, of fyre tre, a cubyte longe ⁊ brode, euen foure square, and two cubytes hye with his boundes, ⁊ shalt overlaye it with pure golde, the roste ⁊ the walles of it rounde aboute, and the hornes therof, ⁊ a crowne of golde shalt thou make rounde aboute it, and two golde rynge on either syde vnder the crowne, that they maye be staues put therein, to beate it with all.

The staues shalt thou make of fyre tre also, and overlaye this with golde: and shalt set it before the waye, that hangeth before

the arte of wyrtesse, and before the Mercy seate y is vpon the wyrtesse, from whence I wyl proteste vnto the. And Aaron shal burne sweete incense theron every morninge, whi he duesteth the lannes. In like maner whan he lighteth the lannes at euen, he shall burne such incense also. This shal be the daylie incense before the LORDE amonge youre posterities.

¶ Ye shall put no straunge incense therein, offer no burnt offeringe, nor meate offeringe, neither drynt offeringe theron. And vpon y hornes of it shall Aaron reconcyle once a yeare, with y blood of the synne offeringe, which they shall offer that are reconcyled. This shal be done amonge youre posterities for this is the most holy vnto the LORDE.

¶ And the LORDE spake vnto Moses, and saye: When thou nombrest the heades of the children of y Israel, then shal every one geue vnto the LORDE the reconcyng of his soule, y there happed not a plage vnto them, whan they are nombred. Every one that is colde in the nombre, shall geue half a Sycke, after the Sycke of the Sanctuary: one Sycke is worth twentye Sheas. This half Sycke shal be y LORDES shee offeringe. Who so is in the nombre from twentye yeare and aboue, shal geue this shee offeringe vnto y LORDE. The rich shal noe geue more, and the poore shal noe geue lesse in the half Sycke, which is geuen vnto the LORDE to be an shee offeringe for the reconcyng of their soules.

¶ And this money of recouyng shal thou take of the children of y Israel, ⁊ put it to the Gods seruyce of the Tabernacle of wyrtesse, that it maye be a remembrance vnto the children of y Israel before the LORDE, that he maye let himself be reconcyled ouer their soules.

¶ And the LORDE spake vnto Moses, and saye: Thou shalt make a basin lauer also with a fore of brass to wash, and shalt set it betwixt the Tabernacle of wyrtesse and y altare, and put water therein, that Aar and his sonnes maye wash their handes and feete theron, whan they go in to the Tabernacle of wyrtesse, or to the altare, to myntie vnto the LORDE with offeringe incense, y they dye noe. This shal be a perpetuall custome for him and his sibe amonge their posterities.

¶ And y LORDE spake vnto Moses, and saye: Take vnto the spyces of the best, fytty hundred Sycles of Myrr, and of Cynamome half so much, euen two hundred and fytty,

and of Almus two hundred and fiftye,
and of Cassia fyue hundred (after the Sy-
de of the Sanctuary) 2 an ſhin of oyle oyle-
ne, and make an holy anoyntinge oyle, after
the craft of the Apoecary.

D And there wth shalt thou anoynte the Ta-
b^{er}naacle of wyneſſe, the Arke of wyneſſe,
the table with all his apparell, 3 candillſi-
cke with his apparell, the altare of incenſe,
the altare of burneofferynges with all his
apparell, 2 the ſauer with his ſore: and thus
ſhalt thou conſecrate them, that they maye
be meſt holy: for who ſo muſt touch the, muſt
be conſecrated. Thou ſhalt anoynte Aaron
alſo, and his ſonnes, and conſecrate them to
be my priſtes.

And thou ſhalt ſpeake vnto the childre of
Iſrael, and ſay: This oyle ſhalbe an holy
oyntment vnto me amonge yo^r poſterities:
It ſhal not be poured vpon mans body, ne-
ther ſhalbe thou make any ſoch like it, for it is
holy: the ſore ſhal it be holy vnto you. Who
ſo maketh any ſoch like, or geueth a ſtrainger
therof, the ſame ſhalbe roced out from amonge
his people.

And the LORDE ſayde vnto Moſes: Ta-
ke vnto the ſpyces: Balme, Staecce, Galban,
and pure frankincenſe, of one as much as
of another, and make incenſe therof (after
the craft of the Apoecary) mygled toge-
ther, that it maye be pure 2 holy. And thou
ſhalt beate it to powder, and ſhalt put of
the ſame before the wyneſſe in the Taber-
naacle of wyneſſe, from whence I will pro-
ceſſe vnto the, but it ſhalbe holy vnto the ſou-
re the LORDE. Who ſo maketh ſoch to cenſe
therwith, ſhalbe roced out from amonge his
people. The XXXI. Chapter.

AND the LORDE ſpake vnto Moſes, 2
ſaid: I haue called by name Bezaleel
the ſonne of Uri 3 ſonne of Hur, of 3
tribe of Juda, and haue fylled him with 3
ſpyce of God, with wyſdome and vnderſ-
tandynge and knowlege, and to worke with all
maner of conynging worke, in golde, ſyluer,
braſſe, to graue ſtones conyngly, and to ſet
them, to carue well in tymber, and to make
all maner worke. And behold, I haue given
him Ahiaſiab the ſonne of Ahisamach of
the tribe of Dan, to be his companyon, and
haue given wyſdome in to the heartes of all
that are wyſe, that they ſhall make all that

I haue commanded the: the Tabernacle
of wyneſſe, the Arke of wyneſſe, the Mer-
cyſeate theron, and all the ornamentes of 3
Tabernacle, the table and his apparell, the
candillſicke and all his apparell, the altare

of incenſe, the altare of burneofferynges wth
all his apparell, the ſauer with his ſore, the
myſteryng ſymmentes of Aaron 3 priſt,
and the garmentes of his ſonnes to ſerue li-
ke priſtes, the anoyntinge oyle, and the ſi-
cke of ſpyces for 3 Sanctuary. All that I ha-
ue commanded thee, ſhal they make.

And the LORDE ſpake vnto Moſes, **C**
and ſayde: Speake vnto the children of Iſ-
rael, and ſay: Hepe my Sabbath, for it is a
token betwene me and you, and youre poſte-
ricies, that ye maye knowe, howe that I am
the LORDE which haloweth you: that ſore
kepe my Sabbath, for it ſhalbe holy vnto
you. Who ſo vnhaloweth it, ſhall dye the
death: for who ſo doth any worke therin,
ſhalbe roced out from amonge his people.

Six dayes ſhall men worke, but vpon
the ſeuenth daye is the Sabbath, the holy
reſt of the LORDE. Who ſo doth any wor-
ke vpon the Sabbath daye, ſhall dye the
death.

Therefore ſhal the childre of Iſrael kepe
the Sabbath, that they maye kepe it alſo a-
monge their poſterities for an ewerlaſtyng
covenant. An ewerlaſtyng token is it be-
twene me and the childre of Iſrael. For in
ſix dayes made the LORDE heauen 2 earth,
but vpon 3 ſeuenth daye he reſted, and was
reſiſhed.

And when the LORDE had made an en-
de of talkynge with Moſes vpon the mount
Sinai, he gaue him two tables of wyneſſe,
which were of ſtone, and wyrtzen with the
ſpynger of God.

The XXXII. Chapter.



When the people ſaw that Mo-
ſes made lge carryinges to come downe
meſt the moune, they gathered the
together agaynſt Aaron, 2 ſayde vnto him:
Up, and make vs goddes, to go before vs,
for we can not tell what is become of thy
man Moſes, that broughte vs out of Egi-
pt. Aaron ſayde vnto them: Plucke of the
golden carryinges from the eares of youre

wynes, of y^e sonnes, & of y^e daughters, & bringe them into me. Then all the people place of their golden earrynges from their eares, & broughe them unto Aaron. And he toke them of their handes, & fashioned it to a grauer. And they made a molten calfe, and sayde: These are thy goddes (O Israel) that broughe thee out of the lande of Egypte.

14. 109. c

B When Aaron sawe that, he buyded an altare before him, and caused it to be proclaimed, and sayde: Tomorrow is the LORDES feast. And they arose up early in the mornynge, and offered burnt offeringes, and broughe deadbofferinges also: Then the people sat them downe to eate and drynke, & rose up to playe.

16. 109. c

But the LORD E sayde unto Moses: Get thee downe, for thy people whom thou broughest out of the lande of Egypte, have married all: they are some gone out of the waie, which I commaunded them. They haue made them a molten calfe, and haue worshipped it, & offered vnto it, & sayde: These are thy goddes (O Israel) that broughe thee out of the lande of Egypte.

17. 109. c

18. 109. c

19. 109. c

20. 109. c

21. 109. c

22. 109. c

23. 109. c

24. 109. c

25. 109. c

26. 109. c

27. 109. c

28. 109. c

29. 109. c

30. 109. c

31. 109. c

32. 109. c

33. 109. c

34. 109. c

35. 109. c

36. 109. c

37. 109. c

38. 109. c

39. 109. c

40. 109. c

41. 109. c

42. 109. c

43. 109. c

44. 109. c

45. 109. c

46. 109. c

47. 109. c

48. 109. c

49. 109. c

50. 109. c

51. 109. c

52. 109. c

53. 109. c

54. 109. c

55. 109. c

56. 109. c

57. 109. c

58. 109. c

59. 109. c

60. 109. c

answered: It is not a noyse of chem that haue the victory, and of chem that haue the woife, but I heare a noyse of synginge at a daunse.

When he came nye vnto the hooff, and sawe the calfe, and the daunssynge, he was moued with wrath, and cast the tables out of his hande, and brake them beneath the mount. And he toke the calfe that they had made, and bent it with fyre, and stamped it into powder, and strowed it in the water, & gaue it vnto the chyldren of Israel to drynke, & sayde vnto Aaron: What dyd this people vnto the, that thou hast broughe so greata synne vpon them?

Aaron sayde: Let not the wrath of my lorde waxe feare: thou knowest, that this is a wycked people. They saye vnto me: Make vs goddes to go before vs, for we can not tell what is become of this man Moses, & broughe vs out of the lande of Egypte. I saye vnto them: Who so hath golde, let him place it of, and geue it me: I cast it in the fyre, therof came this calfe.

Now when Moses sawe, that the people were naked: for Aaron, when he set them up, made them naked to their shame: he toke in to the gate of the hooff, and sayde: Who so belongeth vnto the LORD E, let him come hither vnto me. Then all the chyldren of Levi gathered them selues vnto him, and he sayde vnto them: Thus saith the LORD E the God of Israel: Every man put his sword by his syde, and go thorow in and ouer from one gate to another in the hooff, and slaye every man his brother, frende, & neyghboure.

The chyldren of Levi dyd, as Moses sayde vnto them. And thers fell of the people the same daye the thousand men. The sayde Moses: Circumcise youre handes this daye vnto the LORD E, every man vpon his forme and brother, that the prayse maye be geuen ouer vpon this daye.

On the morow Moses sayde vnto the people: We haue done a greata synne. Now I wil go vnto the LORD E, yf peradventure I maye make an atonement for youre synnes.

Now when Moses came agayne vnto the LORD E, he sayde: Oh this people haue done a greata synne, & haue made them goddes of golde. Now for geue them their synne yf not, the wypp me out of the world, that thou hast myntem. The LORD E sayde vnto Moses: What syn that synneth agaynst me, wil I wypp out of my. bode. Go thou

The ij. boke of Moyses. The xxxiiij. Chap. Fo. xxxviij.

1.2 waye therfore, and bringe þ people thither
 as I haue sayde vnto the, Beholde, myne
 1.4 angell shall go before the. But in the daye
 of my visitacion I will visite their synnes
 vpon them. So the LORDE plagued the peo-
 ple, be cause they made vj cause which Aaron
 made.

The XXXIII. Chapter.

2.1 **T**he LORDE sayde vnto Moyses: Go,
 departe hence, thou and the people,
 whom thou hast brought out of the
 lande of Egypte, vnto vj londe that I swa-
 1.2 re vnto Abiham, Isaac and Jacob, and
 1.4 sayde: vnto þ sode wil I geue it, and I wil
 1.4 send an angell before the, and cast out the
 1.4 Canaanites, Amoitites, hehitites, pherisites,
 1.4 heuites and Jebusites: in to the londe that
 floweth with mylke and hony, for I wil
 1.2 not go vp with the: for thou art an hard-
 nedded people, I might consume the by the
 waye. When the people herde this euell sy-
 dynges, they feared, and no man put on his
 best rayment.

2.2 **A**nd þ LORDE sayde vnto Moyses: Spea-
 ke vnto the children of Israel: Ye are a styf-
 nedded people. I must once come sodenly v-
 pon the, and make an ende of the. And now
 pur of thy goodly aray from the, þ I maie
 knowe what to do vnto the. So the children
 of Israel laied their goodly aray from the,
 iuen before the mount hoeb.

Moyses toke the Tabernacle, and pitched it
 withoute a fars of from þ hoost, and called
 it the Tabernacle of wyntesse. And who so
 euer wolde aske any question at the LORDE,
 wente out vnto the Tabernacle of wyntesse
 before the hoost. And whan Moyses wente
 out vnto the Tabernacle, all the people rose
 vp, and stode every one in his tent doie, and
 1.2 loked after Moyses, tyll he was gone in to
 the Tabernacle. And whan Moyses entred
 in to the Tabernacle, the cloudy pyler came
 downe, and stode in the doie of the Taber-
 nacle, and he talked with Moyses. And all
 the people sawe the cloudy piler stonde in
 the doie of the Tabernacle, and rose vp, and
 worshipped, every one in his tent doie.

1.4 **A**nd the LORDE spake vnto Moyses face
 to face, as a man speaketh vnto his friende.
 1.4 And whan he turned agayne to the hoost, þ
 1.4.2 yonge mā Josua þ sonne of Nun his minis-
 ter, departed not out of þ Tabernacle. And
 Moyses sayde vnto the LORDE: Beholde,
 thou saydest vnto me: Bringe þ people vp,
 and lettest me not knowe, whom thou wilt
 sende w me, yett hast thou sayde: I knowe
 the by name, and thou hast founde grace in

my sighte. Let me knowe thy waye therfore,
 whereby I maye be certified, þ I fynde gra-
 ce in thy sighte: And consyde yett, that this
 people is thy people.

He sayde: My presence shal go before the,
 there with wyll I lede the. But he sayde
 vnto him: If thy presence goe not, then cary
 vs not vp from hence: for wherby shal it be
 knowne, þ I and thy people haue founde fa-
 uoure in thy sighte, but in þ thou goest with
 vouchar: I t thy people maye haue some pite-
 raynence before all people that are vpon the
 face of the earth. The LORDE sayde vnto
 Moyses: I will do this also: that thou hast
 sayde, for thou hast founde grace in my sighte,
 and I knowe the by name.

He sayde: Oh let me see thy glory. And
 he sayde: I wil cause all my good go ouer be-
 fore thy face, and wyll let the name of þ LOR-
 DE be called vpon before the. And I shewe
 2.0 mercy, to whom I shewe mercy: and haue
 compassion, on whom I haue compassion.
 And he sayde moreover: Thou mayest not se
 my face: for there shal no mā lye, þ sech
 me. And þ LORDE sayde farthermore: beholde,
 2.0 there is a place by me, there shal thou
 stande vpon the rocke. Now whan my glory
 goeth forþ, I wil put þ in a clyffe of þ roc-
 ke, and my hande shal holde thyll vnto the,
 tyll I be passed by. And whan I teake awaye my
 hande from the, thou shalt see my backe par-
 tes, but my face shal not be seene.

The XXXIII. Chapter.

1.2 **A**nd the LORDE sayde vnto Moyses: **A**
 I haue made two tables of stone, like as þ
 first were, that I maye write in them
 the wordes, þ were in the first tables, which
 thou hast: and be ready in the morninge,
 that thou mayest come vp early vnto mount
 Sinai, and stonde me vpon the toppe of the
 mount. And let no man come vp with the,
 that there be no man seue thou out all þ
 mount: and let neither shepe, nee oxen stode be-
 fore the mount.

And Moyses hewed two tables of stone,
 like as the first were, and rose early in the mor-
 nyng, and wente vnto mount Sinai, as þ
 LORDE commaunded him, and toke þ two tables
 of stone in his hande. The came the LORDE
 downe in a cloude. And there he stode vnto
 him, and called vnto þ name of þ LORDE. And
 whan þ LORDE passed by before his face, he
 cryed: LORDE LORDE, God, mercifull and gra-
 cious, a longe sufferinge, and of greates mercy
 and tresh, thou that passest mercy in floore
 for thoufandes, and forgest not wickednes,
 trespace and synne (before whom there is
 no remission)

2.0
 2.0.2
 104.2

2.0
 2.0.2
 104.2

2.0
 2.0.2
 104.2

Phil. 1.2
 and Rom. 2
 Du. 1.2
 1.2.2
 and 10.2
 Nab. 1.2

no man innocent: thou that viſiteſt the wickedneſſe of the fathers vpon ſ children and children children, vnto the thirde and fourth generation.

B And Moſes bowed him ſelf downe vnto the earth, and worſhipped him, and ſaide: **LORDE**, yf I haue founde grace in thy ſight, cheſe let the **LORDE** go with vs (for it is an hard needeſt people) that thou mayeſt haue mercy vpon our wickedneſſe, and ſynne, and let vs be thine inheritance.

And he ſaide: Beholde, I make a covenanant before all y people, & wil do wonders, ſuch as haue not bene done in all landes, and amonge all people. And all y people amonge whom thou art, ſhal ſe y worke of y **LORDE**, for a terrible thinge ſhal it be, y I wil do w the **Hepe** that I commaunde ſ this daye.

Beholde, I wil caſt out before the: y Amoritans, Cananites, Chitites, Pherezites, Henuites and Jebuſites. Bewarre, that thou make no covenanant with the inuellers of the lande y thou commeſt in to, leſt they be caſt of y ruine in the myddell of the: but their altars ſhal cheſe ouerthrowe, & breake downe their goddes, and rote out their grooues:

for thou ſhal worſhippe no ocher god, for y **LORDE** is called geſelus, becauſe he is a ge loue God: leſt (yf thou make any agreement with the inuellers of the lande, and when they go a whoringe after their goddes, and do ſacrifice vnto their goddes) they call y, and thou eate of their ſacrifice, and leſt thou take of their doughters vnto thy ſonnes to wyues, and the ſame go a whoringe after their goddes, & make thy ſonnes go a whoringe after their goddes alſo.

C Thou ſhalt make y no goddes of metall. The feaſt of ſweete bread ſhal thou kepe. Seuen daies ſhal thou eate vnleued bread, like as I commaunded the in the tyme of the maneh **Abraſon** in the moneth **Abib** thou wolt out of **Egipte**. All y firſt breakeſh the **Marris** is myne, ſuch as ſhalbe male amonge y carell, y breakeſh the **Marris**, whether it be oxe or ſhepe. But the firſt of thynne **Aſſe** ſhal thou bye out w a ſhepe: yf thou redeeme it not, then breake his necke. All the firſt borne of thy children ſhal thou redeeme.

And ſe that no man appeare before me emptye.

Six dayes ſhal thou laboꝝ vpon y ſeuen daye ſhal thou reſt both from plowinge and reapinge. The feaſt of weekes ſhal thou kepe with the firſtinges of the wheate harrow: and the feaſt of yngatheringe at y yeares ende. Thynne in a yeare ſhal all y

men children appeare before the **Gouernour**, euen the **LORDE** and God of **Iſrael**.

When I ſhal caſt out the **Heathen** before the, & enlarge y borders, there ſhal no man deſire thy lode: for ſo much as thou goeſt vpon the tymes in the yeare, to appeare before y **LORDE** thy God. Thou ſhal not offer the bloude of my ſacrifice w leuened bread. And the offeringe of the **Eaſter feaſt** ſhal not remaine ouer nighte vntill the morninge. The firſtinges of y firſt frutes of thy lode ſhal thou bringe in to the houſe of the **LORDE** thy God. Thou ſhal not ſeich a **Lydd**, why it is yet in his mothers mylke.

And the **LORDE** ſaide vnto Moſes: my te theſe wordes, for becauſe of theſe wordes haue I made a covenanant with the w **Iſrael**. And he was there with the **LORDE** fortye dayes and fortye nightes, and ate no bread, and dranke no water. And he wrote in the tables the wordes of the covenanant, euen ten verſes.

Now whā Moſes came downe fro mount **Sinai**, he had the two tables of wyneſſe in his hande, & wylt not y the ſynne of his fa ce ſhyned, becauſe he had talked wch him. And whā **Aaron** & all the childre of **Iſrael** ſawe y the ſynne of his face ſhyned, they were aſtrayed to come nye him. The **Moſes** called them. And they returned vnto him, both **Aaron** & all the cheſt of the congregacion. And he talked w them. A ſterwarde came all the children of **Iſrael** vnto him. And he commaunded cheſe, all y the **LORDE** had ſay de vnto him vpon the mount **Sinai**. Now when he had made an ende of talkinge w theſe, he put a coveringe vps his face. And when he wete in beſide y **LORDE** to talke w him, he toke y coveringe of, till he wete out agayne. And when he came forth y ſpake w the childre of **Iſrael** what was commaunded him, cheſe the childre of **Iſrael** ſawe his face, how y the ſynne of his face ſhyned: ſo he put the coveringe vps his face agayne, till he wente in agayne to talke wch him.

The xxxv. Chapter.

And Moſes gathered all the congregacion of y childre of **Iſrael** together, and ſaide vnto them: This is it, y the **LORDE** hath commaunded you to do: Six dayes ſhall ye worke, but the ſeuen daye ſhall ye kepe holy: a Sabbath of the **LORDES** reſt. Who ſo euer doeth any worke therein, ſhall dye. Ye ſhal kymble no fyre vpon the Sabbath daye in all your dwellinges. And Moſes ſaide vnto y whole congregacion of the childre of **Iſrael**: This is it,

The ij. booke of Moyses. The xxxij. Chap. Fo. xxxij.

that the LORDE hath commaunded: Geue
 12 from amonge you these offerynges unto
 LORDE, so that every one bringe the LOR-
 DES these offerynges with a fre hert: golde,
 syluer, brass, yallow sylke, scarlet, purple,
 whyte sylke, and goates hayre, reed stymes
 of ramme, doo stymes, and Syrette, oyle
 for the lannes, and spycos for the anyntin-
 ge oyle and for swete incense. Omis stones,
 and stones to be set in þe overbody coate,
 and for the busflappe.

2 And who so is wysk of hert amonge you,
 let him come, & make what the LORDE hath
 commaunded: namely, the habitacion with
 the tent & conerynges therof, the rynges, bor-
 des, barres, pilers & solerces: The Arke
 wth the staues therof, the Mercyseate & the way
 scrite table with his staues & all his appar-
 rell: the shewbrd: The cassidre of lighte
 and his apparell, and his lannes, & the oyle
 for the lightes: The altare of incense with
 his staues: The anyntinge oyle and spycos
 for incense: The hangyng before þe Ta-
 bernaclike doore: The alter of burnt offerynges
 with his brasen greddyon, staues and all his
 apparell: The laver with his foote: The han-
 ginges of the court, with the pilers and so-
 leres therof, & the hangyng of the court
 doore: The nales of the habitacion and of þe
 court with their cordes: The mystryng
 garments for the seruyce in the hely, & ho-
 ly vestimences of Aaron the prest & the vest-
 imences of his sonnes for þe prestes office.

C Then wente all the congregation of the
 chyldre of Israel out fro Moyses, & every one
 broughe the gift of his hert: & all that they
 wolde of fre will, the same broughe they for
 an here offeryng unto the LORDE: for þe
 woite of the Tabernacle of wienesse, & for
 all the seruyces therof, & for the holy vestim-
 ces. Both men & women that were of a wys-
 kyng hert, broughe diademes, earynges,
 rynges & gyddels, and all maner Jewels
 of golde: Every man also broughe golde for
 Wane offerynges unto the LORDE.

And who so euer founde by him yallow syl-
 ke, scarlet, purple, whyte sylke, goates hayre,
 reed stymes of ramme, and doo stymes,
 broughe it. And who so euer hove up syluer
 & brass, broughe it for þe here offeryng un-
 to the LORDE. And who so euer founde sy-
 rette by him, broughe it for all maner of wea-
 ke of the Godes seruyce. And soch women as
 were wysk herted, spanne with their handes,
 and broughe ther sponne woite of yallow
 sylke, scarlet, purple, and whyte sylke. And
 soch women as had þe undirstondyng in

wysdome, spanne goates hayre.
 As for þe prynces, they broughe Omis sto-
 nes, and set stones, for þe overbody coate, and
 for the busflappe, and spycos, and oyle for þe
 lightes, and for the anyntinge oyle, and
 for swete incense. Thus the chyldren of Is-
 rael broughe fre wyllyng offerynges, both
 man and wemen, for all maner of woite, that
 the LORDE had commaunded by Moyses,
 to be made.

And Moyses saide unto the chyldre of Is-
 rad: Beholde, þe LORDE hath called by name
 Bezaleel þe some of Uri, þe sonne of Urie, Exo. 31. A
 of the trybe of Juda, & hath fylled him w-
 th the spycos of God, that he maye have wys-
 dome, undirstondyng, & knowlege for all
 maner of woite, to woite connyngly in golde,
 syluer & brass, to grave precious stones & to
 set them, to carve in wodd, to make all man-
 ner of connyng woites, and hath geue
 instrucion in his hert, both him and Ahaliab
 the some of Ahisamach of þe trybe of Dan.
 These hath he fylled wth wysdome of hert,
 to make all maner of woite, to carve, to bod-
 der, to woite with needle woite, with yallow
 sylke, scarlet, purple and whyte sylke, and
 with wecyng to make all maner of woite,
 and to deuyse connyng woites.

The XXXVI. Chapter.

Then wrought Bezaleel & Ahaliab
 A all the wysk herted men, unto whom
 the LORDE had geuen wysdome &
 undirstondyng to knowe, how they shoulde
 make all maner woite for the seruyce of the
 Sanctuary, acordyng unto all þe LORDE
 commaundes. And Moyses called for Beza-
 leel & Ahaliab, & all the wysk herted men, un-
 to whom the LORDE had geuen wysdome
 in their hertes, namely, all such as wyllyngly
 offred them selues there, & came to labour
 in the woite. And they receaued of Moyses
 all the here offerynges, that the chyldren of
 Israel had brought for the woite of the ser-
 uyce of the Sanctuary, that it mighte be ma-
 de: every morninge broughe they their wal-
 linge offerynges unto him.

Then came all the wysk men & wroughte
 B in the woite of the Sanctuary, every one fro
 his woite that he made, & saide unto Mo-
 ses: The people bringeth to much, more the
 neede is for the woite of this service, which
 the LORDE hath commaunded to make. The
 commaunded Moyses, that it shoulde be pro-
 claimed theow out the booke: To man bringe
 more to the here offerynges of the Sanc-
 tuary. Then were the people forbydden to
 bringe: for there was stuff enough for all

manner of worke, that was to be made, and to moch.

So all þe wyse hearted men amonge the þe
Exo. 36. a wroughte in y^e worke of the habitation, made ten curtaynes of whyte twayned sylke, yelow sylke, scarlet, purple, with Cherubynes of broderd worke. The lenth of one curtayne was eighte and twenye cubites, and the bredth foure cubites, ⁊ were all of one measure: ⁊ he coupled the curtaynes fyue ⁊ fyue together one to the other.

C And made yelow loupes a longe by þe edge of every curtayne, where they shulde be coupled together: fyfte loupes vpo every curtayne, wherby one might be coupled to another. And made fyfte buttons of golde, and with the buttons he coupled the curtaynes together one to the other, that it might be one coveringe.

And he made xi. curtaynes of goates hayre (for the tent ouer the habitation) of thirte cubytes longe, ⁊ foure cubytes brode, all of one measure, ⁊ coupled fyue together by them selues, ⁊ fixe by them selues, ⁊ made fyfte loupes a longe by þe edge of every curtayne, wherby they might be coupled together: ⁊ made fyfte buttons of blasse, to couple y^e tent togather withall. And made ouer y^e tent a coveringe of reed stuynes of rammes, ⁊ ouer that a coveringe of Doe slaynes.

And made stonbinge bordes for the habitation, of fyre tre, every one ten cubytes longe, and a cubyte and a half brode, ⁊ two sete vnto every one, wherby one might be ioyned to another: that on the south syde they stode twenye of the same bordes; and made foureye syluer sockets there vnder, vnder every boide two sockets for his two sete. In like maner for the other syde of the habitation towards the north, he made twenye bordes also with foureye syluer sockets, vnder every boide two sockets: But behynde the habitation vpon the west syde, he made sixe bordes, and two other for the corners of the habitation behynde, that either of them both might be ioyned with his corner boide from vnder up, and above vpon the heade to come together with a clampe: so that there were eighte bordes, and sixtene sockets of syluer, vnder every one two sockets.

And he made barres of fyre tre, fyue for the bordes vpon the one syde of the habitation, and fyue vpon the other syde, and fyue behynde towards the west; and made the barres to sture thow the bordes, from

the one ende to the other, and enclayde the bordes with golde. But their rynges made he of golde for the barres, and ouerlaid þe barres with golde.

And made Cherubyna vpon the hangynge with broderd worke, of yelow sylke, scarlet, purple, ⁊ whyte twayned sylke. And made for the same, foure pilers of fyre tre, and ouerlaid them with golde, and their knoppes of golde, and cast foure sockets of syluer for them.

And made an hanginge in the Tabernacle doore, of yelow sylke, scarlet, purple, and whyte twayned sylke, of needle worke, and fyue pilers therto with their knoppes ⁊ ouerlaid their knoppes and whopes with golde, and fyue sockets of blasse therco.

The XXXVII. Chapter.

Unto Bezalel made the Arke of fyre tre, two cubites and a half lōge, a cubyte and a half brode, and a cubyte ⁊ a half hie, and ouerlaid it with fyne golde within and without, and made a crowne of golde vnto it rounde aboute, and cast for it foure rynges of golde to the foure corners of it, vpon every syde two. And made stauces of fyre tre, and ouerlaid the with golde, and put them in the rynges a longe by þe fydes of the Arke, to beate it withall.

And he made þe Mercyseate of pure golde two cubytes and a half longe, and a cubyte and a half brode, ⁊ made two Cherubynes of fyne beaten golde vpon the two endes of the Mercyseate: One Cherub vpon the one ende, and the other Cherub vpon the other ende: and the Cherubynes spredde out their wynges aboute an hie, and covered þe Mercyseate therewith: and their faces stode one ouer agaynst the other, and looked vnto the Mercyseate.

And he made y^e table of fyre tre, two cubytes longe, a cubyte brode, and a cubyte ⁊ a half hie, and ouerlaid it with fyne golde, and made therto a crowne of golde rounde aboute, and made vnto it an whoope of an hande bredth hie, and made a crowne of golde rounde aboute the whoope. And for it he cast foure golde rynges, ⁊ put them in the foure corners by the setchard by the whoope, that the stauces might be therein, to beate the table withall: ⁊ made the stauces of fyre tre, and ouerlaid the with golde, to beate the stauces withall. And the vessels vpon the table made he also of fyne golde: the dishes, spones, flat peeces and pottes, to pour in and out withall.

And he made the candlesticke of fyne bea

14. ten golde, where upon was the haſt in braſſe chea, cuppes, knoppes, ⁊ floures. Sixe bianche chea proceeded out of y ſyde cherof, upon either ſyde the braſſeche: vpon enery braſſeche were thre cuppes like allmōdes, w knoppes and floures. Upon the candillſicke ſilf were foure cuppes with knoppes and floures, vnder every two braſſeche a knoppe. The knoppes ⁊ biancheche therof proceeded out of it, and were all one pce of fyne bearen golde. And he made the ſeuen lampes with their ſnoffers ⁊ outquenchers of pure golde. Of an hundredth weight of golde made he it, and all the apparell therof.

D He made alſo the altare of incenſe, of ſyluer, a cubyte longe and brode, caven foure ſquared, and two cubytes hye with the hoines of it, and overlaid it with fyne golde, the toppes and the ſydes of it rounde aboute, and the hoines therof, and made a crowne moe it rounde aboute of pure golde, ⁊ two golde rynges vnder the crowne on boch the ſydes, to put the ſtaues therein, and to beare it withall: but the ſtaues made he of ſyluer, and overlaid them with golde.

And he made the holy anoyntinge oyle, ⁊ the incenſe of pure ſyluer, after y craſe of the Apoſtary.

The XXXVIII. Chapter.

14. 1. 2. **A**ND the altare of burnt offeringes made he of ſyluer, fyve cubytes ſege ⁊ brode, caven foure ſquared, ⁊ the cubites hye. And made foure hoines, which proceeded out of the ſeure cornere therof, and overlaid it with braſſe. And he made all maner of veſſels for the altare, cauldrons, ſpewels, baſins, ſhepholes, and celapannes all of braſſe. And vnto the altare he made a beaſen gerdyon of net worke rounde aboute, from vnder vp vnto the myddelt of the altare, ⁊ caſt foure rynges in the ſeure cornere of the beaſen gerdyon, for the ſtaues: which he made of ſyluer, and overlaid them w braſſe, and put them in the rynges by the ſyde of the altare, to beare it withall, and made it helowe with beides.

And he made the Laner of braſſe, ⁊ his ſeet alſo of braſſe upon the place of y hoof, that laſt before the doore of the Tabernacle of wyneſſe.

2. And he made the courte on y ſouth ſyde, hanginges on hundredth cubytes longe, of whyte twyned ſylke, with the twenty pilers therof, and twenty ſolteses of braſſe: but the knoppes and whoopes of ſyluer. In like maner vpon the north ſyde on hundredth cubytes with twenty pilers, and twenty ſo-

lteses of braſſe, but their knoppes ⁊ whoopes of ſyluer. Vpon the weſt ſyde the ſixte ſolteses with ten pilers and ſolteses, but their knoppes and whoopes of ſyluer. Vpon the Eaſt ſyde ſixte cubytes. Sixene cubytes vpon either ſyde of the courte doore, w the pilers and the ſolteses: So that all the hanginges of the courte were of whyte twyned ſylke, and the ſolteses of the pilers were of braſſe, ⁊ their knoppes and whoopes of ſyluer: their beates were overlaid w ſyluer, ⁊ all the pilers of the courte were whooped aboute with ſyluer.

And the hanginges in y ſouthe gate made he w noble worke, of yalowe ſylke, ſcarlet, purple, ⁊ whyte twyned ſylke, twenty cubytes longe, ⁊ fyve cubytes hye, after the meaſure of the hanginges of the courte: foure pilers alſo thereto, ⁊ foure ſolteses of braſſe, and their knoppes of ſyluer, and their beades overlaid, and their whoopes of ſyluer. And all the males of the habitation and of the courte rounde aboute, were of braſſe.

This is now the ſumme of the habitation of wyneſſe: (which was counted at the commaundment of Moſes to y Gods ſervice of the Leuites vnder the hōde of Jehanar ſonne of Aaron the prief) which Dezaled the ſonne of Uri, the ſonne of Sur of the trybe of Juda made, all as the LORDE commaunded Moſes. And w him Abihail y ſonne of Abihamaach of the trybe of Dana conynge grauer, to worke nedie worke, w yalowe ſylke, ſcarlet, purple, ⁊ whyte ſylke.

All the golde y was wrought in all this worke of the Sanctuary (which was given to the Waue offeringe) is nyne ⁊ twenty hundredth weight, ſeven hundredth ⁊ thre ſylces, after y Cycle of y Sanctuary. The ſylner y came of the congregacion, was fyve ſcore hundredth weight, a thouſande ſeven hundredth, fyve and ſaentye ſylces, after y Cycle of the Sanctuary: y many beades ſo many half ſylces, after the Cycle of the Sanctuary, of all that were nombred from twentye yeare olde and aboute, even ſixe hundredth and fiftye.

Of the fyve ſcore hundredth weight of ſylner, were caſt the ſolteses of the Sanctuary, and the ſolteses of the vayne, an hundredth ſolteses of the fyve ſcore hundredth weight, an hundredth weight to every ſolte. Of the thouſande, ſeven hundredth and fyve and ſentye ſylces were made the knoppes of the pilers (and their beades overlaid) and their whoopes.

So for the Waue offeringe of brass, it was seuentye hundred weight, two thousande and foure hundred Sykes: Wherof were made the sockets in the base of the Tabernacle of wyttnesse, and the brasen altare, and the brasen gridiron thereto, and all the vessels of the altare, and the sockets of 3 court rounde aboute, and the sockets of 3 court gate, all y nales of the habitation, 2 all y nales of y court rounde aboute.

The XXXIX. Chapter.



If the yalowe sylke, scarlet, 2 purple, they made Aarons mynistringe vestimenes, so do seruyce in the Sanctuary, as 3 I. O R D E commaunded Moyses.

And he made the ouerbody coate, of gelbe, yalowe sylke, scarlet, purple, 2 whyte twyned sylke, and betw the golde in to thynne plates, and cut it in to wyres, that it might be wrought amonge the yalowe sylke, scarlet, purple and whyte sylke, 2 made it so, that 3 ouerbody coate came together by the edges on both the sydes. And his ghydel was a fere the same crafte 2 worke: enes of golde, yalowe sylke, scarlet, purple and whyte twyned sylke, as the L O R D E commaunded Moyses.

And they wrought two Onix stones, set rounde aboute with golde, grauen by the stone grauer with the names of the children of Israel: and fastened them vpon the shuldere of the ouerbody coate, that they might be stones of remembrance vnto the children of Israel: as the L O R D E commaunded Moyses.

B And they made the bestlappes a fere the crafte 2 worke of the ouerbody coate: of gelbe, yalowe sylke, scarlet, purple, 2 whyte twyned sylke, so that it was square 2 bubble, an hande bredth longe and biode, and fylled it with foure rowes of stones. The first rowe was: a Sardio, a Topas, and a Sma

ragde. The seckenda Ruby, a Saphyre, a Dyamonde. The thirde: a Lyncurio, a Achat, and an Amant. The fourth: a Turcas, an Onix 2 a Jaspis: closed rounde aboute with golde in all the rowes. And the stones stode after the twolue names of the children of Israel, grauen by the stone grauer, euery one with his name, accordinge to the twolue trybes.

And vpon the bestlappes they made twythen chymes of pure golde, and two holes of golde, 2 two golde rynges, and fastened the two rynges vpon the two edges of the bestlappes: and 3 two wyrtten chymes put they in the two rynges vpon the corners of the bestlappes. But the .i. .oo. endes of y twythen chymes put they to the two holes, 2 fastened them vpon the corners of the ouerbody coate, one cutt agaynst another.

And they made two other rynges of golde, 2 fastened them to the other two corners of the bestlappes by the edge of it, that it mighte hang vpon the out syde of the ouerbody coate. And they made yet two other golde rynges, which they putt beneth vpon the two corners of the ouerbody coate, one cutt agaynst another, where the ouerbody coate ioyneth together, that the bestlappes mighte be fastened by thir rynges vnto 3 rynges of the ouerbody coate with a yalowe lace, that it mighte lye close vpon 3 ouerbody coate, and not be lousfed from 3 ouerbody coate, as the L O R D E commaunded Moyses.

And he made the tuncle vnto the ouerbody coate, wrought all of yalowe sylke, 2 the hole therof aboute in the myddest, 2 a bande faste together rounde aboute the hole, that it shoulde not reme. And beneth vpon 3 hemme of it, they made pomgranates of yalowe sylke, scarlet, purple, 2 whyte twyned sylke, 2 they made belles of pure golde, which they putt betwixte 3 pomgranates rounde aboute vpon the hemme of the tuncle, a bell 2 a pomgranate, a bell 2 a pomgranate rounde aboute, so do seruyce in, as the L O R D E commaunded Moyses.

And they made albes also wrought of whyte sylke for Aaron 2 his sones, 2 3 myster of whyte sylke, and the goodly bonettes of whyte sylke, and baches of twyned whyte linnen, and the girdle of noble worke: enes of whyte twyned sylke, yalowe sylke, scarlet, and purple, as the L O R D E commaunded Moyses.

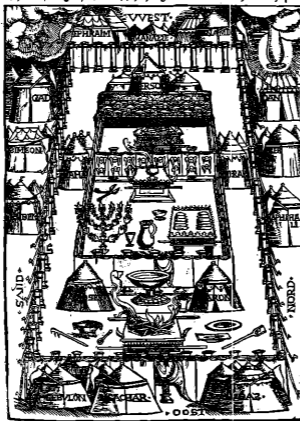
They made the fore heade platt also to 3 holy crowne, of pure golde, and mozte therein with grauen worke: the holynes of the L O R

D, and fastened a yalowe lace theron, to tye it vnto the myser above, as the LORDE cōmānded Moyses.

Thus the whole worke of y Habitation of y Tabernacle of wyrenesse, was finished. And the childre of y Israel dyd all that the LORDE cōmānded Moyses: & brought the Habitation vnto Moyses: the Tabernacle & all the apparell therof, the buttons, boordes, barres, pilers, sockets, & conerynge of reed skynnes of rammeo, the conerynge of doo skynnes, & the wayle, y Arke of wyrenesse w the staues therof, the Mercyseate, the table & all his apparell, & the shewbrot, the candlestick, w the lampes prepared, and all his apparell, & oyle for the ligghees, the golden altare, the anoyntinge oyle & incense, the hangin

ge in the Tabernacle doore, the busin altare, & his busin grebyon w his staues: & all his apparell, & lauer w his foote, the hangynge of y cōurte w the pilers & sockets therof, y hangynge in the cōurte gate w his pilers & nales, & all the ordynance for the seruyce of the Habitation of y Tabernacle of wyrenesse, y mystrynge vestmētes of Aarō y prest, co do seruyce in y Sanctuary: & the garnēttes of his sonnes, y they inight seruyce y prestes office. Acordinge corall that y LORDE cōmānded Moyses, and so dyd the childre of y Israel in all this seruyce. And Moyses sawe all y worke, & they dyd it as y LORDE had cōmānded, and he blessed them.

The XL. Chapter.



Moyses & Moyses
 The LORDE spake vnto Moyses, & sayde In the first daye of the first month shal thou set up y Habitation of y Tabernacle of wyrenesse, and shal put the Arke of wyrenesse therin, and hangge the wayle before y Arke. And thou shal bunge in the cable, and garnish it, and bunge in the candlestick, and put the lampes theron. And y golde altare of incense shal thou set before y Arke of wyrenesse, & hangge up the hanginge in the doore of the Habitation. And the altare of burntofferin

The ii. booke of Moses.

ges shalt thou set before the doore of the habitation of the Tabernacle of wytnesse: & the lauer betwixte the Tabernacle of wytnesse and the altare, and put water therein, & set the coore rounde aboute, and hange vp the hanginge in the coore gate.

23 And thou shalt take the anoyntynge oyle, and anoynte the habitation and all that is there in: and shalt consecrate it, and all of apparell therof, that it maye be holy. And thou shalt anoynte the altare of burntofferynge and all his vessels, and consecrate it, that it maye be most holy. The lauer also & his foote shall thou anoynte & consecrate.

24 And thou shalt bynge Aaron & his sonnes vnto the doore of the Tabernacle of wytnesse, and wash them with water, & put the holy vestiments vpon Aaron, and anoynte him, and consecrate him, that he maye be my prest. And thou shalt bynge his sonnes also, and put the albes vpon them, and anoynte them, as thou hast anoynted their father, & they maye be my prestes. And this anoyntynge shall they haue for an euerlastynge priesthode amonge their posterities. And Moses vndred all as the LORDE commaunded him.

C Thus was the Tabernacle set vp in the seconde yeare vpon the first daye of the first month. And when Moses rated it vp, he fastened & setekes and the boordes, and barres, and set vp the pilers, and spred ouer the tent ouer the habitation, and put the couerynge of the tent aboute anhye, as the LORDE commaunded him. And he tolde the wytnesse, and layed it in the Arke, and put & shewes in the Arke, and set the Mercyseate aboue vpon the Arke, and broughte the Arke into the habitation, and hanged the wayle before the Arke of wytnesse, as the LORDE commaunded him.

25 And he set the cable in the Tabernacle of wytnesse, in the corner of the habitation vpon the north syde without the wayle, and prepared bedd thereon before & LORDE, as the LORDE commaunded him.

26 And he set in the candlesticke also, euen ouer agaynst the cable, in the corner of the habitation open the south syde, and put the

The xi. Chap.

lampes thereon before & LORDE, as the LORDE commaunded him. And the golden alme set he in also before the wayle, and burntofferynge incense thereon, as the LORDE commaunded him. And hanged vp the hanginge in the Tabernacle doore. As for the altare of burntofferynge, he set it before the doore of the habitation of & Tabernacle of wytnesse, and offered burntofferynge and meate offerynge thereon, as the LORDE commaunded him.

And the lauer set he betwixte the Tabernacle of wytnesse and & altare, and put water therein to wash withall. And Moses, Aaron and his sonnes washed their habes and sete therat: for they oughte to wash the, when they wente in to the Tabernacle of wytnesse, or when they wente vnto the altare, as the LORDE commaunded him.

And he set vp the coore rounde aboute the habitation and the altare, and hanged vp & hanginge in & coore gate. Thus Moses finished the whole worke.

Then a cloude covered & Tabernacle of wytnesse, and the glory of the LORDE fylled the habitation. And Moses coulde not go in to the Tabernacle of wytnesse, whyle the cloude abode thereon, and the glory of & LORDE fylled the habitation.

And when the cloude remoued from the habitation, then wente the children of Israel forth, as oft as they toke their iourney. But yf the cloude remoued not, then toke not they their iourney, yll the daie that it remoued: for in the daye tyme was the cloude of the LORDE vpon the habitation, & in the nyght season was fyre therein, in y sight of all y house of Israel, in all their iourneys.

The ende of the seconde booke of Moses, called Exodus.

The iij. boke of Moyses.
The thirde boke
 of Moyses, called
 Leuiticus.

What this boke conteineth.

- Chap. I. The ordie and vsie of burnt offerynges, whether it be of small or greace cattell, or of foules.
- Chap. II. Of meat offerynges with fyne flour, &c.
- Chap. III. Of drinke offerynges, otherwys called health offerynges, peace offerynges, or thank offerynges, and of the fat.
- Chap. IIII. The offeryng for the sime of a prest, of the whole congregacion, of the ruler, or of any other meane man.
- Chap. V. The offeryng for swearing, for an erroure or ignouance.
- Chap. VI. Of theyle burnt offerynges, or other oblacions: The offeryng of the prest in the daye of his anoyntinge.
- Chap. VII. Of thank offerynges. Of the fat or bloude, and of the anoyntinge of the prestes.
- Chap. VIII. Of the anoyntinge and consecracyng of Aaron and of his sonnes.
- Chap. IX. How Aaron and his sonnes offered sacrifice, & how the fyre of God consumed the burnt offeryng.
- Chap. X. The death of Eleazar the prest, the prestes were forbidden to vyntle wyue, and their portion of the offerynges appoynted them.
- Chap. XI. Of cleane and vncleane bestes or foules.
- Chap. XII. Of the vncleaneite of a woman in the bedde, of her cleansing or purification, or of her offeryng.
- Chap. XIII. Of Leprosy or Itzell.
- Chap. XIII. The cleansing of lepers, and of their offeryng.
- Chap. XV. Of all maner of vncleane staves or ysses, both of men and women.
- Chap. XVI. That might not alimonie go in to the Sanctuary. Of the two goates. Of fasting in the seventh month.
- Chap. XVII. All offerynges were first brought to the Tabernacle doore. To blende and deed caryon was to be aken.
- Chap. XVIII. The degrees of consanguynite and affynite: And what women men ought not to marry.
- Chap. XIX. Dyceite and many commaundemets and statutes.
- Chap. XX. To geue sibe vnto Moshe, & other vntowful thinges are forbidden.
- Chap. XXI. How cleane and vnde fyled the prest ought to lyue.
- Chap. XXII. How the prestes and their howsholdes ought to be: & how the offerynges ought to be vsed.
- Chap. XXIII. Of the holy dayes and hie feastes: namely the Sabbath, Pasche, Whysontyde (otherwys called the feast of weeks) the feast of Tabernacle, &c.
- Chap. XXIII. Of the offe for the lampe and light, & of the shew bread. Punyshment for cursynge and blasphemy.
- Chap. XXV. Of the rest of the seventh year, &

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libertye of the fiftieth year, otherwys called the yeare of Iubyle, the yeare of bonnie blowing, or the croppe year.

Chap. XXVI. How to leuyng psonys of dead for all sod: an wyl sep: his commaundemets agayn. Itaculous iosephes are threacred into them, that wyl notarken to his word.

Chap. XXVII. Of vowes, and of the fre yeare. Of scheyng or leuyng our agayne of cattell or londe, that a man psonys, voweth or dedycateth vnto the LORDE.

The first Chapter.



TO the LORDE called Moyses, and spake vnto him out of the Tabernacle of wyntesse, and sayde: Spake vnto y dyllit of Israell, & saie vnto them: Who so er ther amonge you wyl bringe an offeryng vnto the LORDE, let him bringe it of y cattell, euen of the open, & of the shepe.

If he wyl bringe a burnt offeryng of y open, or greace cattell, he let him offre a male without blemysch, before y doore of the Tabernacle of wyntesse, to reconyle him sibe for the LORDE, let him laye his hande vpon the heade of the burnt offeryng, then shall he be reconyled, so y God shalbe mercifull vnto him.

And he shall kyl the yonge ore before y LORDE, and y prestes Aarons sonnes shal bringe the bloude, and spenkle it rounde aboute vpon the altare, that is before the doore of the Tabernacle of wyntesse. And the slyme shalbe slayne from of the burnt offeryng, and it shalbe hewen in peeces. And the sonnes of Aaron the prest shal make a fyre vpon the altare, and laye wood aboute ther on, and y peeces, the heade, and the fat, shal they laye vpon the wood that lyeth vpon y fyre on the altare. But y bowels & legges shal be washsen with water, and the prest shal burne alle together vpon the altare for a burnt sacrifice: this is an offeryng of a sibe sifaunte vnto the LORDE.

If he wyl offre a burnt sacrifice of the small cattell, that is, of the lambe or goat, then let him offre a male without a blemysch. And he shall kyl it before the LORDE, euen at the corner of the altare on the north syde before y LORDE. And the prestes Aarons sonnes shal spenkle his bloude rounde aboute vpon y altare, and it shal be hewen in peeces. And the prest shal laye them vnto the heade and the fat, vpon the wood that

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lyeth upon the fyre on the altare. But the bowels and yf legges shal be washen with water. And yf spise shal offre it altogether, and burne it vpon. yf altare for a burnesacrifice. This is an offeringe of a swete sauoure vnto the LORDE.

D But yf he wil offre a burnesacrifice of yf soules vnto the LORDE, then let him offre it of the small bones of yf yonge pigeons. And the prest shal bringe it vnto the altare, and maynge the neck of it a sunder, that it maye be burnt vpon the altare, and let the bloude of it raine out vpon the sydes of the altare, and the croppe of it with the feathers shalbe cast vpon the heape of ashyes besyde the altare toward the east, and he shall dryde the wynges of it, but not beate the cleane of. And thus shall the prest burne it vpon the altare, euen vpon the wood that lyeth vps the fyre, for a burnesacrifice. This is an offeringe of a swete sauoure vnto the LORDE.

The ii. Chapter.

Whan a soule wil offre a meato offeringe vnto the LORDE, then shal it be of fyne flour, and he shal poure oyle vpon it, and put frankencense theron, & so bringe it vnto Aarons sonnes the prestes. Then shal one of them take his handfull of the same flour, and oyle with all the frankencense, and burne it for a remembraunce vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for yf remnant of the meato offeringe, it shalbe Aarons and his sonnes. This shalbe yf meff holy of the offeringes of the LORDE.

Leui. 10. d

But yf he wil bringe a meato offeringe of that which is baken in the oven, then let him take swete cakes of wheate, mixte with oyle, and vntwented wafers anoynted with oyle. And therelies yf thy meato offeringe be any thinge of that which is fryed in the panne, then shal it be of fyne swete flour mixte with oyle: And thou shalt cut it in peeces, & poure oyle theron: so is it a meato offeringe. But yf thy meato offeringe be engh: bawles on the grebyon, then shalt thou make it of fyne flour with oyle. And the meato offeringe that thou wilt make of sodi thinges for the LORDE, shalt thou bringe vnto yf prest, which shal bringe it vnto the altare, & shal heue vp the same meato offeringe for a remembrance, and burne it vpon the altare. This is an offeringe of a swete sauoure vnto the LORDE. As for the remnant, it shal be Aarons and his sonnes. This shal be the meff holy of the offeringes of the LORDE.

Leui. 6. b
and 9. c
Nu. 15. a

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C

All the meato offeringes that ye will offre vnto the LORDE, shal ye make without leaue. For there shal no leaue nor hony be burne for an offeringe vnto the LORDE. But for the offeringe of the firstlinges shal ye offer it vnto the LORDE. And certaynes they shal come vpon no altare for a swete sauoure.

All thy meato offeringes shal thou offer: shal. And thy meato offeringe shal neuer be with out yf sale of the couenaunt of thy God: for in all thy offeringes shal thou offer sale.

But yf thou wilt offre a meato offeringe of the first frutes vnto yf LORDE, then shalt thou drye that which is grene, by the fyre, & beate it small, and so offre the meato offeringe of thy first frutes. And thou shalt put oyle vpon it, and laye frankencense theron, so is it a meato offeringe. And then shall the prest beate it, and burne of the oyle with all the frankencense for a remembrance. This is an offeringe vnto the LORDE.

The iii. Chapter.

Whe yf his offeringe be a deadoffering of greate cattell, whether it be one or come: then shal he offre sodi as is without blemish before the LORDE, & shal laie his hande vpon the heade of it, and put it before the doore of the Tabernacle of witness. And the prestes Aarons sonnes, shal sprentle the bloude rounde aboute vpon the altare, and shal offre of yf deadoffering vnto the LORDE: namely, all the fat that is within, and the two bydneyes with the fat that is theron vpon the loynes, and the net on the leuer vps the bydneyes also. And Aarons sonnes shal burne it vpon the altare for a burnesacrifice, euen vpon the wood that lyeth on the fyre. This is an offeringe of a swete sauoure vnto the LORDE.

If his deadoffering be of small cattell, whether it be male or female, it shal be without blemish: If it be a lambe, then shal he bringe it before the LORDE, & shal laie his hande vpon the heade of it, and seye it before the Tabernacle of witness. And Aarons sonnes shal sprentle his bloude rounde aboute vpon the altare, and so offre of the deadoffering vnto the LORDE: namely, the fat of it, all the rompe with the backe, and the fat that couereth the bowels, with all yf fat that is within, and the two bydneyes with the fat that is theron vpon the loynes, & the net on the leuer vpon the bydneyes also. And the prest shal burne it vpon the altare, for yf meate of the offeringe vnto yf LORDE.

But yf his offeringe be a goat, and but gath it before the LORDE, he shal laie yf

hande vpon the heade of it, and tyll it before the Tabernacle of wyntesse. And Aaron somas shal spittle the bloude rounde aboute vps the altare, 7 shal offer therof a sacrifice vnto the LORDE. Namely, the fat þe consecrth the bowels, and all the fat þe is within, the two kyndes with the fat that is thereon vpon the loynes, 7 the net on the leuer vpon the kyndes. And the prest shal burne it vps the altare, for the meate of the sacrifice to a sweete saoure.

11.9.2. All the fat is the LORDES. Let this be a perpetual lame amonge yo^r posterities in all youre dwellinges, that ye eate no fat, nea bloude.

The iii. Chapter.
11.9.2. **V**nto the LORDE spake vnto Moyses, 7

11.9.2. **11.9.2.** sayde: Speake vnto the childre of Israel, and saye: When a soule synneth throughe ignorance in any commaundment of the LORDE, which he oughte not to do: As namely, yf a prest which is anointed, synne, that he make the people do amysse, he shall bringe for þe synne that he hath done, a younge bullocke without blemyshe vnto the LORDE for a synofferynge. And the bullocke shall be bringe to the doore of the Tabernacle of wyntesse before the LORDE, 7 laie his hyde vps his heade, 7 tyll him before þe LORDE.

11.9.2. **11.9.2.** And þe prest his anointed, shal take of his bloude, 7 bringe it in to the Tabernacle of wyntesse. And he shall dyppe his synger in

11.9.2. **11.9.2.** toche bloude, 7 spende therewith scine tymes before the LORDE, towarde the vyle of þe holy. And he shal put of the same bloude vpon the hoines of the altare of incense, þe stondech before þe LORDE in the Tabernacle of wyntesse: 7 all the bloude of the bullocke shall be poure vpon the botome of the altare of burntofferynges, þe stondech at the entriuge in of the Tabernacle of wyntesse. And all the fat of the synofferynge shal be heue up: namely, the fat þe consecrth the bowels, 7 all the fat þe is within, yf two kyndes with the fat that is thereon vpon the loynes, and the net on the leuer vpon the kyndes also (like as he were it fram the oxe in the headofferynge) and shall burne it vpon the altare of burntofferynges. But the styng of the bullocke, and all the fleshe, with the heade 7 leggen, 7 the bowels and the donge, shal he carrye alongerth out of the hoofe, in to a cleane place, where þe ofthes are poured out, 7 shal burne it vpon wood with fyre.

11.9.2. **11.9.2.** When the whole cōgregation of Israel synneth throughe ignorance, 7 the bete be hyd from their eyes, so þe they do oughte a gainst

ery of the commaundments of the LORDE, which they shulde not do, 7 com: a firmarme to the knowledge of the synne that they haue done, they shal bringe a younge bullocke for a synofferynge, and see him before þe doore of the Tabernacle of wyntesse. And the elders of the congregation shal laye their handes vpon his heade before the LORDE. And þe prest þe bullocke before the LORDE. And þe prest þe anointed shal bringe of y bullocke bloude in to the Tabernacle of wyntesse, 7 dyppe ther in with his synger, and spende therewith seven tymes before the LORDE, eue before the vyle of the holy. And shall put of the bloude vpon the hoines of the altare, þe stondech before the LORDE in the Tabernacle of wyntesse: all þe othe bloude shall be poure vps the botome of þe altare of burntofferynges, þe stondech before the doore of the Tabernacle of wyntesse. But all his fat shal be heue up, 7 burne it vps the altare: 7 shal do with this bullocke, as be wyth wich y bullocke of the synofferynge: Thus the prest shal make an atonement for them, 7 it shall be forgenen them. And the bullocke shall be bringe without the hoofe, and burne him, as be bicne þe first bullocke. This shal þe synofferynge of the congregation.

11.9.2. **11.9.2.** When a pryncce synneth, 7 doeth agaynst the commaundment of the LORDE his God, þe he oughte not to do, 7 offendeth ignorantly, 7 cometh to the knowlege of his synne þe he hath done, he shal bringe for his offeringe an he goate without blemyshe, 7 laye his hande vps the goates heade, 7 slaye him in þe place where þe burntofferynges are slayne before þe LORDE. The prest shal þe prest take of þe bloude of þe synofferynges with his synger, and put it vpon the altare of burntofferynges, 7 poure the ether bloude vpon the botome of the altare of burntofferynges. But all the fat of it shal he burne vps the altare, like as the fat of the healthofferynge. And so the prest shal make an atonement for his synne, and it shal be forgenen him.

11.9.2. **11.9.2.** When a soule of y comon people synneth ignorantly, doinge any thinge agaynst the commaundment of the LORDE, þe he oughte not to do, 7 so offendeth, 7 cometh to þe knowlege of the synne þe he hath done, he shal bringe for his offeringe a she goate without blemyshe, for the synne þe he hath done, and shal laye his hande vpon the heade of the synofferynges, 7 slaye it in the place of the burntofferynges. And the prest shal take of the bloude with his synger, 7 put it vpon the hoines of þe altare of burntofferynges, 7 poure

all the bloude vpon the becom of the altare. But all the fat of it ſhal be take awaye, like as he takeſt awaye the fat of the dead-offerynge, and ſhal burne it vpon the altare for a ſweet ſauoure vnto the L O R D E. And ſo ſhal the prieſt make an accomēt for him, and it ſhal be forgiven him.

¶ But if he bringe a lambe for a ſynoffer-ynge, then let him bringe a female without blemiſh, and laye his hande vpon the head of the ſynoffer-ynge, & ſyll it for a ſynoffer-ynge, in the place where the burnt-offerynges are ſlayne. And the prieſt ſhal take of it bloude wth his finger, & put it vpon the becom of the altare of burnt-offerynges, & poure all the bloude vpon the becom of the altare. But all the fat thereof ſhall be take ſv̄t, like as he byd the fat of the lambe of the burnt-offerynge, & ſhal burne it vpon the altare for the L O R D E S ſacrifice. And ſo if prieſt ſhal make an accomēt for the ſynne that he hath done, and it ſhal be forgiven him.

The v. Chapter.

¶ **W**han a ſoule ſynneth, & he heare a curſynge, and is wyneſſe thereof, or hath ſene it, or knowe it, & collect it not, he is guiltye of a treſpace. **¶** When a ſoule coucheth any vncleane thinge, whether it be of carion of an vncleane beaſt, or cattell, or womne, & was not aware of it, he is vncleane, and hath offended. **¶** When he toucheth an vncleane man, what an cleenneſſe ſo euer a man is deſyled withall, & was not aware of it, & afterward cometh to the knowlege thereof, if ſame hath offended. **¶** When a ſoule ſweareth, ſo if he pronounceth wth his mouth to do euill or good (what ſo euer it be) that a man pronounceth wth an oath, & was not aware of it, & afterward cometh to the knowlege thereof, he hath offended in one of theſe.

¶ Now when it ſo is, if he hath offended in one of theſe, & is enformed thereof, what he hath ſynned, he ſhal bringe vnto the L O R D E for his treſpace of this his ſynne. If he hath done a female from the ſtcke, either a yewe or a goat for a ſynoffer-ynge: ſo ſhal the prieſt make an accomēt for him concerninge his ſynne. But if he be not able to bringe a ſhepe, then let him bringe vnto the L O R D E for his offence that he hath done, two currell bones or two yonge pigeons: one for a ſynoffer-ynge, the other for a burnt-offerynge, and bringe them to the prieſt: which ſhal make the firſt a ſynoffer-ynge, and fiſt winne the head of it, ſo that he plucke it not cleane of, and ſpenkle wth the bloude vpon the ſydes of the altare, and let the reſydue

of the bloude blede out vpon the becom of the altare: This is the ſynoffer-ynge. So for the other, he ſhal make it a burnt-offerynge, after the maner thereof. And thus ſhall the prieſt make an accomēt for him concerninge the ſynne that he hath done, & it ſhal be forgiven him. But if he be not able to bringe two currell bones or two yonge pigeons, then let him bringe his offer-ynge for his ſynne, a tenth deale of an Ephah of fine flour for a ſynoffer-ynge. But he ſhall put no oyle thereon, nor laye frankincenſe vpon it, ſo it is a ſynoffer-ynge. And he ſhal bringe it vnto the prieſt, & if prieſt ſhal take his had full of it for a remembrance, and burne it vpon the altare for an offer-ynge vnto the L O R D E. This is a ſynoffer-ynge. And ſo ſhal the prieſt make an accomēt for him, concerninge his ſynne that he hath done, & it ſhal be forgiven him. And the remanens ſhal be the prieſtes, like a meate offer-ynge.

And the L O R D E ſpake vnto Moſes, & ſayde: If a ſoule treſpace, ſo if thou ſe ignoraunce be offenſed in any thinge, if it is halowed vnto the L O R D E, he ſhal bringe his treſpace offer-ynge vnto the L O R D E, enter a ramme from the ſtcke without blemiſh, worth three Syckles of ſyluer, after the Syckle of the Sanctuary, for a treſpace offer-ynge: and ſo let what he hath offended in the halowed thinge, he ſhall make reſtitucion, & geue the fiſth parte more thereto. And he ſhal beſweare it vnto the prieſt, which ſhal make an accomēt for him wth the name of the treſpace offer-ynge, & it ſhal be forgiven him.

When a ſoule ſynneth, and doeth ought agaynſt any commaundement of the L O R D E, if he ſhalde not do, & is in ſoured thereof, he hath treſpased, & is guiltye of the ſynne. And he ſhal bringe from the ſtcke a ramme without blemiſh (that is worth a treſpace offer-ynge) vnto the prieſt, which ſhal make an accomēt for him concerninge his ignoraunce which he doth, and was not aware, and it ſhal be forgiven him. This is the treſpace offer-ynge, becauſe he treſpased agaynſt the L O R D E.

And the L O R D E ſpake wth Moſes, and ſayde: When a ſoule ſynneth, & treſpased agaynſt the L O R D E, ſo that he denyeth wth his neighbour that which he gaue him to keepe, or that was put vnder his hande, or that he hath violently taken awaye, or gotten vnrightheouſly, or ſeunt that was loſt, and denyeth it with a falſe oath, what ſo and it be, when a man ſynneth agaynſt his neighbour. Now when it cometh ſe

140 to passe, that he synneth a fter this maner, z
 trespasseth, he shall restore a gayne that he co
 te violently awaye, or gat wrongeously, or
 that was geuen him to kepe, or that he hath
 founde, or whar so euer it be abouze y which
 he hath sworne falsely, he shall restore it agai
 n wher alle together, and geue the fift part
 re more thereto, euen to him that it belong
 ed vnto, the same daye that he geueth his
 trespass offeringe. But for his trespass he
 shall bringe for the LORDE (euen vnto
 the prest) a ramme from the flocke without
 blemish, that is worth a trespass offeringe.
 Then shall the prest make an atone
 ment for him before the LORDE, and all that
 he hath synned in, shall be forgiuen him.

The vi. Chapter.

240 **U**NTO the LORDE spake vnto Moses,
 and sayde: Commaunde Aaron and
 his sonnes, and saye: This is the lawe
 of the burntofferinge. The burntofferinge
 shall burne vpon the altare all night vntil
 vnto the morninge. But the fyre of the altare
 242 shall burne thereon. And y prest shall
 put on his linnen albe, and his linnen breeches
 vpon his fisch, and shall take vp the asshes,
 that the fyre of the burntofferinge vpon
 the altare hath made, and shall poure them
 besyde the altare. Then shall he put of his
 rayment, and put on other rayment, and car
 ry out the asshes with our ther hoofe, in to a
 cleane place.

The fyre vpon the altare shall burne, and
 neuer go out. The prest shall kyndle wood ther
 on euery morninge, and dress the burntoffe
 ringe vpon it, and burne the fat of the beed
 offeringes thereon. The fyre shall euer burne
 vpon the altare, and neuer go out.

243 **A**ND this is the lawe of the meate offeryn
 ge, which Aarons sonnes shall offer before
 the LORDE vpon the altare. One of them
 shall haue his handfull of fyne flour of y
 meate offeringe, and of the oyle, and all the
 frankincense that theyeth vpon the meate offe
 ringe, and shall burne it vpon the altare for
 a sweete sauour a remembrance vnto the
 LORDE. As for the remnant, Aaron and
 his sonnes shall eat it, and vnleuened shall
 they eat it in the holy place, namely, in the
 court of the Tabernacle of witness. With
 leuē shall they not take their portion, which
 I haue geuen them of my offeringes. It
 shall be vnto them most holy, as the synoffe
 ringe and trespass offeringe. All the males
 amonge the children of Aaron shall eat of
 it. Let this be a perpetuall lawe for your
 posterities in the sacrificio of the LORDE.

No man shall touch it, excepte he be conse
 crated.

And the LORDE spake vnto Moses, and C
 sayde: This shall be the offeringe of Aa
 ron and of his sonnes, which they shall offer
 vnto the LORDE in the date of their anyon
 tinge. The tenth parte of an Ephah of fyne
 flour for a meate offeringe daylie, the one
 half parte in the morninge, the other half
 parte at euen. In the panne with oyle shall
 thou make it, and bringe it frayd, and in pe
 ces shall thou offer it for the sweete sauou
 re of the LORDE. And the prest which a
 monge his sonnes shall be anyoned in his
 steade, shall do this. This is a perpetuall
 deuety vnto the LORDE. It shall be burne
 altogether: for all the meate offeringes of
 the prest shall be conijmed with the fyre, and
 not be eaten.

And y LORDE talked with Moses, and D
 sayde: Speake vnto Aaron and his sonnes,
 and saye: This is the lawe of the synoffe
 ringe: In the place where thou shalt y burnt
 offeringe, shall thou laye the synoffe ringe
 also before the LORDE. This is most holy.

The prest that offereth the synoffe ringe,
 shall eat it in the holy place, in the court
 of y Tabernacle of witness. No man shall
 touch y flesh thereof, excepte he be halowed.
 And yf my garment be sprenkled with the
 bloude of it, it shall be washed in the holy
 place. And the earthe pot that it is sodden in,
 shall be broken. But yf it be a brasen pot, it
 shall be scoured, and rised with water. All y
 maies amonge the prestes shall eat thereof,
 for it is most holy. Notwithstandinge all y
 synoffe ringe whose bloude is brought in to
 the Tabernacle of witness to make an at
 onement, shall not be eaten, but burne with
 fyre.

The vii. Chapter.

244 **U**NTO this is the lawe of the trespass
 offeringe, and it shall be most holy. In
 the place where the burntofferinge is
 slayne, shall the trespass offeringe be slayne
 also, z there shall of his bloude be sprenkled
 rounde aboute vpon the altare. And all his
 fat shall be offered: the rumpe and the fat y
 conereth the bowels, the two kydneyes with
 the fat y is thereon vpon the lynes, and the
 net on the leuer vpon the kydneyes also. And
 the prest shall burne it vpon the altare for
 an offeringe vnto the LORDE. This is a tresp
 ace offeringe.

All the males amonge the prestes shall ea
 te it in the holy place, for it is most holy: euen
 as the synoffe ringe, so shall the trespass of

ferrynge be also, they shall both haue one lawe: and it shal be the priestes, that reconey lech ther w^t. Loke which piest offereth any mans burneofferynge, the stymie of the same burneofferynge that he hath offered, shal be his. And euery meacofferynge that is taken in the oven, rosted upon the grebyron, or fryed in the panne, shal be the priestes yoffereth it. And euery meacofferynge y is myngled with oyle, shal belonge vnto all Aaron sonnes, vnto one as well as another.

D
Exil. 11. a

And this is y laws of the healthofferinge, that is offered vnto the L O R D E. And they wyl offre a sacrifice of thankesguynges, when shal they offre unleaued cakes mingled with oyle, and sweete wafers streaked ouer with oyle, and fryed cakes of fyne fleyre mingled with oyle. This offeringe also shal they bringe vpon a cake of leaued bread, to the thankesofferynge of his healthofferinge: and of them all he shall offre one for an heuencofferynge vnto the L O R D E. And it shalbe the priestes, that speakelech the bloude of the healthofferinge. And the flesch of the healthofferinge in his healthofferings, shalbe eaten the same daye that it is offered, and there shall nothinge be left ouer vntill the morninge.

Leui. 19. b

And whether it be a vome or a fre wyl-offerynge, it shalbe eaten the same daye that it is offered: yf oughte be left ouer vntill the morninge, yet maye it be eaten. But loke what remaineth vnto y thirde daye of the flesch that is offered, it shalbe burnt with the fyre. And yf any man vpon the thirde daie care of y offered flesch of his healthofferinge, he shall not be accepted that offered it. Neither shall it be returned vnto him, but it shalbe refused. And loke which soule eatech therof, the same is giltye of a mysdede.

C And the flesch that toucheth any vnclene thinge, shal not be eaten, but burnt with the fyre. But who so euer is cleane of body, shal care of the flesch: and the soule that eatech of y flesch of y healthofferinge which belongeth vnto the L O R D E, his vnclennes be vpon him, and he shalbe rosted out from amonge his people.

And when a soule toucheth any vnclene thinge, whether it be an vnclene man, catell, or any other abhominacion that is, and eatech of the flesch of the burneofferynge, that belongeth vnto the L O R D E, the same shalbe rosted out from amonge his people.

And the L O R D E talketh with Moses,

and saye: Speake vnto the children of Israel, & saye: Ye shall care no fat of ewen, lambe, and goate: neuertheles the fat of e that dyeth alone, and of sods as is come of wyde bestes, that maye ye occupye to all maner of vnto, but ye shall not eate it.

For who so euer eatech the fat of y beest that is geuen vnto the L O R D E for an offeringe, the same soule shalbe rosted out from his people. Moreover, ye shall care no bloude, neither of catell, ner of foules, when so euer ye dwell. What soule eatech any bloude, the same shall be rosted out from his people.

And the L O R D E talketh with Moses, and saye: Speake vnto the children of Israel, and saye: Who so wyl offre his healthofferinge vnto the L O R D E, the same shall also bringe with all, that belongeth vnto y healthofferings for the L O R D E. And he shall bringe it with his hande for the offeringe of the L O R D E: namelye the fat vpon the beest shall he bringe, with the beest, to be a waufferinge before the L O R D E. And the piest shall burne the fat vpon the altare, and the beest shalbe Aarons and his sonnes.

And the righte shulder shal they geue vnto the piest for a gift of their healthofferings. And loke which of Aarons sonnes of fresh the bloude of the healthofferings, and the fat, the same shall haue the righte shulder for his parte. For the Wamebiel and the heueshulder haue I taken of the children of Israel, and of their healthofferings, and haue geuen them vnto Aaron the piest and vnto his sonnes for a perpetual dewtye.

This is the anoyntinge of Aaron and of his sonnes, of the offerings of the L O R D E, in the daye whā Moses presented them to be piests vnto the L O R D E, what tyme as the L O R D E commaunded (in the daye when he anoynted them) to be geuen them of the children of Israel for a perpetual dewtye, and vnto all their posterities. And this is the lawe of the burneofferynge, of the meacofferynge, of the smecofferynge, of the trespass offeringe, of the offeringe of consecracion, and of the healthofferings, which the L O R D E commaunded Moses vpon mount Sinai, in the daye when he gaue him in commaundment vnto the children of Israel, to offre their offerings vnto y L O R D E in the wyldernes of Sinai.



M The LORD spake unto Moſes, & ſayde: Take Aaron and his ſonnes wth him, & their veſtiments, & the anoyntinge oyle, & a bullocke for a ſynofferynge, two rammes, and a maunde with unleubed bread, and call the whole congregation together, be ſure the doore of the Tabernacle of wynterſe. Moſes dyd as the LORDE commaunded him, and gathered the congregation together vnto the doore of the Tabernacle of wynterſe, and ſayde vnto them: This is it, that the LORDE hath commaunded to do.

B And he toke Aaron and his ſonnes, and waſhed them with water, and put the albe vps vnto him, and girded him with the girdell, and put vpon him the yalowe tunicke, and putte onerbody coze vpon him, and girded him vpon the ouerbody coze, & put the breſt lappetheron, and in y^e beſt lappette light and perfeccion. And ſet them vpon his heade. And he toke the myrrour euen aboute his face heade, put be a plate of golde on the holy crowne: as y^e LORDE commaunded Moſes.

A And Moſes toke the anoyntinge oyle, & anoynted the Tabernacle, and all thate was therein, and conſecrated it, and ſpintled therewith ſweete ſmyces vpon the altare, and anoynted the altare with all his veſſels, the ſaner with his ſore, that it might be conſecrated: and poured the anoyntinge oyle vpon Aarons heade, and anoynted him, y^e he might be conſecrated.

C And he brought Aarons ſonnes, and put albe vpon them, and girded them with the girdell, and put bonettes vpon their heades, as the LORDE commaunded him.

And he cauſed bringe a bullocke for a ſyn offerynge. And Aaron with his ſonnes layed their handes vpon his heade, and then was he ſlayne. And Moſes toke of the bloude, &

put it vpon the hornes of the altare rounde aboute with his finger, and purified the altare, and poured the bloude vpon the botome of the altare, and conſecrated it, that he might reconyle it. And toke all the fat vps the bowels, the net vpon the leuer, and the two kidneys with the fat thereon, and burned it vpon the altare. But the bullocke wth his ſlayne fleſh, & donge, burned he with fyre without the hoofe, as the LORDE commaunded him.

And he brought a ramme for a burnt offeringe. And Aaron wth his ſonnes layed their handes vpon his heade, & then was he ſlayne. And Moſes ſpintled of y^e bloude vpon the altare rounde aboute, hewed the ramme in peeces, and burnt the heade, the peeces, and the fat. And waſhed the bowels and the legges with water, and ſo burnt y^e whole ramme vps the altare. This was a burnt offeringe for a ſweete ſaoure, euen a ſacrifice vnto the LORDE, as the LORDE commaunded him.

He broughte alſo the oether ramme of the offeringe of the conſecration. And Aaron with his ſonnes layed their handes vpon his heade, and then was it ſlayne. And Moſes toke of his bloude, and put it vpon the typpes of Aarons righte eare, and vpon the thumb of his righte hande, and vpon the greates toe of his righte ſete.

And he broughte Aarons ſonnes, and put of the bloude vpon the typpes of the righte eare of them, and vpon y^e thumbes of their righte handes, and vpon the greates toes of their righte ſete, and poured the reſidue of the bloude vpon the altare rounde aboute. And he toke the fat and the rompe, and all the fat vpon the bowels, and the net vpon the leuer, the two kidneys with the fat thereon, and the righte ſhulder. And out of the manne of unleubed bread beſide the LORDE, he toke an unleubed cake, and a cake of oyled bread, and a wafer, and layed them vps the fat, and vpon the righte ſhulder, and put altogether vpon the handes of Aaron and of his ſonnes, and waſhed it for a waucofferynge beſide the LORDE.

And afterwarde toke he all agayne from their handes, and burned them on the altare, euen vpon the burnt offeringe: for it is an offeringe of conſecration for a ſweete ſaoure, euen a ſacrifice vnto y^e LORDE. And Moſes toke the breſt, and waſhed it a waucofferynge beſide the LORDE, of the ramme of the offeringe of conſecration: the ſame was Moſes parte, as the LORDE commaunded

Moses. And Moses toke of 3 anoyntinge oyle, 7 of the bloude vpon the altare, 7 spen it vpon Aaron 7 his vestimentes, vpon his foune 7 vpon their vestimentes, and so cōsecrated Aaron 7 his vestimentes, his founes and their vestimentes with him.

- 6** And he sayde vnto Aaron 7 his sonnes: **Steech** 3 flesh before the doore of the Tabernacle of witness, 7 there eate it, 7 the bled in 3 maunde of the cōsecracion offeringes, as it is cōmanded me, 7 sayde: Aaron 7 his sonnes shall eate it. As for 3 which remaineth of the flesh 7 bled, ye shal burne it with fyre. And in seue dayes shal ye not departe from y doore of the Tabernacle of witness, untill the daye, 3 the dayes of yō cōsecracion offeringes be at an ende: for seue dayes must yō handes be cōsecrated, as it is cōmanded yō passe this daye: The LORDE hath cōmanded to do it, that ye might be reconciled. And ye shal carry before the Tabernacle of witness six daye and nighte tenen dayes long, 7 shal' eate y march of y LORDE, that ye dye not, for thus am I cōmanded. And Aaron with his sonnes byd all, that 3 LORDE cōmanded by Moses.

The X. Chapter.

- 1** And vpon the eight daye Moses called Aaron and his sonnes, and the Elders in Israel, and sayde vnto Aaron: Take vnto the a yonge calfe for a synofferinge, and a ramme for a burntofferinge, both without blemish, and bringe them before the LORDE, and speake vnto the children of Israel, and saye: Take an he goate for a synofferinge: and a calf, and a shepe, both of a yeare olde, and without blemish for a burntofferinge: and an oxe and a ramme for an healeofferinge, that we maye offre before the LORDE: and a meastofferinge mingled with oyle. For so daye shal the LORDE appeare vnto you.

- 2** And they toke what Moses cōmanded before y doore of the Tabernacle of witness, and the whole cōgregacion came nye, and stode before the LORDE. Then sayde Moses: This is it, which the LORDE cōmanded that ye shulde do, and then shall the glory of 3 LORDE appeare vnto you. And Moses sayde vnto Aaron: Go vnto 3 altare, and offre thy synofferinge and thy burntofferinge, and make an attonement for the and for the people. Then offre the people offeringe, and reconcile them also, as the LORDE hath cōmanded.

Leu. 4. 8 And Aaron wente vnto the altare, and slewe 3 calfe for his synofferinge, 7 his son

nes broughte the bloude vnto him. And he bytpe his fyrger in the bloude, and put it vpon the hornes of the altare, and poured y bloude vpon y doore of the altare. As for the fat and the kydneyes 7 the net vpon the leuer of the synofferinge, he burne the vpon the altare, as the LORDE cōmanded Moses. The flesh also and the byde burne he w fyre withoute the doore.

Afterwarde he slewe the burntofferinge: and Aaron somes broughte the bloude vnto him, 7 he sprentled it rounde aboute vpon the altare. And they broughte him the burntofferinge in peeces, 7 the heade: 7 he burne it vpon the altare. And he washed the bowels and the legges, and burne them aboute vpon the burntofferinge on the altare.

Then broughte he the offeringe of the people, and toke the goate, that synofferinge of the people, and slewe it, and made a synofferinge thereof, as of the first. And broughte the burntofferinge, and byd as the lawe is: and broughte the meastofferinge, and toke his hand full, and burne it vpon the altare, before the burntofferinge of the meastofferinge.

Afterwarde slewe he the oxe and the ramme for the healeofferinge of the people: And his sonnes broughte him the bloud; which he sprentled vpon the altare rounde aboute. But the fat of the oxe 7 of the ramme, the rompe, and the fat that cometh the bowels, 7 the kydneyes, 7 the net vpon the leuer, all soch fat laied they vpon the vest, and burne the fat vpon the altare. But the brest and the right shulder waned Aaron for a waueofferinge before the LORDE, as the LORDE cōmanded Moses.

And Aaron lift up his hāde over the people, and blessed them, and came downe from the mount of the synofferinge, burntofferinge, and healeofferinge. And Moses and Aaron wente in to the Tabernacle of witness. And when they came out agayne, they blessed the people. Then appeared the glory of the LORDE vnto all the people. For there came a fyre from the LORDE, and vpon the altare it consumed the burntofferinge and the fat. When all the people sawe that, they reioysed, and fell vpon their faces.

The X. Chapter.

1 And 3 sonnes of Aaron, Nadab and Abihu, toke ether of the hye censure, 7 put fyre therein, 7 layed in censē vpon it, and broughte straunge fyre before the LORDE, which he cōmanded them not. Then



wente there out a fyre from $\text{\textcircled{J}}$ LORDE, and consumed them, so that they dyed before the LORDE. Then sayde Moses vnto Aaron: This is it, that the LORDE sayde: I wil be sanctified vps them that come nye me, and before all the people and I be glorified. And Aaron hatre his peace.

B Moses called Misael and Elaphan the sonnes of Asif Aaron's uncle, and sayde vnto them: Go to, and carry youre brethren out of the Sanctuary, without the hooff. And they wente, and caried them forth in their sides without the hooff, as Moses sayde.

Then sayde Moses vnto Aaron: 2 to his sonnes Eleasar and Jehamar: Ye shall not vncouer youre heades, ner rente yo' clothes, that ye dye not, and the wach come vpon the whole congregation: Let youre burthe of the whole house of Israel bewepe this

C burnyng, which the LORDE hath done. As for you, ye shall not go out from the doore of the Tabernacle of wyntesse, lest ye dye: for the anoyntyng oyle of the LORDE is vpon you. And they dyd as Moses sayde.

The LORDE spake vnto Aaron, 2 sayde: Thou 2 thy sonnes wh the shall drynke no wyne ner stronge drynke, when ye go in to the Tabernacle of wyntesse: that ye dye not. Let this be a perpetuall lawe vnto all yo' posterities: $\text{\textcircled{J}}$ ye maye haue knowlege to discern, what is holy and vnholy, what is cleane 2 vncleane: 2 that ye maye teach the children of Israel all the lawes, which the LORDE hath spoken vnto you by Moses.

B And Moses sayde vnto Aaron, and vnto Eleasar and Jehamar his sonnes that were left: Take the remnaunt of the meate offeringe in the sacrifices of $\text{\textcircled{J}}$ LORDE, and eate it without leuen beyde the altare, for it is most holy, euen in the holy place shal ye eate it. For it is chy butyre and chy sonnes butyre in the sacrifices of the LORDE: for thus sai I commaunded. But the Wanchess and the Shenshilder shal thou eate, and chy sonnes and chy daughtera with the is

a cleane place. For this butyre is geuen vnto the and chy children in the dead offeringes of the children of Israel. For the Shenshilder and the Wanchess to the offeringes of the fat, shalbe brought in, that they maye be reaued for a Wanchess offeringe before the LORDE. Therefore is it thine and chy childrens for a perpetuall butyre, as the LORDE commaunded.

And Moses sought for the goate of the synofferyng, and founde it burne. And he was angry at Eleasar and Jehamar $\text{\textcircled{J}}$ sonnes of Aaron, which were left alyue, and sayde: Wherefore haue ye not eaten the synofferyng in the holy place: for it is most holy, 2 he hath geuen it you, that ye might beare yf synne of the congregacion, to make a gremete for them before the LORDE. Beholde, the bloude of it came not in to the Sanctuary: Ye shalde haue eaten it in the Sanctuary, as I was commaunded.

Aaron sayde vnto Moses: Beholde, this daye haue they offered their synofferyng 2 their burnt offeringe before $\text{\textcircled{J}}$ LORDE. And it is chaunced me after this manner. And shalbe I eate of the synofferyng to daye, 2 be merry before the LORDE. When Moses herde that, he was content.

The XI. Chapter.

AND $\text{\textcircled{J}}$ LORDE called vnto Moses 2 Aaron 2 sayde: Speake vnto $\text{\textcircled{J}}$ childre of Israel, and saye: These are the bestes which ye shal eate amonge all $\text{\textcircled{J}}$ bestes vpon earth: What so euer hath hooffe, 2 bewydeh it in to two clawes, 2 cheweth cud amonge the bestes, that shal ye eate. But loke what cheweth cud 2 hath hooffe, 2 bewydeh it not, as the Camell, the same is vncleane vnto you, 2 ye shal not eate it. The Conyng chere cud, but they bewydeh not the hooffe in to two clawes, therefore are they vncleane vnto you. The hare chereh cud also, but bewydeh not $\text{\textcircled{J}}$ hooffe in to two clawes, therefore is he vncleane vnto you. And the Swyne bewydeh $\text{\textcircled{J}}$ hooffe in to two clawes, but chy weth not the cud, therefore is it vncleane vnto you. Of the flesh of these shall ye not eate, ner touch their carcases, for they are vncleane vnto you.

These shall ye eate of all that are in the waters: What so euer hath fymer and scales in the waters, sea 2 ryuer, that shal ye eate. But what so euer hath not fymer and scales in the sea and ryuer, amonge all $\text{\textcircled{J}}$ moue in the waters, 2 of all that lye in the waters, it shalbe an abomination vnto you, so that ye eate not of their flesh, and

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A.C. 10-11

that ye abhorre their carcases. For all that haue noe fynee, & scales in the waters, shall ye abhorre.

C And these shall ye abhorre amonge 3 foules, so that ye eate them not: The Eagle, the Osprey, the Cormorant, the Vulture, & the Raven, and all his kynde, and all Ravens wher kynde: the Osprey, & the Eagle, the Crow, the Sparrow hawk with his kynde, the little Owl, the Scawle, the great Owl, & the Duck, the Pellican, the Swaine, the Pye, the Heron, & Jaye with his kynde, the Lap wyng, and the Swallowe. And what so ever crepeth amonge the foules, and goeth upon foure feet, shalbe an abhominacion vnto you. And these shall ye eate of the foules that crepe and go upon foure feet: euen those that haue no eyes aboue upon 3 legges, to hope withall upon earth.

D Of these maye ye eate, as theris the Arbe with his kynde, and the Selaam with his kynde, & the Sargol with his kynde, & the Hagab & his kynde. But what so ever els hath foure feet amonge the foules, it shalbe an abhominacion vnto you, and ye shall take it for vncleane. Who so euer toucheth the carcase of such, shall be vncleane vntill 3 euen: and who so euer beareth the carcase of any of these, shall wash his clothes, and shalbe vncleane vntill the euen.

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That foue every best that hath hooffe, and beyereth it not in to two clawes, & chaweth not cud, shalbe vncleane vnto you. Who so euer toucheth such, shalbe vncleane. And what so ever goeth upon handes amonge 4 bestes that go upon foure feet, shalbe vncleane vnto you. Who so euer toucheth the carcases of thei, shalbe vncleane vntill euen. And he 3 beareth their carcase, shall wash his clothes, and be vncleane vntill the eue: For such are vncleane vnto you.

E These shalbe vncleane vnto you also, amonge the bestes that crepe upon earth: 3 Weasel, the Mouse, the Toad, every one with his kynde, the Hedgehogge, the Skalle, the Lacerre, the Snake, and the Mole, these are vncleane vnto you amonge all that crepe. Who so euer toucheth the deed carcase of thei, shalbe vncleane vntill the euen. And what so euer any such deed carcase falleth vpon, it shalbe vncleane, what so euer vessell of woodd it be, or rayment, or steyne, or bagge. And every vessell that any thinge is occupied withall, shalbe put in the water, and is vncleane vntill the euen, and then shal it be cleane. All manner of earthen vessell that any such carcase falleth in to, shal all be vncleane

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ne that therein is, & ye shall breake it. All meate which is eate, that any such water cometh in to, is vncleane: & all manner of vnter that is dronke in all manner of such vessell is vncleane. And what so euer any such carcase falleth vpon, it shalbe vncleane, whether it be euen or kercell, so shal it be broght, for it is vncleane, and shalbe vncleane vnto you: & euer beles the foumynes, welles, & poundes of water are cleane. But who so euer toucheth their carcases, is vncleane.

And though the deed carcase of any such fell vpon the sode that is so vne, yet is it cleane. But whan there is water poured vpon these, and afterwards any such deed carcase falleth thereon, then shal it be vncleane vnto you.

Whan a best dyeth that ye maye eate, he that toucheth the deed carcase thereof, is vncleane vntill euen. Who so eate of any such carcase, shall wash his clothes, and be vncleane vntill the euen. & likewise he that beareth any such carcase, shall wash his clothes, and be vncleane vntill the euen.

What so ever crepeth vpon earth, shall be an abhominacion vnto you, and shall not be eate. And what so euer crepeth vpon 3 belly, or all that goeth upon foure or mo feet, amonge all that crepeth vpon earth, shal ye not eate, for it shalbe an abhominacion vnto you. Make not youre foules abhominable, and desyle you not in them, so stayne youre selues: for I am the LORDE youre God. Therefore shal ye sanctifie youre selues, that ye maye be holy, for I am holy. And ye shal not desyle youre selues on any manner of creeping best, that crepeth vpon earth: for I am the LORDE, which broughte you out of the lande of Egypte, that I mighte be youre God: therfore shal ye be holy, for I am holy.

This is the lawe ouer 3 bestes and foules, & all manner of foules of creeping bestes in the waters, and all manner of foules 3 crepe vpon earth: that ye maie knowe to discerne what is vncleane & cleane, and what manner of bestes are to be eate, and which are not to be eate.

The XII. Chapter.

AND the LORDE talked with Moyses, & sayde: Speake vnto the children of Israel, and saye: Whan a woman hath conceaued, and beareth a manchild, she shalbe vncleane seuen dayes, so longe as she suffereth hir disease, and in 3 eighthe daye shal 3 flesh of his foules yme be eate awaye. And she shal byde at home thre and thirtie dayes in y bloude of hir purifyinge: she shal

each no be y thinge, ner come in to y ſake
 many will the daies of hir purgynge be due.
 Dur yf ſhe is a mayde childe, the ſhal ſhe
 be unclene two weke, ſo longe as ſhe liſt
 ſerch hir diſeaſe, and ſire and the ſore daies
 ſhall ſhe be at home in the bloude of hir
 purgynge.

B And whan the dayes of hir purgynge
 are out, for the ſonne of ſon the daughter, ſhe
 ſhal bringe a lambe of one yeare olde for a
 burnt offerynge, and a yonge pigeon or a tur
 till doue for a ſynofferynge to the doze of y
 Tabernacle of wynterſynge to the doze of y
 ſhal offre it before the LORDE, and make
 an attonement for her, and ſo ſhal ſhe be clen-
 ſed from hir bloodyſſue. This is the lawe
 for her that beareth a manchild or mayde
 child.

1.1 Dur yf ſhe be not able to bringe a ſhepe,
 them let hir take two currill doues, or two
 yonge pigeons, the one for a burnt offerynge,
 the other for a ſynofferynge, than ſhall
 the preſt make an attonement for her, ſo that
 ſhe ſhal be cleane.

The XIII. Chapter.

3 **Y**LD y LORDE ſpake vnto Moſes z
 Aarun, z ſayde: Whan there ryſeth vp
 any thinge in the ſkynne of a mans
 fleſh, whether it be a ſcabbe or a gliſtynge
 whyte (as though there wolde be a leproſy
 in y ſkynne of his fleſh) he ſhal be brought
 vnto Aarun the preſt, or to one of his ſonnes
 amonge y preſtes. And whan the preſt ſerch
 the plage upon the ſkynne of the fleſh, that
 the haire are turned to whyte, and it ſeme
 deper in that place then the other ſkynne of
 his fleſh, then is it ſurely a leproſy, therfore
 ſhal the preſt loke vpon him, and iudge him
 unclene.

But whan there is any whyte plecte in
 the ſkynne of his fleſh, and yet ſeme no de-
 per then the other ſkynne of the fleſh, and
 the haire be not turned to whyte, the ſhal
 the preſt ſhut him vp ſeven dayes, and on y
 ſeuenth daye loke vpon him: yf the plage ſe-
 me vnto him as afore, z hath freze no deper
 in the ſkynne, then ſhall the preſt ſhut him
 vp yet ſeven dayes mo. And whan he lokech
 on him agayne vpon the ſeuenth daye, and
 ſyndech, that the plage be darkiſh, and hath
 freze no deper in the ſkynne, the ſhal he iud-
 ge him cleane, for it is but a ſkynne, and he
 ſhal waſh his clothes, z them is he cleane.

B Dur whan the ſcabbe frezeth farther in
 the ſkynne (after that he is ſine of the preſt,
 and iudged cleane) and he be now ſine of

the preſt agayne: whan the preſt ſerch the, y
 the ſcabbe hath freze farther in the ſkynne,
 he ſhal iudge him unclene, for it is ſurely a
 leproſy.

Whan a plage of leproſy is vpo a man,
 he ſhal be brought vnto the preſt. Whan he
 ſerch and ſyndech, that there is whyte ry-
 ſed up in the ſkynne, and the haire turned
 vnto whyte, and there be rawe fleſh in the
 ſore, the is it ſurely an olde leproſy in y ſkyn-
 ne of his fleſh, therfore ſhal the preſt iudge
 him unclene, and nat ſhut him vp, for he is
 unclene allready.

But whan the leproſy breatcheth out in
 the ſkynne, and couereth the whole ſkynne,
 from the heade vnto the foote, all that the
 preſt can ſe, So whan the preſt lokech vpon
 it, and ſyndech, that y leproſy hath covered
 all the fleſh, he ſhal iudge him cleane, for ſo
 much as it is earned all in to whyte vpon
 him, for he is cleane.

C For whatſo thinge yf there be rawe fleſh
 there, in the daye whan he is lokech vpon, the
 is he unclene. And whan the preſt ſerch y
 rawe fleſh, he ſhall iudge him unclene, for
 he is unclene, z it is ſurely a leproſy. Dur
 yf the rawe fleſh change agayne, and be
 turned in to whyte, then ſhall be come vnto
 the preſt. And whan the preſt lokech vpon
 him, and ſyndech, that the plage is turned
 to whyte, he ſhall iudge him cleane, for he is
 cleane.

Whan there is a byle in the ſkynne of
 any mans fleſh, and breatch agayne, and a ſ-
 ter warde in the ſame place there aryſe vp
 any whyte thinge, or a gliſtynge whyte ſem-
 whar rediſh, he ſhal be ſine of the preſt. So
 whan the preſt ſerch, that it appeareth to
 be lower then the other ſkynne, and the hay-
 re turned to whyte, then ſhall he iudge him
 unclene, for it is ſurely a plage of leproſy
 broken out of the byle. Dur yf the preſt ſe
 and ſyndech, that the haire are not whyte,
 and it not lower then the other ſkynne, and
 is darkiſh, he ſhal ſhut him vp ſeven dayes.
 If it hath freze farther in the ſkynne, then
 ſhal he iudge him unclene, for it is ſurely a
 plage of leproſy. Dur yf the gliſtynge
 whyte abyde ſtill, and freze no farther, the
 is it but a pynt of the byle, and the preſt
 ſhal iudge him cleane.

Whan the ſkynne of any mans fleſh is
 hurt with ſyn, and the pynt of the burnynge
 be rediſh or whyte, and the preſt lokech
 vpon him, and ſyndech the haire turned
 to whyte vpon the mark of the burnynge,
 z it apere deper then the other ſkynne, the

is there surely a leprosy brok out of þy prynt of þy burnyng: therfore shal þy prest iudge hi vncleane, for it is a plague of leprosy. But yf the prest se and synde, that þy haye upon the prynt of the burnyng is not turned wto whyte, 2 is no lower then the other slayne, and is darfish also, he shall shute him vp seven dayes.

And upon the seventh daye he shall loke upon him: yf it hath frete farther in þy slayne, then shall he iudge him vncleane, for it is a leprosy. But yf it stode styll vpon the mark of the burnyng, and frete no farther in the slayne, and is darfish, then is it a sore in þy mark of the burnyng, 2 the prest shal iudge him cleane, for it is but the prynt of the burnyng.

¶ When a man or woman is slayne vpon the heade or beere, and the prest seyth the mark, and synde that it appeareth deeper then the other slayne, and the haye be the re golde or thynne, then shal he iudge him vncleane: for it is a slayse of leprosy of the heade or of the beere. But yf the prest se that þy slayse apere no deeper the the slayne, and that the haye is not of a pale colour, he shall shute him vp seven dayes. And vpon the seventh daye whan he lokech, and syndech, that the slayse hath frete no farther, and there be no golden haye there, and that the slayse appeare no deeper then the other slayne, then let him be shauen: but so that he shawe not of the scabbe, and the prest shall shute him vp yet seven dayes moe. And vpon the seuech daye whan he lokech, and syndech that the slayse hath frete no farther in the slayne, and that it aperech no deeper then the other slayne, then shall the prest iudge him cleane. And he shall wash his clothe, for he is cleane. But yf the scabbe freate farther in the slayne (after þy he is iudged cleane) and the prest lokech, and syndech, that þy scabbe hath frete farther in the slayne, then shal he se the nornie for golden hayes, for he is vncleane. ¶ Therfore if yf he se that the scabbe stondech styll, 2 that pale hayes are there ryen vp, then is þy scabbe hole, and he is cleane, therfore shall þy prest iudge him to be cleane.

¶ Whan there is any glisteringe whyte vpon þy slayne of the flesch of a man or woman, and the prest seyth there that the glisteringe whyte is any such: then is it but a whyte scabbe ryen vp in þy slayne, 2 he is cleane.

¶ Whan the hayes fall out of the heade of a man or a woman, so that he is halde, the same is cleane. If they fall out of his foie ha

be, then is he fore heade halde 2 cleane. But yf there be a whyte redfish sore in the halde heade, or halde foie heade, then is there a leprosy ryen vp in the halde heade or halde foie heade: therfore shal þy prest loke vpon him. And whan he syndech the whyte redfish sore ryen vp in his halde heade or halde foie heade, then shal þy slayne of the flesch be as leporous, therfore is he a leporous man and vncleane. And the prest shall iudge him vncleane, because of þy same sore vpon his heade.

¶ Who so now is leporous, his clothes shal be rent, and the heade bare, 2 the lippes mofled, and shall in any wise be called vncleane. And as long as the sore is vpon him, he shal be vncleane, dwell alone, and haue his dwellinge wther the hoof.

¶ Whan the plague of leprosy is in a cloth, whether it be wollen or linnen, in the warpe or west, whether it be linnen or wollen, or in a slayne, or in any maner thyng that is made of slayne. And whan þy plague is pale or redfish in the cloth or slayne, either in the warpe or west, or in any maner thyng that is made of slayne, the same is surely the plague of leprosy, therfore shall the prest loke vpon it. And whan he sech the plague, he shall shute it vp seven dayes. And vpon the seventh daye whan he sech that þy plague hath frete farther in the cloth, in the warpe or west, in a slayne or in any maner thyng that is made of slayne, then is it a fretinge plague of leprosy, and is vncleane. And the cloth shal be burnt, either warpe or west, whether it be wollen or linnen, or any thyng made of slayne, therein is any such plague. For it is a plague of leprosy, and shal be burnt w fyre.

¶ But yf the prest se that the plague hath frete no farther in þy cloth, either in the warpe or west, or any thyng made of slayne, then shal he commaunde to wasch the thyng that the plague is in, and shall shute it vp other seven dayes. And whan the prest sech (a frete that the plague is washed) þy the plague is not changed before his eyes, and hath frete no farther also, yet is it vncleane, 2 shal be burnt w fyre: for it is deeper frete inward, and hath made slayse. ¶ Therfore whan the prest seyth that the prynt is washed after the washinge of it, then shall he reate it out of the clothe, and of the slayne, out of the warpe or west. But yf it appeare any more in the clothe (either in the warpe, or in the west) or any maner thyng made of slayne, then is it a warninge plague: and with fyre shal it be burnt that any such plague is in. As for the cloth, either warpe or west, or any out

mer chynge made of slymme that is wasshe, and the plage be departed from it, it shalbe wasshen ouer agayne, & then is it cleane.

This is the lawe ouer the plage of leprosy in clothes, wher they be swollen or lyned: wher in the warpe or in the weft: and in any manner of thinge made of flanne, to indige them cleane or vncleane.

The XIII. Chapter.

AND the LORD spake vnto Moyses, and sayde: This is the lawe ouer the leper, whan he shalbe censed. He shall come vnto the prest, and the prest shal go out of the hoost, and loke how the plage of leprosy is healed vpon the leper. And he shal commaunde him that is to be censed, to take two luyngge byrdes, which are cleane, and Cedar wode, and purple wolle, and ysopes and shall commaunde the one byrde to be kylled in an earthen vessell ouer springinge water. And he shal take the luyngge byrde with the Cedar wode, the purple wolle, and ysopes, and dyppe them in the bloude of the slaine byrde vpon the springinge water, and spynkle it: seven tymes vpon him that must be censed from the leprosy. And so cense him, and let the luyngge byrde flye at libertye in to the skye.

But he that is censed, shal wash his clothes, and shawe of all his haye, and bathe him self with water, so is he cleane. Afterwarde let him go in to the hoost, yet shall he tarye without his tent seven dayes. And vpon the seventh daye shal he shawe of all his haye vpon his heade, vpon his beard, vpon his browes, so that all the haye be shauen of, and he shall wash his clothes and bathe his fleshy in water, then is he cleane.

And vpon the eght daye shal he take two lambes without blemyshe, and a shepe of a yere olde without blemyshe, and thre tenth diales of fyne floure for a meate offeringe, myngled with oyle, & a Logg of oyle. The prest shal the puffed present him that is censed, and these thinges before the LORD, before the doore of the Tabernacle of witnessse, and shal take of one lambe, and offre it for trespass offeringe, with the Logg of oyle, & shall waue them, before the LORD, and afterwarde slaye the lambe, where the synofferinge and burnt offeringe are slayne, namely, in the holy place. For as the synofferinge, so is the trespass offeringe the prestes also, for it is most holy.

C And the prest shall take of the bloude of the trespass offeringe, and put it vpon the tpype of the righte eare of him that is censed,

and vpon the thombe of his righte hande, and vpon the greate too of his righte fore. Afterwarde shall he take of the oyle out of the Logg, and poure it in to his awne left hande, and dyppe his righte synger in the oyle that is in his left hande, and spynkle the oyle with his synger seven tymes before the LORD. As for the remnant of the oyle in his hande, he shall put it vpon the tpype of the righte eare of him that is censed, and vpon the thombe of his righte hande, & vpon the greate too of his righte fore, euen aboue vpon the bloude of the trespass offeringe. But the remnant of the oyle in his hande, shall be poure vpon the heade of him that is censed, and make an anointment for him before the LORD. And he shall make the synofferinge, and reconyke him that is censed, because of his vndermesse. And afterwarde shall he sleie the burnt offeringe, and shal offre it vpon the altare with the meate offeringe, and make an anointment for him, & then is he cleane.

But yf he be poore, and getteth noe smoth wyth his hande, then let him take one lambe for a trespass offeringe to waue it, to make an anointment for him, and a tenth deale of fyne floure myngled with oyle for a meate offeringe, and a Logg of oyle, & two turrell doves, or two yonge pigeons which he is able to gett with his hande, let the one be a synofferinge, the other a burnt offeringe: and let him bringe them vpon the eght daye of his censinge vnto the prest before the doore of the Tabernacle of witnessse before the LORD.

Then shall the prest take the lambe for the synofferinge, and the Logg of oyle, and shall waue them all before the LORD, and sleie the lambe of the trespass offeringe: and take of the bloude of the same trespass offeringe, and put it vpon the tpype of the righte eare of him that is censed, and vpon the thombe of his righte hande, and vpon the greate too of his righte fore, and poure of the oyle in to his awne left hande, and with his righte synger spynkle the oyle that is in his left hande, seven tymes before the LORD.

As for the remnant of the oyle in his hande, he shall put it vpon the tpype of the righte eare of him that is censed, and vpon the thombe of his righte hande, & vpon the greate too of his righte fore, euen aboue vpon the bloude of the trespass offeringe. The other oyle in his hande shal be poure vpon the heade of him that is censed, to make an anointment

for him before the LORD. And afterwarde of the one of the curill boxes or yonge pignons (according as his handes are able to get) he shall make a synofferynge, of 3 ether a burzofferynge, with the meate offerynge: and so shall the prest make an attonemet for him that is cleinst before the LORD.

Lee this be the same for the leper, which is not able with his hande to get, that belongeth vnto his cleinstynge.

S And the LORD spake vnto Moyses and Aaron, and sayde: Whan ye are come in to the lande of Canaan, which I geue you to possesse: and yf there happen a plague of leprosy in any house of youre possession, then shall he that oweth the house, come and tell the prest, and saye: Me thynke there is as it were a plague of leprosy in my house. Then shall the prest commaunde to rydde all thyng out of the house, or euer the prest go in to se 3 plague, lest all that is in the house be made vnclene. Afterwarde shall 3 prest go in, to se the plague.

Now whan he loketh, and fyndeth, 3 the ye be holowe strakes yalowe or reddysh in the walles of the house, 2 they come to be lower then the wall be syde, then shall he go out at the dore of the house, and shut vp the house for seuen dayes. And vpon the seventh daye whan he commeth, and seyth that the plague hath fretten farther in the walles of the house, the 3 shall be commaunde to beate out the stones wherin the plague is, 2 to cast the in a foule place without the cite, 2 the house to be scraped with in rounde aboute, and the dust 3 scraped of, to be poured without 3 cite in an vnclene place, 2 to take ether stones, and put them in the place of the other, and to take ether playster, and playster the house.

C Whan the plague then commeth agayne, and beatech forth in the house, after 3 the stones are boild one, the playster scraped of, and the house playsterd of the new, the 3 shall the prest go in: and whan he seyth that the plague hath fretten farther in the house, then is there surely a fretting leprosy in the house, and it is vnclene: therfore shall the house be broken downe, both the stones, and 3 tymber and all the dust of the house, and shall be carryed out of the cite in to an vnclene place. And who so goeth into the house, while it is that vp, is vnclene: therfore shall the house be boild vntyll the euen. And he 3 heareth therein, or tastech therein, shall wash his clothes.

But yf the prest se (whan he goeth in) that this plague hath fretten farther in the hou-

se, after that the house is new playsterd, the 3 shall beynge it to be cleane, for the plague healed. And to a synofferings for the house, he shall take two byrdes, Cedar wood, 2 purple wolle, and ysope, and slaye the one byde in an earthen vessell vpon springynge water, and shall take the Cedar wood, the purple wolle, the ysope, and the lynynge byrde, 2 drype them in the bloude of the slayne byde vpon the springynge water, and sprenthe the house with all said rymes: and so shall he purifie the house with the bloude of the byrde, with the springynge water, with the lynynge byrde, with the Cedar wood, with the ysope, and with the purple wolle. And the lynynge byrde shall be let flye at libertye ouer of the towne in to the felde, 2 make an attonemet for the house, and then is it cleane.

This is the lawe ouer all maner plagess of leprosy, or of synnise, or of leprosy of clothes, and of houses, ouer sores, scabbies, and gylis rynge whye, that it maye be knowen, whan any thinge is vnclene or cleane. This is 3 lawe of leprosy.

The XV. Chapter.

Moyses the LORD called vnto Moyses and Aaron, and sayde: Speake to the children of Israel, and saie vnto him: Whan a man hath a runninge yllie from out of his flesh, 3 same is vnclene: but the is he vnclene by the reason of this yllie, whan his flesh is fretten of y yllie or wounde. Eueri led where on be lyeth, 2 what so euer he styeth vpon, shall be vnclene.

And he that toucheth his bed shall wash his clothes, and bathe him self with water, and be vnclene vntyll the euen.

And he 3 styeth where he sit, shall wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. Who so toucheth his flesh, shall wash his clothes, 2 bathe him self with water, and be vnclene vntyll the euen. Whan he spytyeth vpon him that is cleane, yf same shall wash his clothes, and bathe him self with water, 2 be vnclene vntyll the euen.

And the saddle and what so euer hearyeth vps, shall be vnclene. And who so euer toucheth any thinge that hath bene vnto him, shall be vnclene vntyll the euen. And who so beareth any soch, shall wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. And whom so euer he toucheth, and washeth noe his handes first, the same shall wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. Whan he toucheth an earthen

vesseil, it shal be broken: but the green vesseil shal be rentid wth water. And whā he is cleane of his yssue, he shal nombe viij. dayes, after þe is made cleane, & wash his clothes, & bathe him self wth sprynge water, the is he cleane. And upon the eghte daye shal he take two currell bones: or two yonge pigeons, and bringe them before the LORDE before the doore of the Tabernacle of witness, and geue them vnto the prest. And the prest shall make of the one a synofferynge, of the other a burnt offeringe, and make an atonement for him before the LORDE, as concerninge his yssue.

C When a mans sede departeth from him in slepe, the same shal bathe all his fleshy wth water, and be vnclene vntyll the euen. And all clothes, and euery thyng that is stained with such sede, shall be wash with water, & be vnclene vntyll the euen. A woman, by whom such one lyeth, shall bathe hir self wth water, and be vnclene vntyll the euen.

When a woman hath the bloude yssue of hir fleshy, she shalbe put a parte vij. daies in to a sordie place. Who so euer toucheth her, shal be vnclene vntyll the eue. And all that she lyeth vpon (as long as she is put aparte) shalbe vnclene. And that she lyeth vpon, shalbe vnclene. And who so euer toucheth hir bed, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the euen. And who so euer toucheth any maner thinge that she hath sytten vpon, shal wash his clothes, and bathe him self with water, and be vnclene vntyll the eue.

D And yf a man lye with her (whyle she is put a parte) he shalbe vnclene seven dayes, and the bed that he laye vpon, shalbe vnclene.

When a woman hath hir bloude yssue a longe season, not onely at the tyme of hir naturall course, but also out of the tyme of hir naturall course, then shall she be vnclene so longe as she hath the yssue: eue as she is at the tyme when she is put aparte, so shall she be vnclene here also. What so euer she lyeth vpon all the tyme of hir yssue, shalbe as hir bed, when she is put aparte. And all that she sytten vpon, shalbe vnclene, as is hir vnclennesse, when she is put aparte. Who so euer toucheth any of these, shal be vnclene, and shal wash his clothes, and bathe him self with water, & be vnclene vntyll the euen.

E But yf she be cleane of hir yssue, she shal nombe seven dayes, afterwarde shall she be cleane: and vpon the eghte daye shall

she take two currell bones, or two yonge pigeons, and bringe them vnto the prest before the doore of the Tabernacle of witness. And the prest shall make of the one a synofferynge, of the other a burnt offeringe, and make an atonement for her before the LORDE, as concerninge the yssue of hir vnclennesse.

Thus shal ye see that the chylde of Israel kepe them selfe from their vnclennesse, that they dye not in their vnclennesse, when they dwelle in my habitacion, which is amonge you.

This is the lawe ouer him that hath a runnyng sore, & him whose sede departeth from him in slepe, so that he is vnclene therof. And ouer hir that hath hir bloude yssue, and who so euer hath a runnyng sore, whether it be man or woman, and when a man lyeth with her that is vnclene.

The XLV. Chapter.

When the LORDE spake vnto Mosco (after that Aaron was deade) he sayde: Speake vnto Aaron thy brother, þe go not at all tymes in to þe synner Sanctuary, within the vail before the Mercyseate, which is vpon the Arke, þe be ye not: for I wyll appear in a cloude vnto the Mercyseate. But herewithall shal he go in, euen with a yonge bullocke for a synofferynge, and with a ramme for a burnt offeringe, and shal put on the holy linnen robe, and haue linnen breeches vpon his fleshy, and gyrdle him with a lynn gurte, and haue the linnen myter vpon his heade.

For these are yf holy garmentes: he shal bathe his fleshy with water, & put them on: & of the congregacion of the chylde of Israel he shal take two he goates for a synofferynge, and a ramme for a burnt offeringe.

And Aaron shal bringe the bullocke his owne synofferynge, and make an atonement for himselfe and his house: and a ferraue he shall be take the two goates, and presene them before the LORDE euen before the doore of the Tabernacle of witness, and shall cast lottes ouer the two goates: the lot of the one goate for the LORDE, and the other for the fire goate. And the goate that the LORDE losse vpon, shal be offre for a synofferynge. But the goate, that the fire goates losse vpon, shal he presene alyue before the LORDE, to make an atonement for him, and to let the fire goate go into þe wyldernes. And so shal he bringe the bullocke of his synofferynge, and make an atonement for him and his housholde, and shal kyl him.

The iij. boke of Moſes.

The xvij. Chap.

And he ſhall take a cenſer full of coales from the altare that ſtondeſh before the LORDE, and his handfull of beaten incenſe, and bringe them in within ʒ wayle, and putte the incenſe vpon the fyre before ʒ LORDE, that the cloude of the incenſe maye come the Mercyſeate, which is vpon the witneſſe, that he dye not. And he ſhall take of the bloude of the bullocke, and ſpente it with his ſynger towards the Mercyſeate on the ſoueryde. Steuen tymes ſhall he ſpente of the bloude thys with his ſynger before the Mercyſeate. The ſhal he kyl the goate which is the peoples ſynofferynge, ʒ bringe in of his bloude within the wayle, ʒ ſhall do with his bloude, as he dyd with the bloude of the bullocke, and ſpente therewith alſo on the ſoueryde towards the Mercyſeate, and ſo ſhal he reconyle the Sanctuary from the vncleaneſſe of the childre of Iſrael, and ſis their treſpaces in all their ſynnes. Thus ſhal he do vnto the Tabernacle of wyneſſe, which is the habitacion with them amonge their vncleaneſſe.

To man ſhalbe in the Tabernacle of wyneſſe, when he goeth in to make an attonement in the Sanctuary, vntyll he go ouer: and ſo ſhall he make an attonement for him ſelf and his houſe, and for the whole congregation of Iſrael. And whā he goeth forth vnto the altare that ſtondeſh before the LORDE, he ſhal reconyle it, and ſhal take of ʒ bullockes bloude, and of the goates bloude, ʒ put it vpon the homes of the altare rounde aboue. And with his ſynger ſhal he ſpente of the bloude thereon ſeuē tymes, and haſtens it, and conſecrate it from the vncleaneſſe of the children of Iſrael.

And when he hath made an ende of reconylyng the Sanctuary, and the Tabernacle of wyneſſe, and the altare, he ſhal bringe the lyyng goate.

The ſhal Aaron laie both his hādes vps ʒ heade of him, ʒ confeſſe ouer him all the myſdoes of ʒ childre of Iſrael, ʒ all their treſpaces in their ſynnes, ʒ ſhal laie the vps ʒ heade of the goate, ʒ by ſome man ʒ is at hande, ſhal he let him ranne in to the wylderne: ʒ the goate maye ſo beate all their myſdoes vpon him in to ʒ wylderneſſe, and he ſhal leaue him in the wylderneſſe.

And Aaron ſhal go in to the Tabernacle of wyneſſe, and put of the linnen clothes, which he put on whā he werte in to ʒ Sanctuary, and ſhall leaue them there, and bathe his fleſh with water in the holy place, and put on his awne raiment.

And he ſhal go forth, and make his burne offeringe, and the burneofferynge of the people, and make an attonement both for him ſelf, and for the people, and burne the fat of the ſynofferynge vpon the altare. But he ʒ carried out the ſte goate, ſhal waſh his clothes, and bathe him ſelf with water, ʒ then come in to the hooff.

The bullocke of the ſynofferynge, and ʒ goate of the ſynofferynge (whole bloude was brought in to the Sanctuary to make an attonement) ſhal be carried out of ʒ hooff, ʒ bent with fyre, both their ſkynnes, fleſh, and donge. And he that burneth them ſhal waſh his clothes, and bathe him ſelf with water, and then come in to the hooff.

And this ſhal be a perpetuall lawe vnto you: Vpon the tenth daye of the ſeuenth moneth ſhal ye humble youre ſoules, and do no worke, whether it be one of youre ſilues, or a ſtraunger amonge you. For in this daye is youre attonement made, that ye maye be denſed from all youre ſynnes before the LORDE: therfore ſhall it be a fre Sabbath vnto you, and ye ſhal humble youre ſoules. Let this be a perpetuall lawe.

But the priefte that is annoynted, and whoſe hande was fylled to be priefte in his fathers ſteade, ſhal make this attonement, and ſhal put on the linnen clothes, namely the holy veſtiments, ſo ſhal he reconyle the holy Sanctuary, and the Tabernacle of wyneſſe, and the altare, and ʒ prieftes, and all the people of the congregation. This ſhal be a perpetuall lawe vnto you, that ye reconyle ʒ children of Iſrael from all their ſynnes once a yere. And Moſes dyd, as the LORDE commaunded him.

The XVII. Chapter.

And ʒ LORDE ſpake with Moſes, ʒ ſayde: Speake vnto Aaron ʒ his ſonnes, ʒ to all ʒ childre of Iſrael, ʒ ſaye vnto them: This is it that ʒ LORDE hath commaunded: What ſo euer he be of ʒ houſe of Iſrael, ʒ kylleth an oxe, or laibe, or goate in the hooff, or one of the beoſt, and bringeth it not before the doore of the Tabernacle of wyneſſe, that it maye be brought vnto the LORDE for an offeringe before the habitacion of ʒ LORDE, the ſame ſhal be gnicie of bloude, as though he had ſhed bloude, and ſech a man ſhal be roced out from amonge his people.

Herfor ſhall the children of Iſrael bringe their offeringes (that they will offe vpon the wyde ſide) before the LORDE, euen before the doore of the Tabernacle.

of witness, unto the priest, & there offre their health offeringes unto the LORD. And the priest shall sprinkle the bloude upon the altare of the LORD before the doore of the Tabernacle of witness, and burne the fat for a sacrifice (saucure unto the LORD): and they shall offre their offeringes nomore unto devils, with whom they go a whooringe. This shall be a perpetuall lawe unto them amonge their posterities.

C Therefore shalt thou saie unto the: What man so ever be of the house of Israel, or a stranger also that is amonge you, which offereth a burnt offeringe or any other offeringe, and bringeth it not before the doore of the Tabernacle of witness to offre it unto the LORD, he shall be roted out from amonge his people.

L. c And what man so ever it be (either of the house of Israel, or a stranger amonge you) that eateth my manner of bloude, agaynst him will I set my face, and will rece him out from amonge his people: for the soule of y body is in the bloude, and I have given it you for the altare, that youre soules maye be reconcyled ther with: For the bloude that is in the soule maketh attonement. Therefore have I saye unto the children of Israel: To soule amonge you shall eat bloude, nor ner any stranger that dwelleth amonge you.

D And what man so ever it be amonge you (whether he be of the house of Israel, or a stranger amonge you) that at the huntinge eateth a beast or soule which maye be eaten, he shall pour out the bloude of the same, & cover it with earth: for all flesh lyveth in the bloude.

L. c. a And I have sayde unto the children of Israel: He shall eat the bloude of no body: for the life of all flesh is in his bloude. Who so ever eateth it, shall be roed out. And what so ever soule eateth that which dyed alone, or y was some of wyld beestes (whether he be one of youre sterva or a stranger) the same shall wash his clothe, and bathe himself with water, and be uncleane untill the even, and then is he cleane. But yf he wash not his clothe, nor bathe him self, then shall he deare his syne.

The XVIII. Chapter.

3 **Y**ET the LORD called by Moyses, & sai he: Speake unto the childre of Israel, & saye unto them: I am the LORD your God. Ye shall not do after y workes of the lande of Egypt, wherin ye dwelt: neyther after the bringes of the lande of Ca-

naan, in to the which I will bringe you. Ye shall not walke after their customes, but after my lawes shall ye do, & my statutes shall ye kepe, that ye maye walke therein: for I am the LORD your God. Therefore shall ye kepe my statutes and my lawes. For the man that doth the same, shall live therein, for I am the LORD.

Unto mā shall come at his nerre kinship, to uncover his privy: for I am y LORD.

Thou shalt not uncover y privy of y father & of y mother. It is thy mother, therfore shalt thou not uncover his privy.

Thou shalt not uncover y privy of y fathers wife, for it is y fathers privy.

Thou shalt not uncover the privy of thy sister, which is the daughter of y father or of y mother, whether she be done at home or without.

Thou shalt not uncover the privy of thy sonnes daughter, or of thy daughters daughter, for it is thine owne privy.

Thou shalt not uncover y privy of y fathers wive, which is thine wive unto him, and is thy sister.

Thou shalt not uncover the privy of thy fathers sister, for it is thy fathers nexte kynswoman.

Thou shalt not uncover the privy of thy mothers sister, for it is y mothers nexte kynswoman.

Thou shalt not uncover the privy of thy fathers brother, to take his wive, for she is thine awnte.

Thou shalt not uncover y privy of y daughter in lawe, for she is y sonnes wive, therfore shalt thou not uncover his privy.

Thou shalt not uncover the privy of thy brothers wive, for it is thy brothers privy.

Thou shalt not uncover the privy of thy wive and of hir daughter also, neither shalt thou take hir sonnes daughter or hir daughters daughter, to uncover their privy, for they are hir nexte kynswomen. And it is wicheff.

Thou shalt not take a wive and hir sister also, to uncover his privy, whyle she is yet alive.

Thou shalt not go unto a woman to uncover his privy, so longe as she hath hir disface in his uncleanesse.

Thou shalt not lye with thy neighbours wive to medle with her, for to defile thy self withall.

Thou shalt not gaze of thy side also, to be burnt unto Moloch, lest thou unhalowe the

Ro. 30. 2

Gen. 14. Eze. 24. 2

Deu. 22. 1. and 27. 1. Cor. 5.

Deu. 27. 2. Re. 18.

D

Leu. 20.

Gen. 36. Du. 27.

Leu. 20. 10. 14.

Gen. 30. 2

Leu. 18. Eze. 22. 10

1. Re. 11. 8

Leu. 20. 10

name of thy God, for I am the LORDE.
 Thou shalt not lye with mannes ynde as
 with womans ynde, for it is abhominacion.

Thou shalt lye with no maner of beest, so
 desyle it self therewith. And no woman shall
 haue to do with a beest, for it is abhominacion.

D Thou shalt desire youre selues in none of the
 se thinges. For if heeuen whom I wil cast
 out before you haue slayned them selues in
 all these, and the lande is despised there thro-
 row. And their wickednesse wil I visite vpon
 them, so that the lande shall spue out the in-
 dwellers therof. Therfore kepe ye my statu-
 tes and lawes, and do not one of these abho-
 minacions, neither one of youre owne selues
 nor the stranger amonge you (for all such
 abhominacions haue I people of this lode
 done which were before you, & haue desy-
 led the lande that the lande spue not you out
 all so, whan ye haue desyled it, as it spewed out
 the heathen, that were there before you. For
 who so euer commette these abhominacions,
 the same selues shall be roced out from amonge
 their people. Therfore kepe ye my statu-
 tes, that ye do not a feere of abhominable cus-
 tomes, which were before you, that ye be
 not desyled therewith: for I am the LORDE
 youre God.

The XX. Chapter.

Unto the LORDE talked with Moses,
 and he saide: Speake to the whole con-
 gregation of the children of Israel,
 and saye unto them: He shall be holy, for I
 am holy, euen the LORDE youre God. Eue-
 ry one feare his father and his mother. Ke-
 pe my holy dayes: for I am the LORDE your
 God. He shall not turne youre selues into
 Idols, & ye shall make you no goddes of me-
 tall: for I am the LORDE youre God.

B And whan ye will offre healtbofferyn-
 ges vnto the LORDE, then shall ye offre the,
 that he maye be mercifull vnto you, & and
 ye shall eate them the same daye that ye of-
 fer them, and on the morow: what so euer is
 left on the thirde daye, shall be burne with fy-
 re. But if any man eate therof vpon the
 thirde daye, then is he vnholy, and shall not
 be accepted, and the same eater shall beate
 his synne, because he hath vnhallowed the
 Sanctuary of the LORDE. And such a feule
 shall be roced out from amonge his people.

C Whan thou respect thy londe, thou shalt
 not reape downe the veruost borders of it
 rounde aboute, ner gather it all cleane vp.
 Euen so likewise thou shalt not plucke thy
 vnyarde cleane also, ner gather up the gra-
 pes that are fallen downe, but shalt leaue

them for y poore and stranger: for I am
 the LORDE youre God.

Ye shall not steale, neither lye, ner deale fal-
 sely one with another.

Ye shall not sweare falsly by my name, &
 so to vnhalowe the name of thy Gods: for
 I am the LORDE.

Thou shalt do y neighbour no wronge,
 ner robbe him. The workman labourer shall
 not byde with the vnyll the morninge.

Thou shalt not curse the deaf. Thou
 shalt not stombynge blocke before y blind
 be, but shalt feare thy God: for I am the
 LORDE.

Ye shall not deale wrongeously in iudg-
 ment, neither shall ye accepte the persones of
 the poore, ner honoure the persones of the
 grace, but thou shalt iudge thy neighbour
 righteously.

Thou shalt let no prey a causer go amonge
 y people. Neither shalt thou stonde agaynst
 y neighbour bloude: for I am y LORDE.

Thou shalt not hate thy brother in thine
 heart, but shalt tell y neighbour his faute,
 that thou beate not synne for his sake.

Thou shalt not avenge thy self, ner beate
 euill will agaynst the child of thy people.

Thou shalt loue thy neighbour, as thy
 self: for I am the LORDE.

My statutes shall ye kepe, that thou let
 not y cancell gentile with bestes of another
 kynde: neither some thy selde with myngled
 se. And let no garment come vpon the, y
 is mixt with wollen and linnen.

Whan a man lyeeth with a woman, and
 hath to do with her, which is a bond wo-
 man, and hath bene mielded withall of ano-
 ther man, but not losed out, ner hath creay-
 ned freedom, it shall be purgysed, but they
 shall not suffre deathe, because she was not fre.
 But he shall bringe for his trespass vnto y
 LORDE euen before the doore of the Taber-
 nacle of witness: a ramme for a trespass of
 serynge: and the prest shall make an accou-
 ntment for him with the trespass offeringe be-
 fore the LORDE, concerninge the synne
 that he hath done: so shall God be merci-
 full vnto him, as concerninge his synne
 which he hath done.

What tyme as ye are come into the son-
 de, and plante all maner trees wher of men
 eate, ye shall circumsise the foreskynne of
 the same with their frutes: the yeares shall
 ye holde them for vnic circumcise, so that ye
 eate them not: but in the fourth yeare shall
 all their frutes be holy and purgysed vnto y
 LORDE. In the fifth yeare shall ye eate the

Leuit. 11. g
 and 10. c
 1. Pet. 1. c

Leuit. 1. b

Leuit. 11. d
 Deut. 19. d

Leuit. 11. g
 and 10. c

Leuit. 11. g
 and 10. c

Leuit. 11. g
 and 10. c

Leuit. 11. g
 and 10. c

ſutes, and gather them in for I am ꝑ LORD
DE your God.

11.4. Re ſhal eaſe noching w bloude. Re ſhall
11.4.b. not reſpate of ſoules crying, nor choſe out
dayes.

11.1. Re ſhal ſhame no crowne vꝑs your hea
11.4.c. de, neſher ſhalſe thou dꝑpe thy bearde clea
me off.

Re ſhal come out no marke in your bo
dy, for any thae is dead, nor make letteres vꝑs
you: for I am the LORD.

Thou ſhalt not holde thy daughter to
whoredome, that the londe fall not to who
dome, and wꝛe full of wickedneſſe.

16. Repe my holy dayes, and ſtonde in awe
of my Sanctuary: for I am the LORD.

11.4.b. Re ſhal not turne yꝑ ſeduce to ꝑ ſoyth
ſayres, and are noching at the expounders
of tolles, thae ye be not de ſyled by them: for
I am the LORD your God.

11.4.a. Thou ſhalt riſe vp before a graye heade,
and ſhal geſeuerance onto the aged, for
thou ſhalt feare God: for I am ꝑ LORD.

11.4.c. When there dwellecth a ſtranger amon
ge you in your londe, ye ſhall not vepe him.
He ſhal dwell with you, euen as one that is
as home amonge you, ꝛ thou ſhalt loue him
as ꝑ ſelf: for ye your ſelues alſo were ſtraun
gers in the lande of Egipte. I am the LORD
DE your God.

Re ſhal not deale wꝛogouſly in iudgmeꝛ,
with meayre, with weichte, with meaſure
: A true baloance, a true waight, a true
ſepha, a true ſhin ſhal be amonge you. For I
am the LORD your God, which brought
you out of the londe of Egipte, that ye ſhal
be kepe ꝛ do all my ſtatutes and lawes: for
I am the LORD.

The XXX. Chapter.

11.4.c. **W**ITD the LORD called with Moſes,
and ſaide: Call the children of Iſrael:

11.4.a. Who ſo euer he be amonge the chil
dren of Iſrael, (or any ſtranger that dwel
lecth in Iſrael) which geueth of his ſebe into
Moloch, the ſame ſhall dye the death: the
people of the lande ſhal ſtone him, ꝛ I will
ſee my face agaynſt that man, and will roce
him out from amonge his people, becauſe he
hath geuen of his ſebe into Moloch, and be
ſyled my Sanctuary, ꝛ vhalowed my holy
name. And though the people of the londe
loke thowꝛe the fingers vpon that man,
which hath geuen of his ſebe into Moloch,
ſo that they put him not to death, yet wyl I
ſee my face agaynſt the ſame man, ꝛ agaynſt
his generation: And him, and all that go a
wꝑoyngs with him after Moloch, wyl I

roce out from amonge their people.

Re any ſoule turne himſe to ꝑ ſoyth
and expounders of tolles, ſo that he geueth
a wꝑoyngs after them, I wyl ſee my face a
gaynſt the ſame ſoule, and wyl roce him out
from amonge his people. Sanctifie your
ſelues therfore, ꝛ be holy: for I am holy euen
your God. And kepe ye my ſtatutes, and do
them: for I am ꝑ LORD Eſthar ſanctiſer
you.

Who ſo euer curſeth his father or his mo
ther, ſhall dye the death: his bloude be vpon
him, becauſe he hath curſed his father or
mother.

Re that breaketh weblocke with any maꝛs
wiſe, ſhal dye the death: both the aduoc
er and ꝑ aduocereſſe: becauſe he hath bro
ken weblocke with his neyghboꝛs wiſe.

Re any man lye with his fathers wiſe, ſo
ꝑ he vncover his fathers priuete, they ſhal
both dye the death: their bloude be vꝑs the.

Re any man lye w his daughter in lawe,
they ſhall dye both of them, ꝛ they haue
wꝛought abhominacion: their bloude be v
pon them.

Re any man lye with the mannynde, as
with womannynde, they haue wꝛought ab
hominacion, ꝛ ſhal both dye the death: their
bloude be vpon them.

Re any man take a wiſe, and his mother
therto, the ſame hath wꝛought wickednes:
he ſhal be burnt with fyre, and ſo ſhal they al
ſo, that there be no wickednes amonge you.

Re any man lye with a beeff, he ſhall dye
the death, and the beeff ſhal be ſlayne.

Re a woman miedle with a beeff, ſo ꝑ ſhe
haue to do w it, thou ſhalt put her to death,
and the beeff alſo, they ſhall dye the death:
their bloude be vpon them.

Re any man take his ſiſter, his fathers
daughter, or his mothers daughter, and ſe
hir priuete, and the agayne ſe his ſecrete, it
is a wꝛick thinge. They ſhal be roced out
in the ſighte of their people. For he hath vn
couered his ſiſters priuete, he ſhal beate his
ſinne.

Re a man lye with a woman in the tyme
of hir ſickeſneſſe, and vncover hir ſecrete, ꝛ
open vp hir ſourcyme, and ſhe vncover the
ſourcyme of hir bloude, they ſhal both be
roced out from amonge their people.

Thou ſhalt not vncover the priuete of
thy mothers ſiſter, and of thy fathers ſiſter:
for ſuch one hath vncovered his neyze vꝑ
woman, and they ſhal beate their ſinne.

Re any man lye with his vncler wiſe, the
ſame hath vncovered the priuete of his vn

Leui. 11.
Mo. 10.
toſa. 1.Exo. 21.
Pro. 20.
Mat. 15.

Deu. 22.

Leui. 18.
Deu. 27.

Leui. 18.

Leui. 18.
Rom. 1.

Leui. 18.

Leui. 18.
Deu. 27.

C

Leui. 18.
mod. 1.

Leui. 18.

cle: they shall beare their synne, without chyl-
dren shal they dye.

¶ If any man take his brothers wyfe, &
it is an vnclane thing: they shalbe without
children, because he hath encountered his bro-
ther: so strerces.

D So kepe now all my statutes & my lawes,
& do them, & the lorde whiche I bringe you
to dwell therein, spere you not out. And wail
be nor ye in y^e statutes of the heithen, whiche
I shal cast out before you. For all sedy thin-
ges haue they done, & I haue abhorred the.

But I saye vnto you: Ye shall possesse
their londe. For I wyll gene you to inheri-
tance a lode, that seruech with mylke and
hony. I am the LORDE youre God, whiche
haue separated you from the nacions, that
ye also shoulde separate the cleane bestes fro
the vnclane, and the vnclane soules from
the cleane: & not to defyle youre soules vpon
bestes, vpon soules & vpon all that crepeth
on the ground: whiche I haue separated vnto
to you, that they shulde be vnclane. Therfo-
re shall ye be holy vnto me: for I the LOR-
DE am holy, in whiche haue separated you fro
the nacions, that ye shalde be myne.

¶ If a man or woman be a forchauer or
an expounder of rebens, the same shall dye
the death: they shalbe stoned, their bloude be
vpon them.

The XXI. Chapter.

¶ Unto the LORDE I saye vnto Moyses
Speake to y^e priesles of sonne of Aa-
ron, & saye vnto the: A priesht shal defy-
le him self vps no soule of his people, but
vpon his nere kynne: & belongeth vnto him
as vpon his mocher, vps his father, vps his
sonne, vps his daughter, vpon his brother, &
vpon his sister, which is yet a virgin, & hath
kene no mans wyfe (whiche belongeth vnto
him) vpon her maie be defyle himself. Moro-
uer he shal not defyle him self & vps any ruler
in his people, to vnhalowe him self.

¶ He shall make no crowne also vpon his
heade, ner shawe of his beard, nerther shall
they cut out any markes iⁿ their fleshe. They
shalbe holy vnto their God, and not vn-
halowe y^e name of their God: for they offre
the sacrifice of the LORDE, the bled of their
God, therfore shal they be holy.

¶ They shal take no whoore, ner one that is
defyled, or y^e is put awaye from hir husband,
for he is holy vnto his God: therfore shal
he sanctifie him self, for he offereth the bled of
thy God. He shal be holy vnto the, for I am
holy, curth the LORDE that sanctifieth you.

¶ If a priesle daughter fall to whooringe,

she shalbe burnt with fyre, for she hath sha-
med hir father. He that is hye past amonge
his brethren, vps whose heade the anoynte
oyle is pured, and his hande fylled: & he
might be arayed with the vestimetes shal
not vncover his heade, ner cut his clothes, &
shal come as no deed, & I shal be fyre him self
neither vpon father ner mocher. He shall not
go out of the Sanctuary, that he vnhalowe
not the Sanctuary of his God. For y^e crow-
ne of the anoyntinge oyle of his God is v-
pon him, for I am the LORDE.

A virgin shal he take to wyfe, but no wo-
dore, ner deuoid, ner defyled, ner whoore,
but a virgin of his awne people shal he take
to wyfe, y^e vnhalowe a not his side amonge
his people. For I am y^e LORDE, whiche sanc-
tifie him.

¶ And y^e LORDE talked wth Moyses, & saye:
Speake vnto Aaron, & saye: If there be a ble-
mysh vps eny of y^e side in yo^r generacions,
the same shal not please to offre the bled of
his God: For who so euer hath a blemish
vpon him, shal not come nere, whether he be
blynde, lame, with an euell favoured nose,
or eny mysshappen membre, or y^e hath a broken
fore or hande, or is croke backed, or hath
eny blemish in the eye, or is gleyed, or is laye
vye or scalde, or hath his stones broken.

¶ Who so euer now of the side of Aaron y^e
priesht hath eny blemish vps him, shal not co-
me nye to offre y^e sacrifice of the LORDE, for
he hath a deformyte. Therfore shall he not
please vnto the bled of his God, to offre it.
Notwithstandinge he shal eate of the bled
of his God, both of the holy, & of y^e most ho-
ly: but he shal not go in to y^e waye, ner come
nye the altare (for so much as he hath a ble-
mysh vps him) y^e he vnhalowe not my Sac-
tuary, for I am y^e LORDE that sanctifie the.
And Moyses spake this vnto Aaron & to his
sonnes, and to all the children of y^e Israhel.

The XXII. Chapter.

¶ Unto the LORDE talked with Moyses, &
saye: Speake vnto Aaron, & to his son-
nes, & they absteyne from y^e halowe
things of the childre of y^e Israhel, whiche they
haue halowe vnto me, & y^e they vnhalowe
not my holy name: for I am y^e LORDE. Saie
now vnto them & their posterities: Who so
euer he be of yo^r side, y^e cometh nye vnto
the holy thinges, whiche the childre of y^e Israhel
halowe vnto the LORDE, & so defyleth him
self vpon the same, his soule shal pershe be-
fore my face: for I am the LORDE.

¶ Who so euer of the side of Aaron is a le-
per, or hath a runnyng yssue, shall not eate

of the holy thinges, yll be cleane. Who
 toucheth any unclane thinge, or who se
 be departed from him by night, or who so
 toucheth any worme that is unclane unto
 him, or a ma^e is unclane unto him, & what
 so ever defyleth hi, loke what some toucheth
 any such, is unclane untyll the even. & shall
 not eate of the holy thinges, but shall first
 bath his flesh with waer. And wha^e if some
 is gone downe, and be cleane, then maye
 he eate thereof, for it is his food. Like what
 dyeth alone, or is rent of wyld beestes, shall
 be not eate, for he be not unclane thereon: for
 Jam^s & LORDE. Therefore shall they kepe my
 lawes, for they labe not synne upon them, & bye
 therein, whan they unhalowe them selues in
 it. For Jam^s & LORDE, shallowe them.

B A stranger shal not eate of the holy thin
 ges, nor an houslyde gest of the prestis, nor
 an hyred seruair. But yf^e prest bye a soule
 for his money, for same maye eate therof. And
 loke who is borne in his house, maye eate of
 his bred also. Tenachleas yf the prestes
 dongher be a strangers wife, she shal not
 eate of the heuerofferinges of holymen. But
 yf she be a weddoe, or deuorced, or haue no
 frend, & cometh agayne to hir fathers hous
 as afore: whan she was yet a mayden in hir
 fathers house: then shall she eate of hir fa
 thers bred. But no stranger shal eate therof.

Who so els eateth of the halowed thin
 ges, un wytingly, shal pur^e forfith parte the
 se unto, and geue it vnto the prest with the
 halowed thinge, that they unhalowe not for
 halowed thinges of the children of Israel,
 which they haue vpon vnto the LORDE, lest
 they labe them selues with mysdoinge and
 trepac, wha^e they eate their halowed thin
 ges, for Jam^s & LORDE which halowe the.

C And for LORDE talked wth Moyses, & saide:
 Speake vnto Aaron & his sonnes, & to all
 the childre of Israel: What so ever Israelite or
 stranger in Israel wyll do his offeringe,
 whether it be their owne, or of fre wyl, that
 they wyll offere a burnt offeringe vnto the
 LORDE, to reconyle them selues, it shall be
 a male, and without blemys, of the oxen, or
 lammes, or goates. What so ever hath any
 blemys, shal they not offere, for they shal syn
 be no favour therewith.

And who so wyll offere an healt offeringe
 vnto the LORDE, Eo separate out a wowe, or
 of fre wyl, oxen or shepe, it shall be without
 blemys, for it maye be accepted. It shal haue
 no defoult. If it be blynde, or broke, or
 wounded, or haue a wen, or steryue, or scab
 beth, they shal offere none such vnto the LOR

D E, nor put an offeringe of any such vps the
 altare of the LORDE.

And one of shepe for blythe mysshappt mem
 bres, or no tempe, maye yett offer of a fre
 wyl: but to a wowe it maye not be accepted.
 Thou shalt offere also vnto the LORDE
 nothinge for is blynde, or bioten, or rent, or curd
 out, & ye shal do no such in youre londe. Nor
 ouer ye shall offere no bred vnto youre God
 of a strangers hande: for it is marred of
 him, and he hath a defoult, therfore shal it
 not be accepted for you.

And the LORDE spake vnto Moyses, & say
 de: Wha^e an oxe, or labe, or goate is brought
 forth, it shal be seuen dayes with the dame,
 and vpon the eight daye thereafter it maye
 be offered vnto the LORDE, the is it accep
 ted. Whether it be oxe or labe, it shall not
 be slayne with his yonge in one daye.

But wha^e ye will offere a that offeringe vnto
 the LORDE: for it maye be accepted, ye shal
 eate it the same daye, & kepe nothinge ouer
 untyll the morninge: for Jam^s the LORDE.
 Therefore kepe now my commandementes,
 and do them: for Jam^s the LORDE, for ye un
 halowe not my holy name, & that I maye
 be halowed amonge the children of Israel.
 For Jam^s herbar: halowe you, en^d LORDE,
 which broughte you out of forde of Egipt,
 for I might be your God: Lamen^e Jam^s & LORDE.

The XXXIIII. Chapter.

AND the LORDE talked with Moyses, & saide:
 Speake vnto the children of Israel, and saye vnto them:
 These are the feastes of the LORDE, which ye shal call
 by dayes. Sixe dayes shall they worke, but
 the seventh daie is the rest of the Sabbath,
 and shall be called holy, for shal do no worke
 therein, for it is the Sabbath of the LORDE,
 where so ever ye dwell.

These are the feastes of the LORDE, for
 called holy, which ye shal call your feastes.
 Upon for fourthe daye of for first moneth at
 even, is the LORDES Easter. And vpon for fift
 e daye of the same moneth is the feast of
 unleued bred of the LORDE. Then shall ye
 eate unleued bred seuen dayes.

The first daie shall be called holy amonge
 you, ye shal do no worke of bondage therein,
 for seue daies shal ye offere vnto for LORDE. The
 seventh daie shall be called holy likewise, wher
 in ye shal do no worke of bondage also.

And for LORDE talked wth Moyses, & sayde:
 Speake to the childre of Israel, for saye vnto
 them: Whan ye come in to the lande for I
 shall geue you, and reape downe youre har
 vest, ye shal buyge a sheff of the first frutes

of youre harneſt vnto the pieſt, the ſhall the ſhepe be waied beſore the LORDE, that ye maye be accepted: but this ſhal the pieſt do the nexte daye after the Sabbath. And ſo ſame daie that ye ſhepe is waied, ſhal ye offre a burnt offering vnto the LORDE, of a lamb which is without blemiſh, and of one yeare olde, wth the meate offeringe, two tenth deales of fyne flour mingled with oyle, for an offeringe of a ſweete ſauoure vnto the LORDE: Et the drynt offeringe alſo, eaz the fourth parte of an ſhin of wyne.

C And ye ſhall eate neither bread, nor cakes, ner ſupper (of new corne) tyll the ſame daye that ye bringe an offeringe vnto youre God. This ſhal be a lame vnto youre poſterities, where ſo euer ye dwell.

11 Then ſhal ye nombr: from the nexte daye after the Sabbath, whan ye broughte y^e Waue ſhepe ſeven whole wekes, vntyll the nexte daie after y^e ſeuenth weke, namely, ſfirie daies, ſhal ye nombr, and offre new meate offeringes vnto the LORDE. And out of all youre dwellinges ſhal ye offre, namely, two Waue loaves of two tenth deales of fyne flour leued, and baken for the firſt frutes vnto y^e LORDE. And with youre bied ye ſhal bringe ſeven lambes of one yeare olde without blemiſh, and a yonge bullocke, and two rammes: this ſhal be the LORDES burnt offeringe, meate offeringe, and drynt offeringe. This is a ſacrifice of a ſweete ſauoure vnto the LORDE.

D Moreover ye ſhal offre an he goate for a ſynofferinge, and two lambes of a yeare olde for an health offeringe. And y^e pieſt ſhal waie it vpon the bied of the firſt frutes beſore the LORDE with the two lambes. And they ſhal be holy vnto the LORDE, and ſhal be the pieſtes. And this daye ſhal ye proclame, for it ſhal be called holy amonge you: no ſeruyle worke ſhal ye do therein. A perpetuall lawe ſhall it be amonge yo^r poſterities, wher ſo euer ye dwell.

E Whan ye reape downe y^e harneſt of youre londe, ye ſhal not cut it cleane downe vpon the ſide, ner gather vp all, but ſhal leave it for the poore and ſtraungers. Jam the LORDE youre God.

F And y^e LORDE ſpake with Moſes, and ſayde: Speake vnto the childern of Iſrael, ſayde: Upon the firſt daye of the ſeventh moneth ſhal ye haue the holy reſt of the reman- biance of blowinge, wherein ye ſhal do no ſeruyle worke, and ye ſhal offre ſacrifice vnto the LORDE.

G And the LORDE ſpake vnto Moſes, and

ſayde: Upon the tenth daye in this ſeventh moneth is the daye of reconcyling, which ſhal be an holy convocacion wth you. Ye ſhal humble youre ſoules therein, and offre vnto the LORDE, and ſhal do no ſeruyle worke in this daye: for it is the daye of attonement, that ye maye be reconcyled beſore the LORDE youre God. For what ſoule ſo euer humbled not him ſelf vpon this daye, the ſame ſhal be reed out from amonge his people. And what ſoule ſo euer doctheny worke this daye, the ſame wil y^e deſtroye from amonge his people: therfore ſhall ye do no worke. This ſhal be a perpetuall lawe vnto youre poſterities, where ſo euer ye dwell. In the reſt of youre Sabbath, that ye maye humble youre ſoules. Upon the nynteh daye of y^e month ſeven, ſhal ye kepe this holy daye from the euen ſourth vntyll the eue agayne.

And the LORDE talked with Moſes, ſayde: Upon the fiftene daye of the ſeventh moneth, is the feaſt of Tabernacles ſeven dayes vnto the LORDE. The firſt daye ſhal be an holy convocacion: no ſeruyle worke ſhal ye do therein. Seven dayes ſhal ye offre vnto the LORDE. The eighte daye ſhal be an holy convocacion vnto you alſo, and ye ſhal offre vnto the LORDE: for it is the daye of gatheringe together: No ſeruyle worke ſhall ye do therein.

These are the holy daies of the LORDE, which ye ſhall proclame and holde for holy convocacions, that ye maye offre vnto the LORDE burnt offeringes, meate offeringes, drynt offeringes and other offeringes, eury one accordinge to his daye, beſyre y^e Sabbathes of y^e LORDE, and youre giſtes, and vowes, and frewylofferinges, that ye offre vnto the LORDE.

So vpon the fiftene daye of the ſeventh moneth, whan ye haue brought in the increaſe of the londe, ye ſhall kepe the LORDES feaſt ſeven dayes longe. The firſt daye ſhal be kepe holy daye, and the eighte daye ſhal be kepe holy daye alſo. And vpon the firſt daye ye ſhal take of y^e goodly fruitfull trees, boughes of palme trees, z bowes of thicke trees, and Wyllies of the biſche, and ſuf dayes ſhal ye be merry beſore y^e LORDE youre God: and thus ſhal ye kepe the feaſt vnto the LORDE ſeven dayes in the yeare. This ſhal be a perpetuall lawe amonge youre poſterities, that they kepe holy daye thus in y^e ſeventh moneth. Seven dayes ſhal ye dwell in boches. Who ſo euer is an Iſraelite borne, ſhal dwell in boches, that they which come after you, maye knowe, howe that y^e made y^e

children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the LORD your God. And Moses tolde the children of Israel these holy daies of the LORD.

The XXIII. Chapter.

Vnto the LORD spake vnto Moses, **1** & sayde: Commande the children of Israel, that they bringe pure oyle of beaten for lightes, that it maye be alwaye put in the lampes, without before the wayle of wyntesse in the Tabernacle of wyntesse. And Aaron shall dreffe it alwaye at euen 2 in 3 mourninge before the LORD. Let this be a perpetuall lawe vnto youre posterities. The lampes shall be dreffe upon the pure canillike before the LORD perpetuallly.

B And thou shalt take fyne flour, and beaten wolle cakes, the first of each beale shall every cake haue, & thou shalt laye them one on a rowe wpp the pure table before the LORD. And upon the same shalt thou laye pure frankensent, that it maye be had of remembrance for an offeringe vnto 3 LORD. Every Sabbath shall be prepare the before the LORD alwaye, and receave them of the children of Israel for an euerlastinge covenante. And they shall be Aarens & his sonnes, which shall care them in the holy place, for this is his most holy of the offerings of the LORD for a perpetuall daie.

C And there wente out an Israelitish woman sonne, which was the dyste of a man of Egypte (amonge the children of Israel) and strove in 4 boost with a man of Israel, & named the name of God blasphemously, & cursed. Then brought they him vnto Moses. His mothers name was Selomich, the daughter of Dibui, of the trybe of Dan.

D And they put him in prison, vntill they were 5 scourged by the mouth of the LORD.



And the LORD spake vnto Moses, and sayde: 6 Dyinge him that cursed, out of the boost, and let all the that heere it, laye their

handes upon his heade, and let the whole congregacion ston him. And whoe vnto the dyste of Israel. Whoe so curse blasphemeth his God, shall beare his synne 1 and he that blasphemeth the name of the LORD, shall dye the death. The whole congregacion shall ston him. As the stranger, so shall be of the household be also. 2 If he blasphemeth the name, he shall dye.

3 He that slayeth a man, shall dye 3 death, but he that slayeth a beest, shall paye for it. Soule for soule. And he that mayneth his neighboare, it shall be done vnto him, euen as he hath done: broke for broke, eye for eye, tuche for tuche: euen as he hath mayneth a man, so shall it be done vnto him agayne, so that, who so slayeth a beest, shall paye for it: But he that slayeth a man, shall dye. There shall be one maner of lawe amonge you, to 4 5 a stranger as to one of youre flate: for I am the LORD your God.

Moses tolde the children of Israel. And they brought him that had cursed, out of 6 boost, and stoned him. Thus dyd the child of Israel as the LORD commaunded Moses.

The XXV. Chapter.

Vnto the LORD talked with Moses 1 vpon mount Sinaï, and sayde: Speake to the children of Israel, and saye vnto them: 2 When ye come in to the lande, 3 I shall gene you, the lande shall rest vnto the LORD, so that thou some thy silde sixe yeares, and sixe yeares cut 4 wyne, and gather in the frutes. But in the seventh yeare the lde shall haue his Sabbath of rest for a Sabbath vnto the LORD, wherein thou shalt not some thy silde nee cut thy wyne.

5 Take what groweth of it self after thy harvest, thou shalt not reape it. And the grape that growe without thy laboure, shall thou not gather, for so much as it is the yeare of the lande rest: But the rest of the lande shall thou kepe for this intent, that thou mayest eate thereof thy seruantes, thy mayde, thy byslinge, thy guest, thy stranger with the thy cattell, and the beestes in thy lande, 6 All the increase shall be meate.

7 And thou shalt nombe steuen of these yeare Sabbathes, that seven yeares maye be tolde seven tymes, and so the tyme of the seven yeare Sabbathes make nyne and foure yeares. Then shalt thou let the blast of the borne go thowro all youre lande, upon the tenth daie of the seventh moneth, euen in 8 9 daie of attonement. And ye shall blowe the sixtieth yeare, and shall call it a fre yeare in 3.

Mat. 23. 34
1oh. 8. 2
Exo. 21. 2
Deut. 19. 4
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Exo. 11. 8
Deut. 17. 1

sonde, for all them that dwell therein: for it is
 the year of Jubilye. Then shall euery one
 amonge you come agayne to his possession
 and to his kynne: for the fiftieth year is
 the year of Jubilye. Ye shall not sowe ner reape
 it that groweth of it self, ner gather the grapes,
 that growe without labour. For the
 year of Jubilye shall be holy amonge you.
 But loke what the felde beareth, that shall
 ye eat. This is the year of Jubilye, wherein
 ye shall come agayne euery man to his owne.

C Now when thou sellest oughte vnto thy
 neyghboure, or buyest any thinge of him, there
 shall none of you oppresse his brother: but ac-
 cordinge to the nombre of the year of Jubi-
 lye shall thou buye it of him: and accordinge
 to the nombre of the yeares of increase shall
 he sell it vnto the. Accordinge to the multi-
 tude of the yeares shall thou raise the pryce, &
 accordinge to the fewnesse of the yeares
 shalt thou mynish the pryce: for he shall sell
 it vnto the accordinge to the nombre of the
 increase. Therfore let no man be fraude his
 neyghboure, but feare ye God. For I am the
 LORD your God. What soeuer do as far my
 statutes, and keepe my lawes, so ye ye do them
 that ye maye dwell safe in the sonde. For the
 sonde shall geue you hir fruce, so that ye shall
 haue ynough to eat, and dwell safe therein.

And yf ye woulde saye: What shall we eate
 in the seuenth year, in as much as we shall
 not sowe, ner gather inoure increase: I will
 sende my blessinge vpon you in the sixte yeare,
 that it shall bringe forth fruce for thre yeare,
 so that ye shall sowe in the eighthe year, and
 eate of the olde fruce vntill the nyenthy yeare,
 that ye maye eate of the olde tyll new frutes
 come agayne. Therfore shall ye not sell
 the sonde for enur, for the sonde is myne. And
 ye are strangers and indwellers before me.
 And in all youre lande shall ye geue the sonde
 to lome.

M When thy brother wareth poore, and sel-
 leth his possession, and his nexte kynsmā
 cometh to him, if he maye redeeme it: then
 shall he redeeme that his brother solde. But
 when a man hath none to redeeme it, and ca-
 me so moch with his hande as to redeeme
 ome parte, then shall it be redeemed how many
 yeares it hath bene solde, and the remnant
 shall be restored vnto him to whom he solde
 it, if he maye come agayne to his possession.
 But yf his hande can not geue so moch, as to
 haue one parte agayne, the shall it he solde
 be styll in the hande of the buyer vntill the
 year of Jubilye: In the same shall it go out, and
 returne to his owne agayne.

Ye that sellesh a dwellinge house within
 the walles of the cite, hath an whole year
 respire to lome it our agayne: that shall be
 the tyme, wherein he maye redeeme it. But yf
 he redeeme it not a fore the whole year be
 out, then shall he that boughte it, and his suc-
 cesseurs keepe it for euer, and it shall not go
 out lome in the year of Jubilye. Let verely
 yf it be an house in a village that hath no
 wall aboute it, it shall be counted like vnto
 the felde of the countre, and maye be redeemed
 and shal go out in the year of Jubilye.

The cities of the Levites, and the houses
 in the cities that their possession is in, maye
 all waye be redeemed. Who so purchaseth
 oughte of the Levites, shall leave it in the
 year of Jubilye, whether it be house or cite that
 he hath had in possession. For the houses in
 the cities of the Levites are their possession
 amonge the children of Israel. But the fel-
 de before their cities shall not be solde, for it
 is their owne for euer.

When thy brother wareth poore, and sel-
 leth in decaye besyde the, thou shalt receaue
 him as a stranger, or guest, that he maye ly-
 ue by the: and thou shalt take no usury of
 him, ner more then thou hast geue, but shall
 feare thy God, that thy brother maye lyue
 besyde the. For thou shalt not lende him
 money vpon usury, ner dystur him thy ma-
 te vpon vantage. For I am the LORD your
 God, which haue broughte you out of the
 lande of Egypte, to geue you the lande of Ca-
 naan, and to be youre God.

When thy brother wareth poore besyde
 the, and sellesh himself vnto the, thou shalt
 not holde him as a bode mā: but as a hired
 seruante and as a sojourner shall he be w-
 the, and serue the vntill the year of Jubilye.
 Then shall he be departe lome from the, & his
 childer with him, & shall returne to his owne
 kyndred, and to his fathers possession: for they
 are my seruantes, whom I broughte out of
 the lande of Egypte. Therefore shall they not
 be solde like bondmen. And thou shalt not
 raigne ouer them with crudelty, but shalt
 feare thy God. But yf thou wylt haue bode ser-
 uantes, and maydens, thou shalt buye them
 of the heithen, that are rounde aboute you:
 of the children of the sojourners and stran-
 gers amonge you, and of their generacions
 with you, and that are borne in youre lande,
 the same shall ye haue for bonde seruantes,
 & shall possesse them, & youre childer after you
 for an everlastinge possession, the shall be yb-
 bondmen. But ouer youre brethren the chil-
 dren of Israel, there shall none of you raigne

Numb. 15. 2

Numb. 35. 4
Leuit. 25. 4

ouer another rich cruelie.

1 When a stranger or sojourner waxeth rich by the, and thy brother waxeth poore before him, & selleth him self vnto thy stranger or sojourner by the, or to any of his kynne, then shall he haue righte (a sarr that he is sold) to be redeemed agayne. And any of his brethren maye loose him out: or his uncle or his uncles sone, or any other kynsmen of his kynne: Or yf his awne hande getteth so much, he shall loose him self out, and shall reden with him that bought him, from the yeare that he sold him self, vntill the yeare of Iubilee. And the money shall be counted a cooinge to the nombre of the yeares that he was sold, and his wages of the whole tyme shall be rekened withall.

If there be yet many yeares vnto the yeare of Iubilee, then shall he (accordinge to the same) geue the more for his dutyeraunce, thereafter as he is sold. If there remaine but few yeares vnto the yeare of Iubilee, then shall he geue agayne thereafter for his redemption. And his wages from yeare to yeare shall be reken withall, and thou shalt not let the other raigne cruelly ouer him in sight. But yf he dye not him self out after this manner, then shall he go out free in the yeare of Iubilee, and his childre with him: for the childre of Israel are my seruantes, which I haue brought out of the lande of Egypt. I am the LORDE your God.

4 Ye shall make you no Idols nor ymage, and ye shall reare you vp no piler, nor set vp any marystone in youre lande, to borne youre sinnes therto. For I am the LORDE your God. Ye keep my Sabbaths, and stonde in awe of my Sanctuary. I am the LORDE.
The XXVI. Chapter.

2 Yf ye will walke now in my statutes, and kepe my commandementes and do them, the wyl I geue you raine in due season, and the lande shall geue hir increase, and the trees of the felde shall bringe forth their fruce. And the theuellinginge tyme shall reache vnto the wyne harvest, and the wyne harvest shall reache vnto the sowinge tyme. And ye shall eate yf dyed in plenteousnes, and shall dwell safe in youre lande. I will geue peace in youre lande, so that ye shall slepe, and no man shall make you a frayed. I wyl tryb enell beestes out of youre lande, and there shall no swerde go thowow youre lande.

11 Ye shall chase youre enemies, & they shall fall into the swerde before you. Yf one of you shall chase an hundred: and an hundred of

you shall chase ten thousande. For youre enemies shall fall in to the swerde before you. And I wyl curne me vnto you, and wyl canse you to growe and increase, and wyl set vp my countenance with you. And ye shall ease of the olde sware, and shall let go the olde set of plenteousnesse of the new. I will haue my dwellinge amonge you, and my soule shall not refuse you. And I wyl walke amonge you, and wyl be youre God, and ye shall be my people. For I am the LORDE your God, which broughte you out of the lande of Egypte, that ye shoulde not be their bondmen. And I haue brookt the cepter of youre yocke, and causid you to go vp righte.

But yf ye wil not hearken vnto me, nor do all these commandementes, and wyl despise my statutes, and yf youre soules refuse my lawes, ye wyl not do all my commandementes, & shall let my countenance stonde, then wyl I do this agayne vnto you. I wyl visit you shortly with swellnges and fures, which shall destroye the eyes, & consume awaye yf here. Ye shall sowe your sowe in vayne, and youre enemies shall eate it vp.

And I wyl set my face agaynst you, and ye shall be slayne before youre enemies. And they that hate you shall haue dominion ouer you. And ye shall sive, wha no man shall seech you.

But yf ye wyl not hearken vnto me for all this, then wyl I make it yet ten tymes more, to punyssh you for youre synnes, that I maye buske the pryde of youre strength, and wyl make youre heauenlyte yion, and youre earch as bestiall: and youre trauaile and labb shall be due lost, so that youre lande shall not geue hir increase, and the trees in the lande shall not bringe forth their fruce.

If ye walke yet agaynst me, and wyl not hearken vnto me, then wyl I make it yet ten tymes more, to punyssh you because of youre synnes: wyl sende wyde beestes amonge you, which shall robbe you, and despoyle youre cattell, and inake you fewer, and youre waye shall become wast.

But yf ye wyl not yet be returned here withall, and wyl walke contrary vnto me, then wyl I walke contrary vnto you also, & wyl punyssh you yet ten tymes for youre synnes. And I wyl bringe vpon you a swerde of vengeance, which shall anenge my Testament. And though ye gather you together in to youre cities, yet wyl I sende the pestilence amonge you, and wyl beleeue you in to the handes of youre enemies. For I wyl destroye youre prouision of dyeb, so that your reman shall haue youre dyeb in one o-

29

Exo. 22. 8
2. Cor. 7. 8

Deut. 16. b
Mala. 1. a

Pro. 11. 2

11

11
11

men, and yours bad shal be deliuered out by weight. And whan ye eate, ye shall not haue yonghe.

E If ye wyl not yet for all this harden unto me, I wyl make contrary unto me, then wyl I also make contrary unto you in such full displeasure, and wyl punish you even so be because of youre synnes, so that ye shal eate the flesh of youre sonnes and doughters. And I wyl destroye youre hye altars, and rote out youre ymages, and wyl cast youre bodies upon the bodies of youre Idols, and my soule shall abhorre you. And youre cities wyl I make waiste, and bringe youre churches to naught, and wyl not smell youre sweete odoures.

Thus wyl I make the londe desolate, so that youre enemies shall dwell therein, and make it waiste: but you wyl I seuer amonge the heythen, and blame out the swerde after you, so that your londe shal be waiste, and your cities desolate.

S Then shall the londe reioyse in hir Sabbathes, so longe as it lyeth waiste, and ye be in the enemies londe. And then shall the londe kepe holy daies, and reioyse in hir rest, as long as it lyeth waiste, because it coude not rest in youre Sabbathes, whan ye dwelt therein.

And as for them that remaine of you, I wyl make them saynte hated in the londe of their enemies, so that a shall nye leaf shall chace them. And they shall flye from it, as though a swerde persecuted them, and shal fall noman followinge upon them. And they shall fall one upon another (as it were before the swerde) and noman yet charynge them. And ye shall not be so bolde, as to withstonde youre enemies, and shal perishe amonge the heythen, and the londe of youre enemies shal eate you vp.

And they that are left of you, shall perye awaye in their mysdede, euen in the enemies londe, and in the mysdedes of their fathers shall they consume awaye. Then shall they knowlege their mysdedes, and the mysdedes of their fathers in the trespase, wher with they haue trespassed agaynst me, and walked contrary unto me. Therfore wyl I also make contrary unto the, and wyl bringe them in to the enemies londe.

E Then shall their covenants be tamed. And then shall they ende their mysdedes. And I shal thinke vpon my covenant with Jacob, and vpon my covenant with Isaac, and vpon my covenant with Abraham, and wyl thynke vpon the lorde. As for the londe, whan it shal be left of them, it shal

reioyse in hir Sabbathes, euen then, whan it lyeth waiste, and they eyle it not. And they shall make attonement for their mysdedes, because they despyed my lawes, and their fales refused my statutes. Moreover I haue not so refused them, that they shalde be in the enemies londe: neither haue I so vererly abhorred them, that I wolde bringe them to naught, and decaie my covenant unto them: for I am the LORDE their God. And for their sake I wyl remember my first covenant, wher I broughte them out of the londe of Egypte in the sight of the heythen, so that I might be their God. Amen I the LORDE.

These are the ordinances, statutes and lawes, which the LORDE made betwixte him and the children of Israel vpon mount Sinai, by the hande of Moyses.

The XXVII. Chapter.

AND the LORDE talked with Moyses, and sayde: Speake to the children of Israel, and saye unto them: If any man make a speciall vowe unto the LORDE, so that he paye a soule, then shal this be the valuation: A mans fowertye yearde olde vnto the thre score yearde, shall thou set as fiftie silver Syckles, after the Syckle of the Sanctuary: but a woman as thirtie Syckles. If he be fyve yearde olde vnto twentye yearde, then shall he set it at twentye Syckles, whan it is a man childe: but a woman at ten Syckles. If it be a moneth olde vnto fyve yearde, then shall he set it at fyve Syckles of silver, whan it is a maychilde: but a woman at thre Sycker Syckles. If he be thre score yearde olde and above, the shal thou set him at fiftene Syckles: whan it is a woman at ten Syckles. If he be so poore so he set, the leaue him passen himselfe so pursh, and the prest shal value him. If certcheles he shal value him, accordinge as he haue of him that woueth, is able to get. But if he be a beest, it maye be offered vnto the LORDE. All that is offered vnto the LORDE of such, is holy: it shal not be altered ner chaunged, a good for a bad, or a bad for a good. If any man change it, or beest for another, then shal they both be holy vnto the LORDE. But if a beest be unclean whiche maye not be offered vnto the LORDE, the shal it be set, before the prest, and the prest shal value it, whether it be good or bad, and it shal stonde at the prestes valuinge. But if any man wil bye it out, he shal geue the fift part more, to that it was set at.

Whan any man sanctifyeth his beest vnto the LORDE for the Sanctuary, the prest shal value it, whether it be good or bad. And as the prest valuethe it, so shal it stonde. And if

De 4 b

Mich. 4 c

1. Re. 1

S

Deut. 4 c

The iij. boke of Moyses.

he þ sanctified it, wyl redeme it, he shal geue þ fifth parte of syluer therto, above that it was set at: So shal it be his.

C If any man halowe a pecc of lde of his heritage vnto the LORDE, it shalbe set accoordinge to þic beareth. If it beare an homer of barlye, it shalbe valued at fiftye Syckles of syluer. But yf he halowe his londe immediatly from the yeare of Jubilye forth, then shal it be set accordinge to þ value thereof. If he haue halowed it a fter the yeare of Jubilye, then shal the prest rek it, accordinge to y yeares þ remayne vnto þ yeare of Jubilye, & therafter shal he set it the lower.

But yf he þ sanctified the londe, wyl redeme it agayn, then shal he geue the fifth parte of syluer therto, above that it was set at: So shal it be his. If he wyl not louse it out, but sell it vnto another, then shal he redeme it nomore: but the same londe whan it goeth oute in þ yeare of Jubilye, shal be holy vnto the LORDE, as a dedicated felde, and shalbe the prestes inheritaunce.

D If any man halowe vnto the LORDE a side, whiche he hath bought, and is not his inheritaunce, then shal y prest rek it, what it is worth vnto the yeare of Jubilye, & the same daye shall he geue the pryce that it is set at, vnto the LORDE for the Sanctuary. But in y yeare of Jubilye it shal retorne vnto hym that bought it, þ it maye be his inheritaunce in the londe. All maner of pyssinge shalbe made accordinge to the Cycle of the Sanctuary. One Cycle maketh xx. Yeares.

^{n.b.}
^{n.c.} The first beue amonge y cattell (whiche belongeth vnto the LORDE) shall no man Sanctifie vnto the LORDE, whether it be oxe or shepe, for it is the LORDES all ready. But yf there be any vnclene thinge vpon the best, the shal it be lowd out therafter as it is worth, and the fifth parte shalbe geuen more therto. If he wyl not redeme it, the lea it be sold, as it is worth.

E There shall no dedicated thinge be solde nor boughte out: yf any man dedicated vnto þ LORDE, of all þ is his good, whether it be me, cattell or lde. For every dedicated thinge, is most holy vnto y LORDE. There shall no dedicated thinge of man be boughte out, but shal be the death. All the tytes in the londe, both of the feilds of the londe, & of þ frutes of the trees, are the LORDES, & shal be holy vnto the LORDE. But yf any man wyl redeme his tiche, he shall geue the fifth parte more therto. And all the tiches of open & shyete, & that goeth vnder the rod, the same is an holy tiche vnto the LORDE. It shall

The xxvij. Chap. Fo. lv.

not be reb whether it be good or bad, neither shall it be chaunged. But yf any man change it, then both it & that it was chaunged withall, shal be holy, & not redemed.

These are the commaundementes, which y LORDE gaue Moyses in charge vnto childen of Israell vpon mount Sinaï.

The ende of the thirde boke of Moyses, called Leuiticus.

The fourth boke of Moyses, called Numerus.

What this boke conceynerh.

Chap. I. The childen of Israell are nombred and mustered out, as many as are meete for the botayll: The captynes are ordered, and ad ad appointed to the seruyce of the Tabernacle.

Chap. II. The order and maner how the tiches were pitched, and how the childen of Israell laye aboute the Tabernacle of wynter.

Chap. III. The office of Leui, & of the sonnes of Aaron.

Chap. IIII. The office of the sonnes of Nathani, Gerson and Merari.

Chap. V. What maner of people were taken out of the host. The lawe of Gilead of the man toward his wife.

Chap. VI. The lawe and ordinance concernyng the Nazarenes or absteynes. The blessinge of the Israellites.

Chap. VII. The offeringes of the captynes at the dedicacyon of the altare, after that the Tabernacle was set vp.

Chap. VIII. Of the conditioe, offeringes, puriffenge, and altare of the Altare.

Chap. IX. Of the feast of Whiter, & how the vnclene shalde be purged. Of the cloude vpon the Tabernacle.

Chap. X. The vse of the syluer trumpetes, & how the childen of Israell in alle op, and toke thoir iourney with Sabab Moyses brother in lawe.

Chap. XI. The people are wexy and suspecty by the mye, murmure agaynst Moyses, before sleth, and abhorre the Manna. The LORDE gaueh them after their lust, but punished them for.

Chap. XII. Miriam and Aaron geudge agaynst Moyses, & Miriam is chastised with Leprosy.

Chap. XIII. The spyes that were set in to the lande of Canaan, come agayne, and put the people in feare.

Chap. XIII. The people are vncient, wepe, and murmure agaynst Moyses, Josue & Calib geue the londe a good worde, & cōfote them. The LORDE is angrie, & puriffeth the people.

Chap. XV. Of braue offeringes, and how he was punished, whi gathered flidys vpon the Sabbath. The people are commaunded to make garbes of remembrance vpon their garments, to thinke vpon the commaundementes of the LORDE.

Chap. XVI. Of the vsourers and insurrection of Couah, Nathani and Abysan, & thair punishment. The people murmure for theire iniquite.

- de and sinen and death bye in the plague.
- Chap. XVII. By the stounginge staff of Aaron, it is declared, that the trybe of Levi and the priesthooft of Aaron is chosen of God.
- Chap. XVIII. The office or mystification of Aaron, of the priestes or Levites, or their descen- dynges.
- Chap. XIX. Of the recks count that was taken, and how the stounginge warre was made of the assise of her.
- Chap. XX. Miriam dyeth at Cadon. The peo- ple dyeth with Moses and Aaron for sinne of water, the LORD is grieved in them out of the hard stounges vase. Moses desireth the synge of Aarons to let them go thow his kinde. Aaron dyeth upon mount Sin.
- Chap. XXI. The battail becometh Israel and Aaron the synge of the Canaanite. The people minime, and are valed with the Respencas. They wyne the victory of Og and Sihon.
- Chap. XXII. Of Balac the synge of the Moo- bites, and of Balaam the Soothsayer.
- Chap. XXIII. Balaam is brought to curse the people of God.
- Chap. XXIV. The LORD is turnnyd Balaams curse in to a blessing and prayse.
- Chap. XXV. The people fall to whoredome and Idolatry with the women of Moab, and toy- ce them slaves to the seruice of Ball Peor. Fou- re and twenty thousand are destroyed. Bala- am in his freuent seil slayed a man and wo- man in their frame.
- Chap. XXVI. The people are nombred agayne and assised.
- Chap. XXVII. What inheritaunce the daughters haue, where there is no sonne. Joshua is made captayne of the people in Moses heade.
- Chap. XXVIII. Offeringes apoynted for every ty- me.
- Chap. XXIX. The fest of the seventh month and the offeringes therof.
- Chap. XXX. Of women made by net or woman.
- Chap. XXXI. Israel wyne the victory of the Moabites, and destroyeth the people.
- Chap. XXXII. Ruben, Gad, and the half trybe of Manasse haue their inheritaunce apoynted them on this syde of Jordan.
- Chap. XXXIII. The fourtyes of the chylde of Israel are nombred. The people are comman- ded when they come in to the londe of Ca- naan, to bespye it all vicerly.
- Chap. XXXIII. The destroyinge of the lante of Ca- naan with the borders therof, and what they becom despayre.
- Chap. XXXV. The portion of the Levites. Fre- dom for such as comyttis slaughter unwa- res. Dyreris slaughterers.
- Chap. XXXVI. The inheritaunce of the trybe male not be more nor less changed.

The first Chapter.



As the LORD E spake vnto Moses in 3 wyl- berneffe of Sinai, in the Tabernacle of wit- nesse, the first daye of the secōde month in the secōde yeare, whā they were gone out of the lāde of Egypte, and sayde: Take 3 sum- me of the whole congregacion of the chil- dren of Israel, after their kynredes 2 their

fatheres houses, with the nombre of the na- mes, all that are males, heade by heade, frō twentye yeare and above, as many as are able to go forth in to fy warre in Israel. And ye shal nombre them accordinge to their fa- myes thou and Aaron, and of every trybe ye shal take vnto you one captayne out his fatheres house.

These are the names of the captaynes that shal sonde with you. Of Ruben, Elisur the sonne of Seteur. Of Simcon, Solumiel the sonne of Suri Sabai. Of Iuda, Uthasson the sonne of Aminadab. Of Ia- char, Uthabaniel the sonne of Soar. Of Zabulon, Eliah the sonne of Iedon. Amonge the chylde of Joseph: Of Ephraim, Elisama 3 sonne of Amihud. Of Manasse, Gamaliel the sonne of Pedayar. Of Ben Ja- min, Abidam 3 sonne of Setooni. Of Dan, Ahicler the sonne of Ammi Sabai. Of As- ser, Pagiel the sonne of Ochiaim. Of Gad, Elialaph 3 sonne of Deguel. Of Lepphe- li, Ahira the sonne of Enan.

These are the ancient men of the con- gregation, the captaynes amonge the try- bes of their fatheres, which were heades and prynces in Israel.

And Moses 2 Aaron toke them (like as they are there named by name) and gathe- red the whole congregacion together also, 3 first daye of the secōde month, and reled the a ster their bych, accordinge to their ky- nredes and fatheres houses by their names, frō twentye yeare and above, heade by heade, as the LORD E commanded Moses, and nom- beth them in the wyrdemes of Sinai.

The chylde of Ruben Israels first son- ne, their kynredes 2 generacions after their fatheres houses, in 3 nombre of their names heade by heade, all 3 were males, frō twentye yeare 2 above, and were able to go forth to the warre, were nombred to the trybe of Ruben, sixe and fourtye thousande, and fy- ue hundred.

The chylde of Simcon their kynredes 2 generacions after their fatheres houses in the nombre of the names heade by heade, all that were males frō twentye yeare and above, and were able to go forth to the warre, were nombred to the trybe of Symcon, nym and sixtye thousande and the hun- dert.

The chylde of Gad their kynredes and generacions after their fatheres houses in 3 nombre of the names, frō twentye yeare and above, all that were able to go forth to the warre, were nombred to the trybe of Gad,

five and forty thousande, sixe hundred and fiftie.

The children of Juda their kyndes and generations after their fathers houses in þe nombre of the names, from twentye yeare and above, all that were able to go forth to the warre, were nombred to the trybe of Juda, foure and twentie thousande, and sixe hundred.

D The children of Issachar their kyndes and generations, after their fathers houses in þe nombre of the names from twentye yeare and above, all that were able to go forth to the warre, were nombred to the trybe of Issachar, foure and fifty thousande and foure hundred.

The children of Zabulon their kyndes and generations after their fathers houses in the nombre of the names from twentye yeare and above, all that were able to go forth to the warre, were nombred to the trybe of Zabulon, seven and fifty thousande and seuen hundred.

Jeseph children of Ephraim, their kyndes and generations after their fathers houses in þe nombre of the names, from twentye yeare and above, all þe were able to go forth to the warre, were nombred to the trybe of Ephraim, foure thousande and sixe hundred.

E The children of Manasse their kyndes and generations, after their fathers houses in þe nombre of the names from twentye yeare and above, all þe were able to go forth to the warre, were nombred to the trybe of Manasse, two thousande and two hundred.

The children of Ben Jamin their kyndes and generations, after their fathers houses, in the nombre of the names from twentye yeare and above, all that were able to go forth to the warre, were nombred to the trybe of Ben Jamin, sixe and thirtie thousande and foure hundred.

The children of Dan their kyndes and generations after their fathers houses, in the nombre of the names, from twentye yeare and above, all that were able to go forth to the warre, were nombred to the trybe of Dan, sixe and thirtie thousande, and seuen hundred.

S The children of Asser their kyndes and generations, after their fathers houses in the nombre of the names, from twentye yeare and above, all þe were able to go forth to the warre, were nombred to the trybe of Asser, one thousande and sixe hundred.

The children of Leuei, their kyndes and generations after their fathers houses

in the nombre of the names, from twentye yeare and above, all that were able to go forth to the warre, were nombred to the trybe of Leuei, thre and fifty thousande and foure hundred.

These are they whom Moses and Aaron nombred with þe rodde of prayer of Israel, wherof euery one was euer of house of their fathers. And the summe of the children of Israel after their fathers houses, from twentye yeare and above (what so euer was able to go forth to the warre in Israel) was sixe thousande, thre thousande, sixe hundred and thre score. And the trybe of the trybe of Leuei, were not nombred amonge them.

And the LORDE spake vnto Moses, **¶** And the trybe of Leuei shalt thou not nombred, nor take the summe of them amonge þe children of Israel: but shalt appoyne them to the habitation of wynter, and to all þe apparell therof, and to all that belongeth thereto. And they shall beare the Tabernacle and all the ordinance therof, and shall wayte vpon it, and shall pitch their tentes rounde aboute it. And when men shall go out their journey, the Leueites shall take downe þe Tabernacle. And when the hoste pitch their tentes, they shall set vp the Tabernacle. And if a stranger peasse nye vnto it, he shall dye. The children of Israel shall pitch their tentes, euery one in his owne armye, and by the baner of his owne companye. But the Leueites shall pitch rounde aboute the Tabernacle of wynter, that there come no warch vpon þe congregation of the children of Israel: the foure shall the Leueites wayte vpon the habitation of wynter. And the children of Israel byd all, as the LORDE commaunded Moses.

The ii. Chapter.

¶ And the LORDE spake vnto Moses and Aaron, sayde: The childre of Israel shall pitch rounde aboute þe Tabernacle of wynter, euery one vnder his baner and tentes, after their fathers houses.

On the East syde shall Juda pitch with his baner and hoste, their capteyne Nathanson the sonne of Aminadab. And his armye in the summe, foure thousande thousande and sixe hundred. Nexte vnto him shall the trybe of Issachar pitch, their capteyne Nethaneel the sonne of Nuar: and his armye in the summe, foure and fifty thousande and foure hundred. The trybe of Zabulon also, their capteyne Eliab the sonne of Helonihis armye in the summe, seuen and fifty thousande and foure hundred.

Exo. 11. Num. 11.

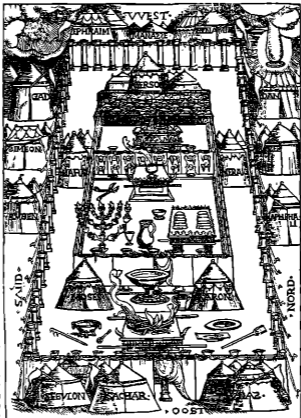
1 Par. 14.

So þ all they which be charge to þ hoost of Iuda, be in the summe an C. sixe and foure score thousande, 7 foure hundredeth be longinge to their armye, 7 they shall go before.

B On the South side shall lye the pavilions 7 baner of Ruben w their hoost, their capitaine Eliazur þ some of Seduc: 7 his armie in the summe, sixe 7 foure hundredeth. 7 frue C. Terte vnto him shall the trybe of Simeon pitch, the capitaine Simeon þ some of Zuri Sada: 7 his armie in þ summe, nyne and fiftie thousande, and thre hundredeth. The trybe of Gad also, their capitaine Eliasaph þ some of Deguel: 7 his armie in the summe, frue 7 foure hundredeth, sixe hundredeth 7 fiftie. So that all they which belonge to the hoost of Ruben, be in the summe, an hundredeth, one 7 fiftie thousande, foure hundredeth and fiftie, belonginge to their armye. And they shall be the firste in the iourney.

C After that shall the Tabernacle of wynter go w the hoost of the Leuitee out in þ myddes amonge the hoostes: 7 as they lye in their tentes, so shall they go forth also, every one in his place vnder his baner.

On the West side shall lye þ pavilions 7 baner of Ephraim w their hoost: their cap-



itane shall be Elisama some of Amihud, and his armie in the summe, foure hundredeth and frue hundredeth. Terte vnto him shall þ trybe of Manasse pitch, their capitaine Gismiel the some of Pedasur: his armie in the summe, two and thirtie thousande 7 two hundredeth. The trybe of Ben Jamin also, their capitaine Abidan the some of Gedoni: his armie in the summe, frue and thirtie thousande 7 foure hundredeth. So þ all they which belonge to the hoost of Ephraim, be in the summe, an hundredeth thousande, eight hundredeth, 7 an hundredeth belonginge to his armie. And they shall be the thirde in the iourney.

On the North side shall lye þ pavilions 7 baner of Dan w their hoost: their cap-

toyne Abisier & some of Ammi Sabal, his armye in the summe, two and sixty thousande and six hundred. Nexte vnto him shal the trybe of Assir puche their captayne Pagid, & some of Chanan, his armye in the summe, one and foure thousande, and fyue hundred. The trybe of Tephthali also, their captayne Thira the sonne of Enan: his armye in the summe, thre & sixty thousande & foure hundred. So shall they which belonge to the hoost of Dan, be in the summe, an hūdrith thousande, seuen & sixty thousande, & six hundred. And they shalbe the last in the journey with their banera.

This is the summe of the children of Israel, a fter their fathers houses and armyes with their hoestes: euen six hundred thousande, & thre thousande, fyue hundred & sixty. But & Leuites were not nombred in & summe amonge the childre of Israel, as & LORDE commaunded Moses. And of childre of Israel dyd all as the LORDE commaunded Moses. And so they pitched vnder their banera, & toke their iourney, every one in his tynned, accordinge to the house of their fathers.

The iiii. Chapter.

These are the generacions of Aaron & Moses, when & LORDE spake vnto Moses at & same tyme upon mount Sinai. And these are & names of the sonnes of Aaron. The first borne, Eleazar: then Abihu, Eleasar & Jehomar. These are & names of the sonnes of Aaron, which were appointed to be prestes, & their handes fylled for & pisthode. But Eleazar & Abihu dyed before & LORDE, whā they offered strange fyre before & LORDE, in & wilderness of Sinai, & had no sonnes. But Eleasar and Jehomar receued & prestee office wth their father Aaron.

And the LORDE spake vnto Moses, & sayd: Dunge hithe the trybe of Leui, and set them before Aaron the prest, & they maye serue wth him, & wayte vpon him & vps the whole congregation before & Tabernacle of witness, and execute the seruyce of the habitation, and kepe all the apparell of the Tabernacle of witness, and wayte vpon the children of Israel, so mynistr in the seruyce of the habitation.

And thou shalt reue & Leuites vnto Aaron and his sonnes for a gifte, vnto every one his owne, from amonge the children of Israel. As for Aaron & his sonnes, thou shalt appointe them to wayte on their prestee office. If another please therto, he shal dye.

And the LORDE spake vnto Moses, and sayde: Beholde, I haue take the Leuites fro

amonge the childre of Israel, for all the first borne that open the Matrix amonge the children of Israel, so that the Leuites shalbe myne. For the first borne are myne, since & tyme that I smote all the first borne in & lande of Egypte, whā I sanctified vnto me all the first borne in Israel, from my vnto carell, that they shalbe he myne, & the LORDE.

And the LORDE spake vnto Moses the wilderness of Sinai, and sayde: Tumble the children of Leui a fter their fathers houses and tynned, all that are males of a month olde and aboue.

So Moses nombred them accordinge to the word of the LORDE, as he had commaunded. And these were the children of Leui with their names: Gerson, Asher, Merari. The names of the children of Gerson in their tynned, were: Libni and Simel.

The childre of Asher in their tynned were: Amram, Jehabar, Ghebon and Ofiel. The children of Merari in their tynned, were: Ussiel and Mussi. These are the tynned of Leui a fter their fathers houses.

These are & tynned of Gerson: The Libnites and Semites, the summe was founde in nombre, seuen thousande and fyue hundred, of all that were males of a month olde and aboue. And the same tynned of the Gersonites shal picke behinde the habitation on the west syde: Let Eliasaph the sonne of Lael be their ruler. And they shal make vpon the Tabernacle of witness, of the habitation, and of the tent, and coverings thereof, and the hanginge in the bore of the Tabernacle of witness, the hanginge adome the court, & the hanginge in & court, which couereth adome the habitation and the altare, and the cortes of it, & all that belongeth to the seruyce therof.

These are the tynned of Asher: The Amramites, the Jehabarites, the Ghebonites, and Ofielites, all that were males of a month olde & aboue, in nombre eight thousande and six hundred, waytinge vpon the Tabernacle of the Sanctuary, & shal picke on the south syde of & habitation. Let Eliasaph the sonne of Ofiel be their ruler. And they shal kepe the Arke, the table, the cardis sicke, the altare and all the vessels of the Sanctuary, to do seruyce in, and the wayte, and all that belongeth to the seruyce therof. But the chiefe of all the rulers of the Leuites, shalbe Eleasar the sonne of Aaron the prest, ouer them that are appointed to kepe the watch of the Sanctuary.

These are & tynned of Merari: The Musi

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hiteas and Muscos, which were in nombre sixe thousande: and two hundred, all that were males of a moneth olde and aboue: Let Bariel þe sonne of Abihad be their ruler, and they shall pitch upon the north syde of the habitation. And their office shalbe to kepe the portes, and barres, and pilers, and sockets of the habitation, and all the apparell thereof: and that seruech thereto: þe pilers also aboue: þe court, with the sockets, and nailes, and cordes.

S And before the habitation and before þe Tabernacle on the East syde shal Mosés & Aaron & his sonnes pryche, that they maye wayte vpon: the Sanctuary, & the children of Israel. If any other please thereto, he shal dye.

lum. 7. b

ou. 14. a

tu. 11. g

All the Leuites in the summe, whom Mosés and Aaron nombred after their Eynredes, according to the worde of the LORDE, all that were males, of a moneth olde and aboue, were two and twenty thousande.

And þe LORDE saide vnto Mosés: Turne thou the first borne, that are males amonge the children of Israel, of a moneth olde and aboue, and take the nombre of their names.

lum. 7. b

mo. 6. b

And þe Leuites shal take out vnto me the LORDE, for all þe first borne of þe childre of Israel, & the cattell of the Leuites for all the first borne amonge the cattell of þe children of Israel. And Mosés nombred all the first borne amonge the childre of Israel, as the LORDE commaunded him.

G And in the nombre of the names of all the first borne, that were males of a moneth olde & aboue, in their summe, there were foure two and twenty thousande, two hundred, and thre and thirtie.

And the LORDE spake vnto Mosés, & saide: Take the Leuites for all þe first borne amonge the childre of Israel, & the cattell of the Leuites for their cattell, þe Leuites maye be myne the LORDE. But the redemption money of the two hundred thre & twenty þe remayne of the first borne of the children of Israel, aboue the nombre of the Leuites, shal thou take, euen fyue Sycles of eury heade, after the Sycle of the Sanctuary (one Sycle is worth twenty Geras) & the money þe remayneth ouer their nobbe, shal thou geue vnto Aaron and his sonnes.

1. ar. a

lum. ra. b

ou. 16. d

4. b

Then saide Mosés þe redemption money (that remayned ouer aboue the nombre of the Leuites) from y first borne of the childre of Israel, euen a thousande, thre hundred, and fyue and thre score Sycles, after þe Sycle of the Sanctuary, & gaue it vnto Aaron

and his sonnes, according to the worde of the LORDE, as the LORDE commaunded Mosés.

The III. Chapter.

W To the LORDE spake vnto Mosés & Aaron, & saide: Take þe summe of the childre of Bathy from amonge the childre of Lem, after their Eynredes & fathers houses. From therte yeare and aboue vntill fiftye yeare, all that are men of the warre, that they maye do the worke in the Tabernacle of witness. This shal be the office of the children of Bathy in the Tabernacle of witness, which is most holy.

When the hooff breatheth vp, Aaron and his sonnes shal go in, and take downe the wayle, and couer the Arke of witness with wynter, and laye the couerynge of doo stynnes upon it, and spede a whole yallowe clothe aboue thereon, and put his stanes therein. And vpon the shewe table they shal spede a yallowe clothe also, and set ther on the dysches, spenes, starpes, and potes to poure out and in, and the dayle bread shal lye vpon it, and they shal spede a purple clothe ther ouer, and couer it with a couerynge of doo stynnes, and put the stanes of it therein.

And they shal take a yallowe clothe, and couer the candlesticke of light therewith, and his lampe, with his snuffers and outquenchers, and all the oyle vessels that belonge to the seruyce, and aboue all this shal they put a couerynge of doo stynnes, and put it vpon stanes.

So shal they spede a yallowe clothe ouer þe golden aicare also, and couer the same with a couerynge of doo stynnes, and put it vpon stanes. All the vessels that they occupye in the Sanctuary, shal theyeake, and put a yallowe clothe ther ouer, & couer them with a couerynge of doo stynnes, and put them vpon stanes. They shal sweep the shewen also from the aicare, and spede a clothe of scarlet ouer it, and set all his vessels ther on, that they occupye vpon it: colepates, flesholes, shewels, basins, with all the apparell of the aicare, and they shal spede a couerynge of doo stynnes theron, and put his stanes thereto.

Now when Aaron and his sonnes haue done this, and haue covered the Sanctuary & all the ornantes thereof, when the hooff breatheth vp, then shal the children of Bathy go in, that they maye beare it, and the Sanctuary shal they not reade. lest they dye. This is the charge of the childre of Bathy in the Tabernacle of witness.

C And likewise for the forme of Aaron y prest, shal haue the office, to prepare the oyle for the light, and the spices for the incense, and the basilemeac offeringe, and the anoyntinge oyle, to order the whole habitation, & all that therein is, in the Sanctuary and the ornamentes thereof.

And the LORDE spake vnto Moses and Aaron, & sayde: It shal not be thyng of the tymed of the Sabathites amonge the Leuites, but this shal ye do with them, & they maye lye & nor dye, yf they touche the most holy. Aaron and his sonnes shal go in, and appoynte every one vnto his office & charge. But they shal not go in, presumptuouslye to see vps y Sanctuary, lest they die. And y LORDE spake vnto Moses and Aaron & sayde: Take the summe of the children of Gerson also, a fift that fathers house & tymed, from thirtie yeare & aboue, untyll fiftie yeare, & appoynte them all y are meete for the warre, to haue an office in the Tabernacle of wyrtesse.

D This shal be the office of the tymed of the Gersonites, as to see & to beare. They shal beare the curtaynes of the habitation and of the Tabernacle of wyrtesse, and his curtayne and the coveringe of doo skynnes, that is aboue the court, and the hanginge in the doore of the Tabernacle of wyrtesse, and the hanginge aboue the court, which goeth aboue the habitation and the altare, and their cordes, and all the instrumentes y stur for the, and all that belongeth to their occupieng. Accordinge vnto the worde of Aaron and of his sonnes, shal all the office of the children of Gerson be done, what so ever they shall beare and occupye. And ye shal see, that they maye vpon all their charge. This shal be y office of y tymed of y children of y Gersonites in y Tabernacle of wyrtesse. And their mayunge shal be vnder y habitation of Jethamar, the sone of Aarons prest.

E The children of Merari a fift their tymed and fathers house, shal thou appoynte also, from thirtie yeare and aboue, vnto fiftie yeare, all that are meete for the warre, & they maye haue an office in the Tabernacle of wyrtesse. But vpon this charge shall they maye accordinge to all their office in y Tabernacle of wyrtesse, that they beare the borders of the habitation, and the barres, and pillars, and setetes: the pillars of the court also rounde aboue, and the setetes and nails, and cordes, with all their apparell, accordinge to all their sutyng. And vnto every one shall ye appoynte his portcion

of charge to make vpon the apparell. Let this be the office of the tymed of the children of Merari, all that they shall do in the Tabernacle of wyrtesse vnder the hande of Jethamar the sone of Aaron the prest.

And Moses and Aaron with the capteynes of the congregation, nombred the children of y Sabathites, accordinge to their tymes and houses of their fathers, from thirtie yeare and aboue, untyll fiftie, all that were meete for the warre, to haue office in the Tabernacle of wyrtesse. And the summe was two thousande, seven hundred and fiftie. This is the summe of the tymed of the Sabathites (which all had sutyng in the Tabernacle of wyrtesse) whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

The children of Gerson were nombred also in their tymes and fathers houses from thirtie yeare and aboue untyll fiftie, all that were meete for the warre, to haue office in y Tabernacle of wyrtesse, and the summe was two thousande, syx hundred and thirtie. This is y summe of the tymed of the children of Gerson, which all had to do in the Tabernacle of wyrtesse, whom Moses and Aaron nombred, accordinge to y worde of y LORDE.

The children of Merari were nombred also accordinge to their tymes and fathers houses, from thirtie yeare and aboue untyll fiftie, all that were meete for the warre, to haue office in the Tabernacle of wyrtesse, & the summe was thie thousande, and two hundred. This is the summe of the tymed of the children of Merari, whom Moses and Aaron nombred, accordinge to the worde of the LORDE by Moses.

The summe of all the Leuites, whom Moses and Aaron with the capteynes of Israel tolde, after their tymes and fathers houses, from thirtie yeare and aboue untyll fiftie, all that were in to do every one his office, and to beare the burthen in y Tabernacle of wyrtesse, was eight thousande fyve hundred and foure score, which were nombred accordinge to the worde of the LORDE by Moses, every one to his office & charge, as the LORDE commaunded Moses.

The V. Chapter.

Moses & LORDE spake vnto Moses, and sayde: Commaunde the children of Israel, & they put out of the booke all y lepers, and all that haue yfesse, and that are defyled vpon the deoth, both men and women shall they put out of the booke, that they besyde not their tentes, wherin I dwell

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amonge them. And ſ children of Iſrael do ſo, and put them out of the booke, as ſ LORD had ſayd vnto Moſes.

And the LORD ſaid vnto Moſes, and ſayde: Speake vnto the children of Iſrael & ſay vnto them: When a man or woman doeth a ſynne to any body, and offendeth ether with agaynſt the LORD, then hath that ſoule a trefpace vpon it. And they ſhall knowe ge their ſynne, that they haue done, and ſhall make amendes for their trefpace, euen with the whole ſumme, and paye ſ fifth parte more thereto, and geaue it vnto him, agaynſt whom they haue trefpaced. But yf there be no man to make the amendes vnto for the offence ſ he hath trefpaced agaynſt him, then ſhal the prieſt conſylunge be made vnto the LORD for the prieſt, beſydes the ramme of the attoncmit, wherewith he ſhal be reconcyled.

B Likewiſe all the heuerofferinges of all that the children of Iſrael halowe vnto the LORD, and offre vnto the prieſt, ſhall be his. And who ſo haloweth any thing, it ſhal be his. And who ſo geaue the prieſt any thing, it ſhal be his alſo.

And the LORD ſaid vnto Moſes, and ſayde: Speake to the children of Iſrael, and ſay vnto them: When any mans wiſe goeth aſyde, and trefpaceth agaynſt him, & any mā lye with her fleſhye, and the thinge be yet hyd from his eyes, and is not come to lighte that ſhe is deſyled, and he can byrge no weneſſe agaynſt her: for ſhe was not take ther in, and the ſpree of gelouſye tynbleth him, ſo that he is gelous ouer his wiſe: whether ſhe be vncleane or not vncleane, then ſhal he byryng her vnto the prieſt, and byryng an offeringe for her, euen the tenth parte of an Ephah of barley meale, and ſhal poure no oyle theron, ner put frankenſence vpon it: for it is an offeringe of gelouſy, and an offeringe of remembrance, that remembreth ſynne.

C Then ſhall the prieſt beynge her, and ſet her before the LORD, and take of the holy water in an earthen veſſell, and put of ſ duſt that is on the floore of the habitacion, in to the water. And he ſhal ſee the wiſe before ſ LORD, and woucer hir heade, and the offeringe of remembrance which is an offeringe of gelouſy, ſhall he laye vpon hir handes. And the prieſt ſhal haue in his hande bytter curſing water, and ſhal coniure the wiſe, & ſay vnto her: If no man haue lye with the, and thou haſt not gone aſyde from thy huſſbande, to deſyle thy ſelf, then ſhall not theſe bytter curſing water hurte the. But yf

then haſt gone aſyde from thy huſſbande, ſ that thou art deſyled, and ſome other maſ haſt lye with the beſyde thy huſſbande, then ſhall the prieſt coniure the wiſe with this curſe, and ſhal ſay vnto her: The LORD ſet the to a curſe and a conſtracon amonge thy people, ſo that the LORD make thy chyldre, and thy wombe to beſt. So go this curſed water in to thy body, that ſ wombe beſt, and thy chyldre. And the wiſe ſhal ſay: Amen Amen.

So the prieſt ſhall wyte this curſe in a byll, and waſh it out with the water, and ſhall geue the wiſe of the bytter curſing water to drynke. And whā the curſing water is gone in her, ſo ſ it is bytter vnto her then ſhal the prieſt take the gelouſy offeringe out of the wyues hande, and waue it for a meate offeringe before the LORD, and offre it vpon the altare: namely, he ſhall take an handfull of the meate offeringe for hir tribuſance, & burne it vps the altare, & then geue the wiſe the water to drynke. And whā ſhe hath deonten the water, yf ſhe be deſyled, and haue trefpaced agaynſt hir huſſbande, then ſhal the curſing water go in to her, and be ſo bytter, that hir wombe ſhal beſt, and hir chyldre ſhall rotte, and the wiſe ſhal be a curſe amonge hir people. But yf the ſame wiſe be not deſyled, but is cleane, then ſhal it do her no harme, ſo that ſhe maye be with chyldre.

This is the lame of gelouſy, whan a wiſe geeth aſyde from hir huſſbande, and is deſyled: Or whan ſ ſpree of gelouſy tynbleth a man, ſo that he is gelous ouer his wiſe, ſ he byryng her before the LORD, and that ſ prieſt do all w her accordinge vnto this lawe. And ſ man ſhal be guileſſe of the ſynne, but the wiſe ſhall beate hir myſtebe.

The VI. Chapter.

AND the LORD ſaid vnto Moſes, of Iſrael, and ſay vnto them: When a man or woman ſeparateth them ſelues, to wome a wome of abſtynence vnto the LORD, he ſhal abyſtyn from wyne and ſtrege drynke. Wynner of wyne & ſtrege drynke ſhal he not drynke, ner that is preſſed out of grapes: he ſhall ner beate freſh ner drye grapes, ſo longe as his abſtynence endureth. Moreover he ſhall eate nothinge that is made of the wyne tre, ſrem the wyne conels w to the hulke.

As longe as the wome of his abſtynence endureth, there ſhall no raiſonne come vpon his heade, tyll the tyme be out which he ab-

strength vnto the LORD E, for he is holy.

And he shall see the beard of his beard greene, and frome bare openly. All the tyme ¶ he be abstynent vnto the LORD E, shall he goe no dead. If ather shall he besyle him self as ¶ death of his father, of his mother, of his brother, or of his sister. For the abstynence of his God is vpon his heade, and of whole tyme of his abstynence shall he be holy vnto the LORD E.

B And if it chauce any man to dye suddenly before him, then shall ¶ heade of his abstynence be desired. Therefore shall he shawe his heade in the daye of his denyng, that is vpon the seventh daye: and vpon ¶ eighth daye shall he bringe two curull boues, or two yonge pigeons, vnto the priest before ¶ bove of the Tabernacle of wyntesse. And the priest shall make the one a synnofferynge, and the other a burnnofferynge, and make an atonement for him, because he desired him self vpon ¶ deed, and so shall he halowe his heade the same daye, that he maye holde out the tyme of his abstynence vnto the LORD E, and he shall bringe a lambe of a yere olde for a trespassofferynge. But ¶ dawe a yore shall be bare losf, because his abstynence was desired.

C This is the lame of the abstynent. When the tyme of his abstynence is out, he shall be brought before the bove of the Tabernacle of wyntesse. And he shall bringe his offeringe vnto the LORD E, even as he lambe of a yere olde withoute blemyshe for a burnnofferynge, ¶ a she lambe of a yere olde withoute blemyshe for a synnofferynge, and a ramme withoute blemyshe for a healthofferynge. ¶ a maude withoute lemeded cakes of fyne floure myngled with oyle, and swete wasers anoynted with oyle, ¶ their meateofferings ¶ dymnofferynge.

And the priest shall bringe it before the LORD E, and shall make his synnofferynge and his burnnofferynge, and ¶ ramme shall he make an healthofferynge vnto the LORD E, with ¶ maunde of the unlemeded bled. his meateofferynge and dymnofferynge shall he make also. And he shall shawe the heade of the abstynent a abstynence before the bove of the Tabernacle of wyntesse, and shall take the heade beer of his abstynence, and cast it vpon the fyre that is vnder ¶ healthofferynge.

D And the sodden shulder of the ramme shall he take, and an unlemeded cake out of the manne, and a swete waser, and laye them vpon the handes of the abstynent

(after that he hath shawen of his abstynence.) And he shall shawe them before the LORD E. This is holy for the priest with the Wanebest, and ¶ emshulder. After that, maye the abstynent drinke wyne. This is the lame of the abstynent, which power his offeringe vnto the LORD E for his abstynence, besydes that, which his hande can get. As he hath vowed, so shall he do accordinge to the lame of his abstynence.

And the LORD E talked with Moyses, and saye: Speake vnto Aaron and his sonnes, and saye: Thus shall ye saye vnto the chyld of Israel, when ye blesse the.

The LORD E blesse the, and kepe the.

The LORD E make his face to shyne vpon the, and be mercifull vnto the.

The LORD E lifte vp his countenance vpon the, and geue the peace.

For they shall put my name vpon the chyld of Israel, that I maye blesse them.

The vii. Chapter.

AND when Moyses had set up the Tabernacle and anoynted it, and sanctified it with all the apparel thereof: and had anoynted and halowed the altare also with all his vessels. Then offered the captaynes of Israel, which were the rulers in their fathers houses.

For they were the captaynes amonge ¶ synedo, and stode ouer the che were nombred. And they broughte their offerynge before the LORD E, six covered charrettes, and euolve open, for euery two captaynes a charret, and an ope for euery one, and broughte them before the halitacion.

And the LORD E sayde vnto Moyses: Take it of them, that it maye serue for the mynistracion of the Tabernacle of wyntesse, and geue it vnto the Lewites, vnto euery one accordinge to his office. Then toke Moyses the charrettes and open, and gaue them vnto the Lewites.

Two charrettes and some open gaue he vnto ¶ chyldren of Berson accordinge to their office: and foure charrettes and eight open gaue he vnto the chyldren of Merari accordinge to their office, vnto the hande of Jehamari the sonne of Aaron the priest.

But vnto the chyldren of Zabath he gaue nothyng, because they had an holy office vpon them, and must beare vpon their shuldere. And the captaynes offered to the bledicacion of the altare, in the daye when it was anoynted, and offered their giftes before the altare.

cccl. iij. b

ccc. 40 b

B
Numb. 4. b
1. 2. c. d

And þe LORDE sayde vnto Moyses: Let the captayne brynge his offeringe upon his daye to the dedication of the altare.

On the first daye, Nabasson the sonne of Aminadab, of the tribe of Iuda, offered his gifte. And his gifte was a silver charger, worth an hundred and thyrtye Sycles: A silver boole, worth fteuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meate offeringe: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a syn offeringe: And for a health offeringe two oxen, fyve rammes, fyve he goates, and fyve lammes of a yere olde. This is the gifte of Nabasson the sonne of Aminadab.

C On the seconde daye offered Taahaneel the sonne of Zuar, the captayne of Iudath his gifte was a silver charger, worth an hundred and thyrtye Sycles: A silver boole, worth fteuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meate offeringe: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a syn offeringe: And for a health offeringe two oxen, fyve rammes, fyve he goates, and fyve lammes of a yere olde. This is the gifte of Taahaneel the sonne of Zuar.

On the thyrde daye, the captayne of the children of Sathulon, Eliab the sonne of Helon. His gifte was a silver charger, worth an hundred and thyrtye Sycles: A silver boole, worth fteuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meate offeringe: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a syn offeringe: And for a health offeringe two oxen, fyve rammes, fyve he goates, and fyve lammes of a yere olde. This is the gifte of Eliab the sonne of Helon.

On the fourth daye, the captayne of the children of Aulun, Elisar the sonne of Sebeim. His gifte was a silver charger, worth an hundred and thyrtye Sycles: A silver boole, worth fteuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meate offeringe:

And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a syn offeringe: And for a health offeringe two oxen, fyve rammes, fyve he goates, and fyve lammes of a yere olde. This is the gifte of Elisar the sonne of Sebeim.

On the fifth daye, the captayne of the children of Simeon, Selamiel the sonne of Zuri Sadai. His gifte was a silver charger, worth an hundred and thyrtye Sycles: A silver boole, worth fteuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meate offeringe: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a syn offeringe: And for a health offeringe two oxen, fyve rammes, fyve he goates, and fyve lammes of a yere olde. This is the gifte of Selamiel the sonne of Zuri Sadai.

On the sixte daye, the captayne of the children of Gad, Elisaph the sonne of Deuel. His gifte was a silver charger, worth an hundred and thyrtye Sycles: A silver boole, worth fteuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meate offeringe: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a syn offeringe: And for a health offeringe two oxen, fyve rammes, fyve he goates, and fyve lammes of a yere olde. This is the gifte of Elisaph the sonne of Deuel.

On the seuenth daye the captayne of the children of Ephraim, Elisama, the sonne of Amihud. His gifte was a silver charger, worth an hundred and thyrtye Sycles: A silver boole, worth fteuentye Sycles (after the Sycle of the Sanctuary) both full of fyne flour myngled with oyle for a meate offeringe: And a golden spone, worth ten Sycles of golde, full of incense: A bullocke from amonge the greate cattell, a ramme, a lambe of a yere olde for a burnt offeringe, an he goate for a syn offeringe: And for a health offeringe two oxen, fyve rammes, fyve he goates, and fyve lammes of a yere olde. This is the gifte of Elisama the sonne of Amihud.

On the eighth daye, the captayne of the children of Manasse, Gamaliel the sonne of Pedasur. His gifte was a silver charger,

ger, worth an hundredth and thirtie Syckles
A silver boule, worth seuentye Syckles (after
the Syckle of β Sanctuary) both full of fyne
floure myngled w oyle for a meato offeringe.
And a golden spon, worth ten Syckles of
golde, full of incense. A bullocke from amonge
the greate cattell, a ramme, a lambe of a yeare
olde for a burntofferinge, an he goate for a
synofferinge. And for an healtbofferinge
two oxen, fyve rammes, fyve he goates, 7 fyve
lambes of a yeare olde. This is the gifte
of Samuail the sonne of Debaur.

¶ On the nyenth daie, the captaime of the
children of Ben Jamin, Abidan the sonne
of Gedeoni, his gifte was a silver charger,
worth an hundredth and thirtie Syckles: A
silver boule, worth seuentye Syckles (after
the Syckle of the Sanctuary) both full of fyne
floure myngled with oyle for a meato offeringe.
And a golden spon, worth ten Syckles
of golde, full of incense. A bullocke from
amonge the greate cattell, a ramme, a lambe
of a yeare olde for a burntofferinge: And
for an healtbofferinge two oxen, fyve rammes,
fyve he goates, and fyve lambes of a
yeare olde. This is the gifte of Abidan the
sonne of Gedeoni.

On the tenth daie, the captaime of the
children of Dan, Ahisier the sonne of Ammi
Sadai, his gifte was a silver charger, worth
an hundredth 7 thirtie Syckles: A silver boule,
worth seuentye Syckles (after the Syckle of
the Sanctuary) both full of fyne floure myngled
with oyle for a meato offeringe: And a
golden spon, worth ten Syckles of golde,
full of incense. A bullocke from amonge the
greate cattell, a ramme, a lambe of a yeare
olde for a burntofferinge, an he goate for a
synofferinge: And for an healtbofferinge
two oxen, fyve rammes, fyve he goates, 7 fyve
lambes of a yeare olde. This is the gifte
of Ahisier the sonne of Ammi Sadai.

¶ On the eleuenth daie, the captaime of β
Anoz of Assir, Pagiel the sonne of Ochan:
his gifte was a silver charger, worth an
hundredth and thirtie Syckles: A silver boule,
worth seuentye Syckles (after the Syckle of
the Sanctuary) both full of fyne floure myngled
with oyle for a meato offeringe: And a
golden spon, worth ten Syckles of golde,
full of incense. A bullocke from the greate
cattell, a ramme, a lambe of a yeare olde for a
burntofferinge, an he goate for a synofferinge:
And for an healtbofferinge two oxen,
fyve rammes, fyve he goates, and fyve lambes
of a yeare olde. This is the gifte of Pagiel
the sonne of Ochan.

On the twelfte daie, the captaime of the
children of Lepthrali, Ahira the sonne of Aen-
nan. his gifte was a silver charger, worth
an hundredth and thirtie Syckles: A silver
boule, worth seuentye Syckles (after the Syckle
of the Sanctuary) both full of fyne floure
myngled with oyle for a meato offeringe.
And a golden spon, worth ten Syckles of
golde, full of incense: A bullocke from amonge
the greate cattell, a ramme, a lambe of a
yeare olde for a burntofferinge, an he goate
for a synofferinge: And for an healtbofferinge
two oxen, fyve rammes, fyve he goates,
and fyve lambes of a yeare olde. This is
the gifte of Ahira the sonne of Aenan.

This is β dedication of the altare, whate
tyme as it was annoynd, vnto the which β
captaime of Irad offered these twolue silver
chargers, twolue silver boules, twolue
spones of golde: euery charger coneynyng
an hundredth and thirtie Syckles of silver,
and euery boule seuentye Syckles. So that β summe
of all the silver in the vessels, was two
thousande and four hundredth Syckles (after
the Syckle of the Sanctuary). And the twelue
spones of golde full of incense, coneynyng
euery one ten Syckles, after the Syckle
of the Sanctuary: So that the summe of the
golde in the spones, was an hundredth and
twenty Syckles.

The summe of the cattell for the burntofferinge
was twolue bullockes, twolue rammes,
twolue lãbes of a yeare olde with their
meato offeringes: And twolue he goates for
synofferinges. And the summe of the cattell
for the healtbofferinges, was foure and twelue
oxen, thre score rammes, and thre score he
goates, thre score lãbes of a yeare olde. This
is the dedication of the altare, after that it
was annoynd.

And when Moyses wente in to the Taber-
nacle of wyntes, β he might be commoned
withall, he herde the voyce speakinge vnto
him frõ of the Mercy seate, which was vpon
the Arke of wyntes betwixt the two Cherubins,
from thence was he commoned withall.

The viii. Chapter.

¶ And the LORD called with Moyses, 7
sayde: Speake to Aaron, 7 saye vnto
him: When thou strest vp β lãpes,
thou shalt set the so, that they maye all send
gene lighte aboue vpon β candilstickes. And Aaron
vnd so, set β lãpes vpon β candilstickes,
as β LORDE commanded Moyses. The worde
of β candilstickes was of beate golde, both β
shaft 7 floure thereof: Accordyng to β wysdome
that the LORDE had shewed Moyses, when he

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make be the candlestick.

And the **LORDE** spake vnto **Moses**, and sayde: Take the **Leuites** six amonge the children of **Israel**, & cleanse them. But thou shalt thou do with them, that thou mayest cleanse them. Thou shalt spiculer purifyinge water upon them, and leet a rasure go ouer their whole body, and washe their clothes, and thus art they cleane. Then shall they take a yonge bullocke, and his meates offeringe of fyne flour myngled with oyle. And another yonge bullocke shalt thou take for a synofferinge.

B And thou shalt bringe the **Leuites** before the **Tabernacle** of witnessse, and gather together the whole congregation of $\text{\textcircled{J}}$ children of **Israel**, and bringe the **Leuites** before the **LORDE**. And the children of **Israel** shall laye their handes upon the **Leuites**. And **Aaron** shall waue $\text{\textcircled{J}}$ **Leuites** before the **LORDE** for the children of **Israel**, that they maye mynistr in the seruyce of the **LORDE**.

And the **Leuites** shall laye their handes upon the heedes of the bullockes, and the one shall be made a synofferinge, the other a burnofferinge vnto the **LORDE**, to make an atonement for the **Leuites**. And thou shalt see the **Leuites** before **Aaron** and his sonnes, and waue them before the **LORDE**, and so shalt thou separate them from $\text{\textcircled{J}}$ children of **Israel**, that they maye be myne. This shall they go in, that they maye do seruyce in the **Tabernacle** of witnessse. Thus shalt thou cleanse the $\text{\textcircled{J}}$ name them: for they are my gifte of the children of **Israel**, and **I** have taken them vnto me for all that openeth the **Matrie**, namely for the first borne of all the children of **Israel**.

Num. 7. b

C For every first borne amonge the children of **Israel** is myne, both of men and of beastes, this is the rone that **I** smote all the first borne in the lande of **Egypte**, and sanctified them vnto myself, and take the **Leuites** for all the first borne amonge the children of **Israel**, and gaue them for a gifte vnto **Aaron** and his sonnes. And thou shalt waue the children of **Israel**, $\text{\textcircled{J}}$ they shalbe do the seruyce of the children of **Israel** in the **Tabernacle** of witnessse, to make atonement for the children of **Israel**, that there be not a plague amonge the children of **Israel**, yf they will come nye $\text{\textcircled{J}}$ Sanctuary.

Exo. 13. a
Luc. 2. d

And **Moses** with **Aaron** and the whole congregation of the children of **Israel**, byd w the **Leuites** all as the **LORDE** had commaunded **Moses**. And they purified the **Leuites**, and washed their clothes. And **Aaron** waue them before the **LORDE**, and made atonement for them, that they might be cleane.

ment for them, that they might be cleane.

After that wente they in, to do their office in the **Tabernacle** of witnessse before **Aaron** and his sonnes: as the **LORDE** commaunded **Moses** concernyng the **Leuites**, thus byd they with them.

And the **LORDE** spake vnto **Moses** & sayde: This is it that belongeth vnto the **Leuites**: From fyue and twentye years and aboue, shal they go in to the office of the **Tabernacle** of witnessse. But six fyfthe yeare forth, they shal ceasse from the waitinge of the seruyce therof, and shal mynistr nomore, but shal appoynte their brethren to waite and asstire in the **Tabernacle** of witnessse: but the office shal not they execute. Thus shalt thou do with the **Leuites** in their seruyces, that every one maye in a yeare upon his owne charge.

The ix. Chapter.

AND the **LORDE** spake vnto **Moses** in the wilderness of **Sinai**, in $\text{\textcircled{J}}$ first moneth of the seconde yeare that they were departed out of the lande of **Egypte**: & sayde: Let the children of **Israel** kepe $\text{\textcircled{J}}$ Easter in his season, euen upon the foureth daye of this moneth at euen, in his season shall they kepe it, acordyng to all the statutes & lawes therof. And **Moses** spake to $\text{\textcircled{J}}$ childre of **Israel**, yf they shulbe kepe $\text{\textcircled{J}}$ Easter vnto the foureth daye of the first moneth at euen in the wilderness of **Sinai**. And binged to all that the **LORDE** commaunded **Moses**, euen so byd the children of **Israel**.

Then were there certayne men defiled of a deed man, so that they coude not kepe $\text{\textcircled{J}}$ Easter vpon that daye: this came before **Moses** and **Aaron** the same daye, and sayde vnto him: We are defiled of a deed ma: what fore shalbe we be despysed, that we must not bringe our giftes in his season amonge the children of **Israel**: **Moses** sayde vnto them: Stande still, **I** will heare what the **LORDE** commaundeth you.

And the **LORDE** spake vnto **Moses**, and sayde: Speake vnto the children of **Israel**, & sayde: Wha eny man is defiled of a deed course, or is gone farre from you ouer the selo, or is an onnge youre kynfolkes, yet shall he kepe $\text{\textcircled{J}}$ Easter, but in the seconde moneth yf the foureth daye at euen, and they shal eate it with unleueded bred and some samet, and shall leaue none of it vntill the morninge, nor beate eny bone therof, and shal kepe it acordyng to all $\text{\textcircled{J}}$ manner of $\text{\textcircled{J}}$ Easter.

But be that is cleane, and not gone in a iourney, and is negligent to kepe the $\text{\textcircled{J}}$ Easter, the same soule shal be roteed out from amonge

his people: because he brought not his gift to the LORD: in his season, he shall beare his sinne. And when there dwelleth a stranger amonge you, he shall keepe Easter also vnto the LORD, & shall haue it according to the ordinance and lawe of Easter. This statute shall be vnto you alse, to the stranger as to him that is borne in the lande.

C And y^e same daye y^e the habitation was set vp, a cloude covered it vps the Tabernacle of witness, & as euen there was a similitude of fyre vpon the habitation vntill the morninge. So came it to passe allwaye, y^e the cloude covered it by daye, & the similitude of fyre by night. And when the cloude was take vp from the habitation, then the children of Israel wente on their iourney. And loke in what place the cloude abode, there the childre of Israel pitched their tentes. According to the worde of the LORD toke the children of Israel their iourney, and according to his word pitched they their tentes. So long as the cloude abode vpon the habitation, they laye still. And when the cloude caried many dayes vpon the habitation, the childre of Israel wayced vpon the LORD, & wente not on their iourney.

D And when it chaunced that the cloude abode vps y^e habitation any space of dayes, then pitched they according to the worde of the LORD, & after the moode of the LORD wente they on their iourney. When the cloude was there from the eveninge vntill the morninge, and so was taken vp, then went they on their iourney: and whether it was take vp by daye or by night, they iourneyed. But when it taried vpon the habitation two dayes, or a moneth, or a lenge season, then laye the children of Israel, and iourneyed not: and so when it was taken vp, they wente on their iourney. For according to the mouth of the LORD they laye, and after the mouth of the LORD they iourneyed, so y^e they keepe the LORDES word, according to the worde of the LORD E by Moise.

The X. Chapter.

AND the LORD spake vnto Moise, and sayde: Make the two trumpettes of beaten silver, that thou mayest use them, to call the congregation together, and when the hoost shall breake vp. When they blowe with both, then shall the whole congregation gather them selues together vnto the before the doore of the Tabernacle of witness. When they blowe but with one, then the capytayne, the rulers ouer the tribes

in Israel shall gather them selues together vnto the. When ye trompe, then shall the hoostes that lye on the East syde, breake vp. And when ye trompe the seconde tyme, the hoostes that lye on the South syde, shall breake vp. For ye shall trompe, when they shall take their iourneys. But when y^e congregation is to be gathered together, ye shall blowe, and not trompe. This blowinge in the trumpettes shall the sonnes of Aaron the priest do. And it shall be yo^r lawe for euer, amonge your posterities.

When ye go to a battayll in youre lande agaynst youre enemies y^e wece you, ye shall trompe with the trumpettes, that ye maye be remembered before the LORD E yo^r God, and deliuered from youre enemies.

Like wyse when ye are meny, and in your feast dayes, & in your new Monethes, ye shall blowe with the trumpettes ouer youre burnisacrifices & healthofferings, for maie be a remembrance vnto you before your God. I am the LORD E your God.

Vpon the twentye daye in the seconde moneth of the seconde yare, arose the cloude from the habitation of witness. And the childre of Israel wente on their iourney out of the wybernesse of Sinai, and the cloude abode in the wybernesse of Paran, first brake vp (according to the worde of the LORD E by Moise.) Namely, the baner of the hoost of Iuda wente forth first with their armie, and ouer their hoost was Ithamar the sonne of Aminadab. And ouer the hoost of the trybe of the children of Issachar was Ithabael the sonne of Zuar. And ouer the hoost of the trybe of the children of Zabulon was Eliab the sonne of Elion. And the habitation was taken downe, and the children of Gerson and Merari bare the habitation.

After that wente the baner of the hoost of Ruben with their armie, and ouer their hoost was Elisur the sonne of Sebeu. And ouer the hoost of the trybe of the children of Simeon was Selumiel the sonne of Zuri Sabai. And Elisaph the sonne of Degeuel ouer the hoost of the trybe of the children of Gad. Then wente the Tabernacles forward also, and bare the Sanctuary, and caused y^e habitation be set vp agaynst they came. After that wente the baner of the hoost of the children of Ephraim with their armie, and ouer their hoost was Elisama the sonne of Amihub. And Barniab the sonne of Prebazar ouer the hoost of the trybe of the children of Manasse. And Abidan the

Iudc. 1. d

Num. 27. c
Deut. 1. a

Num. 1. a

Num. 4. b

some of Gedeoni ouer the hoost of the crybe of the children of Ben Jamin.

After that wente the banner of the hoost of the children of Dan with their Armies, (and so were all the hoostes vp,) and wher the sonne of Annu Gadai was ouer their hoost. And Pagid & some of Chyan, ouer the hoost of the crybe of the children of Asser. And Abira the sonne of Enan ouer the hoost of the crybe of the children of Nephthali. Thow the childre of Israel were forth with their armies.

B And Moses spake vnto his brother in lawe, Hobab the sonne of Reuel of Midian: We go vnto the place, of the which the LORDE sayde: I wil geue it you: Come now with vs therfore, and we wil be & best with the, for the LORDE hath promysed good vnto Israel. But he answered: I wil not go w you, but wil go in to myne owne londe vnto my kynred. He sayde: Chyan, leaue vs not: for thou knowest where is best for vs to pcede in the wyldernesse, and thou shalt be oure eye. And ys thou geest with vs, let what good the LORDE doth vnto vs, the same wil we do vnto the. So they departed from the mount of the LORDE the dayes iorney, & the Arke of the LORDES couenant wente before them thofe the dayes iorney, to the me the where they shulde rest. And the cloude of the LORDE was ouer them in the daye tyme, whan they wente out of the ceteo.

Plal. 79. a And whan the Arke wente forth, Moses sayde: Bless the LORDE, let thine enemies be scattered, and let them that hate the, fflye before the. And whan he rested, he sayde: Come agayne O LORDE vnto the multitude of the thousandes of Israel.

The XI. Chapter.

2 **Exo 17. a**
Deut. 9. d **Q**UET whan y people waxed impacite, it displeasid foie the LORDE.

And whan the LORDE herde it, his wrath waxed whore, & the fyre of the LORDE burne amoge them, so hit consumed the vtremost of the hoost. The cryed the people vnto Moses, And Moses prayed vnto the LORDE. So y fyre quenched. And the place was called Tabera, because the fyre of the LORDE burne amonge them.

Then the comon sorte of people y was amoge them, fell a lusting, and sae & weped the children of Israel, and sayde: Who wil geue vs flesh to eate: We remembre the fish, the we ate in the gyper for nauight, & Cucumbers, Melons, letes, onyons, & garlick: But now is oure soule dried awaye, oure eyes se nothinge then the Manna.



The Manna was like Coniader sode, and to loke vpon, like Bedellion. And the people ranne here and there, & gathered it, & ground it in Malles, and beate it in morters, and baked it in paine, and made cakes of it, and it had a caull like an oyle cake. And whan y dew fell vpon the ceteo in the night, y Manna fell therewith.

Now whan Moses herde the people wepe amoge their tynnes, euery one in his owne doie, then the wrath of the LORDE waxed exceddinge whore. And it greued Moses al so. And Moses sayde vnto the LORDE: Why wepest thou thy seruante: And why finde I not y fauoure in y sighte, yehon layest y me them of all this people vpo me: Cause y the becaused all this people, as be gotten them, that thou shuldest saye vnto me: Carry thou in thine armes (as a nurse beareth a childe) vnto the londe, that thou hast sowne vnto their fathers: Where shal y get flesh, to geue all this people: They reepe before me, and saye: Geue vs flesh, that we maye eate. I am not able to beare all this people alone, for it is to heuy for me. And ys thou wilt dole thus w me: O tell me then, ys I haue founde fauoure in thy sighte, that I se not my wechidnesse.

And the LORDE saide vnto Moses: Behold thou me: seventy men amonge the Elders of Israel, whom thou knowest y they are the Elders in y people and officers ouer them, and bringe them before the Tabernacle of witness, and set them there with thee: then wil I come downe, and talke with the: euen there, & take of thy spere that is vpon the, and putte it vpon them, that they may beare the lurdhen of the people with the, y thou beate not all alone.

And vnto y people thou shalt saye: Behold yf ye selues agaynst comore, y ye maye eate flesh: for youre wepyng is come in the eares of the LORDE, ye thac saye: Who shal geue vs flesh to eate: for we were wil at ease in the gyper. Therfore shal the LORDE

geat you flesh to eat, nor one daye, nor two, nor fyve, nor ten, nor twentye dayes longe, but a moneth longe, tyll it go out at youre noses, and tyll ye lothe it when because ye haue refused the LORDE, which is amonge you, and haue wepte before him, & sayde: Wherefore wente we out of Egipt?

And Moyses sayde: Sixe hundred thousande foure men are there of the people among whom I am, and thou sayest: I will geat you flesh to eat a moneth longe. Shall he these and often be slayne to be ynough for them? Or shal all the fishes of the see be gathered together, to be sufficient for them?

The LORDE answered Moyses: In the LORDES hande shewened them: But now shal thou se, whether my wordes shall be fulfilled in thee, or no?

And Moyses wote out, and tolde the people the wordes of the LORDE, and gathered the seventy men amonge the Elders of the people, & set them rounde aboute the Tabernacle. Then came the LORDE downe in a cloude, & spake vnto him, & toke of the spere that was upon him, & put it vpon the seuentie Elders. And when the spere rested vpon them, they prophesied, and ceased not.

But in the hooff there remayned yet two men, of whom the one was called Eldad, & the other Medad, & the spere rested vpon them. For they were wyrtyn vpon also, & yet were they not gone out vnto the Tabernacle, and they prophesied in the hooff. Then ran there a lad, & tolde Moyses, & sayde: Eldad and Medad prophesie in the hooff. Then answered Josua the sonne of Nun Moyses seruante (in whom he had chosen) and sayde: My lorde Moyses, forbydde them. But Moyses sayde vnto him: Art thou galous for my sake? wolde God, for all the people of the LORDE coulde prophesie, and that the LORDE wolde geat them his spere. So Moyses and the Elders of Israell gat them to the hooff.

Then wente out the wynde from the LORDE, & caused quailles to come from the see, & scattered the ouer the hooff. Here a daye soure nye, there a daye iourney rounde aboute of hooff, two cubytes bye aboute yearly. Then the people stode vpon all that daye, and all the night, and all the nexte daye, and gathered quailles: and he that gathered the leest, gathered ten homers, & they fylled them rounde aboute the hooff.

But whyle of flesh was yet betwene their teethe, & it came it was vp, the wynde of the LORDE waied wher amonge the people, and strewed them with an exceeding greasse

slaughter. Therefore to the same place called the graues of lusti, because the voluptuous people were buried there. From the iustitias uos toke the people their iourney vnto the roch, and abode at Chaseroth.

The XII. Chapter.

Unto Miriam & Aaron spake agaynst Moyses because of his wife the Ethiopian. which he had taken, because he had calld a Moabit to wife, and they sayde: Dorch the LORDE speaks only thowse Moyses? Speaketh he not also by vs? And the LORDE herde it. But Moyses was a very meke man, above all men vpon earth. And haistly spake the LORDE vnto Moyses, and so Aaron, and to Miriam: Go out ye thre vnto the Tabernacle of wyrtess. And they wente out all thre.

Then came the LORDE downe in the cloude by piler, & stode in the doore of the Tabernacle, & called Aaron & Miriam, & they both wente out. And he sayde: Heare my wordes: If any man be a prophet of the LORDE, vnto him wil I shewe my self in a vision, or wil I speake vnto him in a dreame. But not so by my seruante Moyses, which is faithfull in all my house. I wil touch to mouth speake I vnto him, & he seyth the LORDE in his faithson, nor thowse tattle wordes of his faithson: Wherfore were ye not a frayd then to speake agaynst my seruante Moyses?

And the wynde of the LORDE waied wher ouer them, & he turned him awaye, and the cloude also departed from the Tabernacle. And beholde, then was Miriam become leprous, as it were snowe. And Aaron turned him vnto Miriam, and saide that she was leprous, and sayde vnto Moyses: Wh my lorde, put not the synne vpon vs, which we haue foolishly committed and synned, because she be not as one that cometh deeth out of his mothers wombe: It hath eaten vp half his flesh already.

But Moyses cried vnto the LORDE, & sayde: O God, heale her. The LORDE sayde vnto Moyses: If hir father had spyte in his face, shalbe she not be ashamed seuen dayes? Let her be shute out of the hooff seuen dayes, after that her be receaued agayne. So Miriam was shute out of the hooff seuen dayes, & the people wente no farther, tyll Miriam was receaued agayne. Afterwarde departed the people from Chaseroth, and pitched in the wilderness of Paran.

The XIII. Chapter.

Unto the LORDE spake vnto Moyses, & sayde: Sende forth men to spye out the

Num. 11.

Deu. 34. 1. 2. 3. 4.

Ecc. 1. 1. 2.

Psa. 94. 1. 2.

Ecc. 1. 1. 2. 3. 4.

1. 2. 3. 4. 5.

Leu. 15. 1. 2.

Num. 13. 1. 2.

Deu. 1. 1. 2.

lande of Canaan (which I will geue vnto y children of Israel) of euery tribe of their is there a man, and let them all be such as are capsaynes amonge them. Moses sent the out of the wilderness of Paran, according to the worde of the L O R D E, such as were all heaues amonge the children of Israel, and these are their names:

Samua the sonne of Zacur, of the tribe of Ruben. Saphat the sonne of Hori, of the tribe of Simeon. Caleb y sonne of Iephunne, of the tribe of Iuda. Igeal the sonne of Joseph, of the tribe of Issachar. Hesia the sonne of Man, of y tribe of Ephraim. Palti the sonne of Raphu, of the tribe of Ben Iamin. Gadiel the sonne of Sedi, of y tribe of Zabulon. Gaddi the sonne of Soss, of the tribe of Joseph of Manasse. Ammal the sonne of Gemalli, of the tribe of Dan. Sethur y sonne of Michael, of the tribe of Asser. Mabebi the sonne of Daphsi, of the tribe of Naphtali. Guel the sonne of Machi, of the tribe of Gad. These are the names of the men, whom Moses sent forth to spye out the lande. As for Hesia the sonne of Man, Moses called him Josua.

B Now when Moses sent the forth to spye out the lande of Canaan, he sayde vnto the: Go vp thowward, and get you vp to the mountaynes, and loke upon the lande how it is: and the people that dwell therein, whether they be stronge or weake, fewe or many: and what maner of lande it is that they dwell in, whether it be good or bad: y what maner of cities they be that they dwell in, whether they be fenced with walles, or not: and what maner of lande it is, whether it be fat or leane, and whether there be trees therein, or not. We of a good courage, and bringe of the frutes of the lande. It was euen aboue the tyme, that grapes are first ripe.

They wente vp, y spyed the lande, from y wilderness of Sin, vntyll Achob, as me go vnto Hemath. They wente vp also toward the south, and came vnto Hebron, where Abimam was, and Sefai and Chalmai, the children of Enach. Hebron was buyded seven yeare before Soan in Egypce.)

C And they came to the ryuer of Escol, and there they cut downe a cluster of grapes, and caused two to beare it vpon a staffe, pomegranates also and figges. The place is called the ryuer of Escol, because of the cluster of grapes, which the children of Israel cut downe there.

And when they had spyed out the lande, they turned backe againe after fourey daies,



and wente, and came to Moses and Aaron, y to the whole congregation of y children of Israel in the wilderness of Paran, and vnto Cades, and brought them worde agayne, and to the whole congregation, how it stood, and let them see the frute of the lande, and tolde them, and sayde: We came in to y lande, whither ye sent vs, where it floweth with mylke and hony, and this is the frute thereof: I sawnge that stronge people dwell therein, and the cities are exceedinge stronge and great. And we sawe the children of Enach there also. The Amalechites dwell in the south countre, the Hethites, and Jebusites, and Amouites dwell vpon the mountaynes, but the Canaanites dwell by the sea, and aboue Iordane.

Howbeit Caleb stylled y people that was agaynst Moses, and sayde vnto them: Let vs go vp, and conquire the lande, for we are able to ouercome it. But the men that wente vp with him, sayde: We are not able to go vp agaynst that people, for they are too stronge for vs. And of the lande that they had searched, they broughte up an euill report amonge the childre of Israel, and sayde: The lande that we haue gone thowtoe to spye out, eatech vp the inhabitants thereof: and all the people that we sawe therein, are men of great stature. We sawe giants there also, y gigantes as the children of Enach, and we seemed in oure sighte as y greshoppers, and so dyd we in their sighte.

The XIII. Chapter.

A Then the whole cōgregation tolde on, and cryed, and the people wepte y night. And all the childre of Israel murmured agaynst Moses and Aaron, and the whole congregation sayde vnto them: Oh that we had dyed in the lande of Egypce, or that we mighte dye yet in this wilderness. What fore bringeth the L O R D E vs in to this lande, that ouer wyues shute we in thowtoe the sword, and ouer children be pryde: Is it not better, that we go agayn

in to Egypce: And they sayde one to another: Let vs make a captayne, and go in to Egypce agayne.

But Moses & Aaron fill vps their faces before the whole congregation of the multitude of the children of Israel. And Joshua & some of Elan, & Caleb & some of Jephthah (which also had spyed out the land) rente their clothes, & spake to the whole congregation of the children of Israel: The lande wher we haue walched thowow to spye it out, is a very good lande. If the LORD haue lust vnto vs, he shal bringe vs into the same lande, & geue it vs, which is a lande that floweth with mylke & honey. But in anye wyse rebel not ye agaynst the LORD, & feare not ye people of this lande, for we wd eate the vp an hew. Their defence is departed fro them, but the LORD is wth vs, be not ye afraid of them.

And all the people, had stoned them wth stones. Then appeared the glory of the LORD in the Tabernacle of witness vnto all the children of Israel, & the LORD sayde vnto Moses: How longe shal this people blasphem me: And how longe wil it be, ou they beleue me, for all the robes that I haue shewed amonge them? I wil smyte them with pestilence & destroye the, & wd make of the a greater & mightier people then this is.

But Moses sayde vnto the LORD: Then shal ye Egyptians heare it, for w thy power hast thou broughte this people from amonge the, so shal it be colde the inhabitants of this lande also, which haue herbe, & thou LORD art amonge this people, & thou art sente from face to face, & that thy cloud standeth ouer them, and that thou goest before them in the cloudy pillar on the daye tyme, and in the nyghte pillar on the nyghte season. If thou shaldest now slaye this people as one man, then the Egyptians that haue herbe so good report of the, shalbe saye: The LORD was not able to bringe the people in to the lande, that he swaie vnto them, that he shal bringe them in the wilderness.

So let the power of the LORD now be greace, accordinge as thou hast spoken and sayde: The LORD is of longe sufferaunce and of greace mercy, and forgetteth synne and trespass, and leaueh no man innocent, & visiteth the synne of the fathers vpon the children in to the thirde and fourth generation. O be gracious now vnto the synne of this people accordinge to thy greace mercy, like as thou hast sworn to this people also, that thou shal bringe them into this lande. And

the LORD sayde: I haue forgouen it, as thou hast saide. But as truly as I lyue, all I wd be shal be full of my glory. For of all I men that haue sene in my glory & my tokens, which I vnto in Egypce: and in the wilderness, and tempted me now ten tymes, & haue not berkened vnto my voyce, there shall not one be the lande that I swaie vnto their fathers: neither shal any of them that haue blasphemed me, sit it. But my seruante Caleb, be cause there is another man spere with him, & because he hath folowed me, hys wil I bringe in to the lande, which he hath gone thorow: & his sibe shal conuere it, and I Amalechites also and the Canaanites, that dwell in the lowe countrees. Tomorrow turne you, and get you to the wilderness, in the waye towarde the red sea.

And the LORD sayde vnto Moses & Aaron, & sayde: How longe shal this euill multitude murmur agaynst me: for I haue herbe the murmuringe of the children of Israel, & they haue murmured agaynst me. Tell them the story: As truly as I lyue (sayeth the LORD) I wd do vnto you, euen as ye haue spoken in myne eares: Your carcasses shall lye in this wilderness. And all ye that were now bad from twentye yeare and aboue, which haue murmured agaynst me, shall not come in to the lande: concerninge the which I lift vp my hande, & I wolde let you dwell therein (saue Caleb & some of Jephthah, and Joshua the sonne of Navi).

Your children, of whom ye sayde: They shalbe a spoyle, them wyll I bringe in, so & they shal knowe the lande, which ye haue refused. But ye with youre carcasses shall lye in this wilderness, and your children shal wander in this wilderness foure yeares, & beare your whoredome, vntil your carcasses be waifed in the wilderness, accordinge to the number of your whoredome, wher in ye spyed out the lande. A daye for a yeare, so your foure yeares ye shall beare your whoredome, that ye maye knowe what it is, when I with diuine my hande: Euen I the LORD haue sayde it, & wd do it: in beede vnto all this euill congregation, that haue lift vp their selues agaynst me: in this wilderness shal they be consumed, and there shal they dye.

So there byed and were plagued before the LORD all the men, whom Moses swaie to spye out the lande, & came agayne, and made the whole congregation to murmur agaynst it, because they broughte vp a mysresponse of the lande, that it was euill. But Joshua the sonne of Navi, and Caleb & some of Jephthah

Nu. 11. 2
Deut. 1. 2
and c.

Ios. 14.

Nu. 11. b

Num. 1.

Deut. 1.

Ex. 34. a

1. cor. 10. 2

we were left alive, of the men that went to spy out the lande. And Moyses spake these wordes unto all the children of Israel. The LORD take the people greatese foe. 10

S And they arose early in the morning, and wente up to the toppe of the mountaine, and sayde: Lo, here are we, and will go up to the place, wherof the LORD hath sayde: for we have sinned. But Moyses sayde: wherfore go ye on this manner beyonde the wordes of the LORD? Ye shall not prosper with you: go not up (for the LORD is not amonge you) for ye be not slayne before your enemies. For the Amalechites and Cananites are there before you. ye shall fall thowen by sword, because ye have turned your face from the LORD, and the LORD shall not be with you.

But they were bound to go up to the toppe of the mountaine: nevertheless the Arche of the LORDES covenant: and Moyses came not out of the hooft. Then came downe the Amalechites and Cananites which dwelt upon that mountaine, and smote them and heved them, even unto Heima.

The XV. Chapter.

AND the LORD called with Moyses, and sayde: speake to the children of Israel, I saye unto them: When ye come in to the lande of your dwelling, which I shall geve you, and wil do sacrifice unto the LORD, whether it be a burnt offering, or an offering for a speciall vowe, or a freewill offering, or your feast offerings, that ye maye make a sweet savoure unto the LORD, of oren or of shepe.

Se ye wil offer now his gifte unto the LORD, shall bringe for the meate offerings a ceth deale of fyne flour myngled with oyle of the fourth parte of an hin, and wyne for the burnt offeringe the fourth parte of an hin also: the burnt offeringe, or any other offeringe, when a lambe is offered. But when there is a ramme offered, then shall make the meate offeringe two ceth deales of fyne flour myngled with oyle, of the thirde parte of an hin, and the thirde parte of an hin of wyne also for a burnt offeringe: this shall be an offeringe for a freewill offeringe unto the LORD.

But if thou wilt offer an oxe for a burnt offeringe, or for a speciall vowe offeringe, or for an healt offeringe unto the LORD, thou shalt bringe to the oxe, the meate offeringe, even the tenth deale of fyne flour myngled with half an hin of oyle, and half an hin of wyne for a burnt offeringe. This is an offeringe of a sweet savoure unto the LORD. Thus shalt thou do with an oxe, with a ram

me, with a lambe, and with a goate. According as the nombre of the offerings is, thereafter shall the nombre of the meate offerings and wyne offerings be also.

He that is one of your stiles, shall do this, that he maye offre a sacrifice of a sweet savoure unto the LORD. And if thou dwell a stranger with you, or in amonge your kynnsfolkes, and wil do an offeringe unto the LORD for a sweet savoure, the same shall do as ye do. Let there be one statute for the whole congregation, both when you are to the strangers. A perpetuall statute shall it be unto your posterities, that the stranger be not as ye be not: the LORD. One lawe, and one ordinance shall be unto you and to the stranger that dwelleth with you.

And the LORD called with Moyses, and sayde: speake to the children of Israel, and saye unto them: When ye come in to the lande, in to which I shall bringe you, so that ye eate the bred of the lande, ye shall bringe up an heave offeringe unto the LORD, namely, a cake of the firstlinges of your dove shall ye geve for an heave offeringe: as the heave offeringe of the barre, even so shall ye geve the firstlinges of your dove also unto the LORD, for an heave offeringe amonge your posterities.

And when ye knowe ignorance over se any of these commandementes, which the LORD hath spoken by Moyses, and all the LORD hath commanded you by Moyses (from the daye that the LORD began to commande for your posterities) and the congregation do ought ignorantly, they shall the whole congregation offre a yong bullocke from amonge the greates cattell of a burnt offeringe, for a sweet savoure unto the LORD, with his meate offeringe and wyne offeringe as the manner is, and an hegoare for a syn offeringe. And so shall the priest make an atonement for the whole congregation of the children of Israel, and it shall be forgiven them: for it is an ignorance. And they shall bringe these their giftes for an offeringe unto the LORD, and their syn offeringe before the LORD for their ignorance, and it shall be forgiven the whole congregation of the children of Israel, the stranger also shall dwell with amonge you, for so much as all the people is in such ignorance.

If one soule synne thowen ignorance, in the same shall bringe a she goate of a year olde for a syn offeringe. And the priest shall make an atonement for such an ignorant soule with the syn offeringe for the ignorant

as before the **LORDE**, that he maye recon-
cile him, and it shal be forgiven him. And it
shal be onelawme, that ye shal do for igno-
rance; both unto him that is borne amonge
the children of **Israell**, and to the stranger
that dwelleth amonge you.

14 And if a soule do ought presumptuous-
ly, whether he be one of youre selues or a
stranger, he hath despised the **LORDE**: &
same soule shal be rased out from amonge his
people: because he hath despised the worde
of the **LORDE**, and hath leste his commaun-
dment: whome: that soule shall vcerly pe-
nise, his synne shal be upon him.



D Now whye the children of **Israell** were
in the wyldernesse, they founde a man
gatheringe stickes upon the Sabbath daye.
And they that founde him gatheringe stick-
es, brought him unto **Moses** and **Aaron**,
and before the whole congregation. And
they put him in prison, for it was not declar-
ed what shalbe done vnto him. The
LORDE sayde vnto **Moses**: The man shall
dye the death, the whole congregation shal
stone him without the hoost. Then the who-
le congregation brought him out of y^e hoost,
and stoned him: that he dyed, as **Y^e LORDE**
commaunded **Moses**.

15 And **Y^e LORDE** sayde vnto **Moses**: Spea-
ke to the childen of **Israell**, & saye vnto the,
ye maye make them gardes vpon y^e quarters
of their garmentes amonge all y^e posterities,
and put yaloune rybantes vpon the gardes
in y^e quarters. And y^e gardes shal serue you,
y^e ye maye loke vpon the, and remember all
the commaundementes of the **LORDE**, & do
them: that ye otter not youre selues a fter y^e
incomynge of youre awis hert, nor go a who-
rynge a fter youre a wile eye. & Curiose shal
ye remember: and do all my commaundemen-
tes, and be holy vnto youre God. I am the
LORDE youre God, which brought you out
of the lande of **Egipte**, to be y^e God. Euen
I the **LORDE** youre God.

The xvi. Chapter.

16 Unto **Corah** the sonne of **Jesbar** the
sonne of **Ahath**, the sonne of **Leui**,
with **Dathan** and **Abiram** the sonne
of **Eliah**, and **On** the sonne of **Pelech**, y^e
sonne of **Rube**, stode up agaynst **Moses**, with
certayne men amonge the childen of **Israell**,
two hundred: & s^yric capaynes of the con-
gregation, counsellors, & famous men. And
they gathered them selues agaynst **Moses** &
Aaron: & sayde vnto them: Ye make to moch a
doe, for all the congregation is holy every
one, and the **LORDE** is amonge them: Why
lifer ye youre selues up then aboue the con-
gregation of the **LORDE**?

When **Moses** herde y^e, he fell vpb his sa-
ce, & sayde vnto **Corah**, & to all his compa-
ny: Tomorrow shal **Y^e LORDE** shewe who is his,
& who is holy to come vnto him, wh^os so euer
he choseth, & same shal come vnto him. This
doe: Take y^e censers, thou **Corah** & all y^e com-
pany, & do s^yric therein, & put incense thereon to
morow before the **LORDE**: then whom so e-
uer the **LORDE** choseth, the same shal be holy.
Ye make to moch a doe, ye childen of **Leui**.

And **Moses** sayde vnto **Corah**: Heare ye
children of **Leui**, Is it not ynough vnto you,
& **Y^e God** of **Israell** hath separated you fr^o
y^e multitude of **Israell**, & ye shulde come nye
him, to do the seruyce of the dwelling pla-
ce of the **LORDE**, and stonde before the peo-
ple to minister vnto them? Ye haue caused
the and all y^e brethren the childen of **Leui**
with che, to come nye vnto him: and now ye
like the presthode also. Thou and all thy
company conspyre agaynst the **LORDE**. What is
Aaron, that ye shulde murmure against him?

And **Moses** sent to call **Dathan** & **Abiram** y^e
sonnes of **Eliah**. But they sayde: We wil not
come vp. Is it to litle y^e thou hast broughte
vs out of y^e lande of **Egipte**? (y^e flowerch &
mylke & honye) Eyll vs in y^e wyldernesse: but
thou must raigne ouer vs also: how goodly
well hast thou broughte vs in to a lande, that
floweth w^{ith} mylke and hony, & geue vs felde
and vnyardes in possession? Wilt thou put
out these mens eyes? We will not come vp.

Then was **Moses** very wroth, & sayde vn-
to **Y^e LORDE**: Turn: y^e noc vnto thei meaf-
feringes. I haue not rakk so moch as an Asse
s^yck the, necher haue I horre eny of the. And
Moses sayde vnto **Corah**: Tomorrow be thou
& all y^e company before **Y^e LORDE**, thou, and
they, & **Aaron**. And take every one his censur,
and put incense therein, & come and stonde
LORDE, every one with his censur: that is
two hundred and fifty censers: and both
thou and **Aaron** take eicher his censur.

And every one took his censur, and put fyre therein, and layed incense therein, and came before the doore of the Tabernacle of witness, and Moses also. And Coah gathered up whole congregacion agaynst the doore of the Tabernacle of witness.

But the glory of the LORD appeared before the whole congregacion. And the LORD spake vnto Moses & Aaron, & sayde: Separate youre selues frō this congregacion, for I may shortly consume them. And they fell upon their faces, & sayde: O God, thou God of the sprees of all flesh, if one man haue synned, wilt thou therfore be wroth ouer the whole congregacion? And the LORD spake vnto Moses, & sayde: Speake to the congregacion, and saye: Come up from the dwelling of Coah, and Dathan, and Abiram.

And Moses stood up, & went vnto Dathan & Abiram, & the elders of Israel folowed him, & he spake to the congregacion, & sayde: Departe frō the tentes of these vngodly men, & touche nothinge of it, for ye perishe not in any of their sines. And they gat them up from the dwelling of Coah, Dathan, & Abiram. But Dathan and Abiram came out, and stode in the doore of their tentes, with their wyues, and sonnes and chyldren.

And Moses sayde: Whereby shal ye knowe that the LORD hath sent me, to do all thisi wordes, and that I haue not done them of myne awnchert. If these men dye the comen death of all men, or be visited as all men are visited, then hath not the LORD sent me. But if the LORD make a new thinge, and the earth open hit mouth, and swallowe them with all that they haue, so that they go downe quyte in to hell, then shal ye knowe, that the senners haue blasphemed the LORD.



And whā he had spokē out all thesi wordes, the grounde cloued vnder the, & the earth opened hit mouth, & swallowed the, & their houses, & all the me that were w Coah, & all their substance, and they went downe quyte in to the hell, with all that they had.

And the earth closed vpon them, & they perished from amonge the congregacion. And all Israel that were aboute the, stood at the, for they sayde: That the earth swallowede not vs also. For ouer the fyre came out frō the LORD, and consumed the two hundred and fiftie men, that offered the incense.

And the LORD spake vnto Moses, & sayde: Speake to Eleazar the sonne of Aaron the prest, that he take up the censers out of the burninge, & scatter the fyre here & there: For the censers of these synners are balowede theuere their soules, & they maye be beate in to thine places, & fastened vpon the altare. For they are offered before the LORD, & balowede: and they shalbe a token vnto the childe of Israel.

And Eleazar the prest take the brasse censers which they were burnt, had offered, & bethe the places, to fasten the vpon the altare, for a remembrance vnto the childe of Israel, that no stranger (and he that is not of the seed of Aaron) come nye to offer incense before the LORD, for it is happēd vnto him as vnto Coah and his companye, a contrarye as the LORD sayde vnto him by Moses.

On the nexte moone murmured the whole congregacion of the childe of Israel agaynst Moses & Aarō, & sayde: We haue slayne the people of the LORD. And whā the congregacion was gathered agaynst Moses & Aarō, they turned the towarde the Tabernacle of witness. And beholde, the grounde covered the Tabernacle, & the glory of the LORD appeared. And Moses & Aarō wote in before the Tabernacle of witness. And the LORD spake vnto Moses, & sayde: See thou out of this congregacion, I wil shortly consume the. And they fell upon their faces. And Moses sayde vnto Aaron: Take the censer & put fyre therein frō the altare, & laye incense thereon, & go some to the congregacion, & make an atonement for the. For the wrath is gone out from the LORD, and the plague is begonne amonge the people.

And Aaron byd as Moses sayde, & came in the myddest amonge the congregacion. And beholde, the plague was begonne. And he burnt incense, & made an atonement for the people, & the plague ceased. But there were fourtyen thousande, and seue hundred dead in the plague, besides them that dyed aboute the dwelling of Coah. And Aaron came agayne vnto Moses before the doore of the Tabernacle of witness. And the plague ceased.

The XVII. Chapter.

And the LORD spake vnto Moses, & sayde: Speake to the childe of Israel, &

case of the twolue staves, of every capteyne of his fathers house one, and wyte every mans name upon his staffe. But Aarons name shall thou wyte upon the staffe of Leui. For every heade of their fathers house shall haue a staffe. And layt the in the Tabernacle of witness, before the witness where I testify vnto you. And loke whom I shall choise, his staffe shall flourish. ¶ I mayntake the grudginges of the children of Israel, which they grudge agaynst you.

And Moses spake vnto the childre of Israel, all their capteynes gaue him twolue staves, eury capteyne a staffe, after the house of their fathers. And Aarons staffe was amonge their staves also. And Moses layd the staves before the LORDE in the Tabernacle of witness.

On the morow whā Moses wote in to the Tabernacle of witness, he soude the rods of the bouis of Leui flourish, and brought forth blossoms, & bare allmondes. And Moses brought forth all the staves before the LORDE before all the childre of Israel, that they might see it. And they toke eury mā his

The LORDE sayde vnto Moses: (staffe.) Bring Aarons staffe againe before the witness, for it may be kepte for a toke to the children of rebellion, that their murmurings may cease from, lest they dye.

Moses byd as the LORDE commaunded him. And the childre of Israel sayde vnto Moses: Beholde, we obseme away, we are destroyed, & perishe. Who so cometh nye the dwelling place of the LORDE, he dyeth. Shall we tery obseme away? The XVIII. Chap.

¶ The LORDE sayde vnto Aaron: Thou & thy sonnes, & thy fathers house whē they shall beate the myschance of the Sacrament, thou & thy sonnes whē they shall beate the myschance of the priesthode. But thy children of the crybe of Leui & father, shall come nye the, & be ioyned vnto the, that they may minister vnto the. But thou & thy sonnes whē they shall minister before the Tabernacle of witness. And they shall wate vnto the seruyce & vpon the seruyce of the whole Tabernacle. But nye vnto the vessels of the Sanctuary & to the altare, shall they not come, for both they & ye dye not: howbeit they shall be ioyned vnto the, to wate vnto the ministracion in the Tabernacle of witness, in all the seruyce of the Tabernacle. And there shall no stranger come nye vnto you.

Therefor in now vpon the seruyce of the Sanctuary, and vpon the seruyce of the altare, that there come no more wate vpon

the children of Israel. Forso, I haue take ye breche of the Leuities fro amonge the children of Israel, to be your gyfte, for a present vnto the LORDE, to do the seruyce in the Tabernacle of witness. As for the, and the sonnes with the, ye shall wate vpon your priestes office, that ye may minister in all maner busynes of the altare, and within the wayle: for ye priestes office graue I vnto you for a gyfte to do seruyce. If a stranger come nye, he shall dye.

And the LORDE sayde vnto Aaron: beholde, I haue given the my hemes offeringes. And all that the childre of Israel haue, haue I given vnto the, and to thy sonnes for a perpetuall dewe. This shall thou haue of the most holy thinges that they offer. All their gytes with all their meates offeringes, and with all their syn offeringes, and with all their trespass offeringes, that they geue me, the same shall be most holy vnto the, and the sonnes. In the most holy place shall thou eate it. All their gytes with all their meates offeringes, and with all their syn offeringes, and with all their trespass offeringes, that they geue me, the same shall be most holy vnto the, and the sonnes. In the most holy place shall thou eate it. All their gytes with all their meates offeringes, and with all their syn offeringes, and with all their trespass offeringes, that they geue me, the same shall be most holy vnto the.

The hene offeringes of their gytes in the Waves offeringes of the children of Israel, haue I given vnto the also, and to thy sonnes, and to thy daughters for a perpetuall dewe. Who so is cleane in thy house, shall eate thereof. All the fat of the oyle, and all the fat of the wyne, and come of their first thinges, that they geue vnto the LORDE, haue I given vnto the. The first frutes of all that is in their londe, which they bringe vnto the LORDE, shall be thine. Who so eate is cleane in thine house, shall eate thereof.

All dedicate thinges in Israel shall be thine. All that breaketh the Matris amonge all flesh, which they bringe vnto the LORDE, whether it be man or best, shall be thine. But so, that thou cause the firstborne of mā to be redeemed, and that thou cause the first borne of vne cleane bestes to be redeemed also. They shall redeeme it when it is a moneth olde, and shall geue it lowe for money, euen for fyve Syckles, after the Syckle of the Sanctuary, which Syckle is worth twentye Gerās.

But the first frutes of an ope, or lambe, or goate shall thou cause to be redeemed for they are holy. Their bloude shall thou sprengle vpon the altare, and their fat shall thou burne for an offeringe of a sweete savor vnto the LORDE. Their flesh shall be thine, like as the Wave offering and the right shulder is thine also. All the hemes offeringes that the childre of Israel bringe vnto the LORDE, haue I given vnto the, & to thy sonnes, & to thy daughters with the for a perpetuall dewe.

Exo. 26.
Leu. 27.
Exo. 28.

This ſhalbe a ſalued counſaile for ever beſt
re 3^o LORDE, vnto the and thy ſide with the.

Deut. 18 a
Nax. 44 d

And the LORDE ſayde vnto Moſes: Thou
ſhalt inheret nothings in their londe, nor haue
any ported amonge them: for I am 3^o poſi-
on, and thine inheritance amonge the child-
ren of Iſrael. Vnto the children of Leuie haue
I geuen all the riches in Iſrael to inheri-
taunce, for 3^o ſeruyce which they do vnto me
in the Tabernacle of witneſſe, that from he-
ce ſouth the children of Iſrael come not nye
the Tabernacle of witneſſe, to labe them ſil-
ues with ſynne, and to dye: But the Leuites
ſhal do the ſeruyce in the Tabernacle of wit-
neſſe, 3^o ſhal beare their ſynne, for a perpetuall
lame amonge youre poſterities. And they
ſhall inheret none inheritance amonge the
children of Iſrael. For 3^o riches of the child-
ren of Iſrael, which they geue vnto 3^o LORDE, haue
I geuen vnto the Leuites for an herita-
ge. Therefore haue I ſayde vnto them, that
they ſhall inheret no inheritance amonge
the children of Iſrael.

And 3^o LORDE talked wth Moſes, 2 ſaide:
Speake to the Leuites, 2 ſaye vnto them:
Whā ye take of 3^o childen of Iſrael 3^o riches,
3^o I haue geuen you of the 3^o y^e inheritau-
ce, ye ſhal take an 3^o encofferinge of the ſame
vnto the LORDE, euen the tenth of the tithes.
And the ſame y^e 3^o encofferinge ſhall ye re-
fer, as though ye gaue come out of the bar-
ne, and fullneſſe out of the wynepreſſe.

IE Thus ſhal ye geue an 3^o encofferinge vnto
the LORDE of all y^e 3^o riches, which ye take
of the children of Iſrael, 3^o ye maie geue the
ſame 3^o encofferinge of 3^o LORDE, vnto Moſes
3^o preſt. And all 3^o ye geue of 3^o riches, 2 ha-
lo me vnto 3^o LORDE for a gifte, 3^o ſame ſhall
be his of the beſt. And ſaye thou vnto them:
Whā ye thus geue vp 3^o fat therof, it ſhal
be reſened vnto the Leuites as the increaſe
of the barne, and as the increaſe of the wine
preſſe. And ye maye eate it in all places, ye 2
y^e children: for it is your rewarde for your
ſeruyce in the Tabernacle of witneſſe: and
ye ſhal not labe ſynne vpon you in the ſame,
whā ye geue the fat therof, and vnhalowe
not the halowed thinges of the children of
Iſrael, and ye ſhal not dye.

The XIX. Chapter.

2^o Vnto the LORDE ſpoke vnto Moſes 2
Moſes 2 ſayde: This cuſtome ſhall be a
lawe, which the LORDE hath commaun-
ded, 2 ſayde: Speake vnto 3^o childen of Iſ-
rael, 3^o they bynyge vnto 3^o a reed core with
one ſpoc, wherein is no blemiſh, 2 vpon wh^o
there came neuer y^e 3^o: and ye ſhal geue her

vnto Moſes the preſt, which ſhall buye
her without the hoofe, and caufe her to
ſlaye there before him.

And Moſes 3^o preſt ſhal take of hir ſi-
de with his ſpyger, and ſpente it in ſancti-
mer ſtraight comar be the done of the Taber-
nacle of witneſſe, and caufe the cow to be
burne before him, both hir ſkynne and her
fleſh, and her bloude alſo with hir donge.
And the preſt ſhal take Cedar wood and
ſape, and purple wolle, and caſt it vpo^e the cow
as ſhe burneth, 2 he ſhal waſhe his clothes,
and bathe his body with water, and the go-
in to the hoof, and be vncleane vntyll 3^o day.

And he that burne her, ſhal waſh his clo-
thes alſo with water, and bathe his body in
water, 2 be vncleane vntyll 3^o euen. And on
3^o daye cleane, ſhal gather vp the 3^o ſhes of 3^o
cow, and poure them without the hoof in a
cleane place, that they maye be kepte there,
for ſpenteinge water to the congregacion
of the childen of Iſrael, for it is a ſyncofferin-
ge. And he that gathered vp the 3^o ſhes of
the cow, ſhall waſh his clothes, and be vnc-
cleane vntyll the euen. This ſhalbe a perpetu-
all lawe vnto 3^o childen of Iſrael, and to
the ſtrangers that dwell amonge you.

Who ſo now toucheth a dead maⁿ, ſhal be
vncleane ſeven dayes: the ſame ſhall purifie
himſelf here with, on the thirde daye and on
the ſeventh daye, and then ſhall he be cleane.
And yf he puriſye not himſelf on the thirde
daye, 2 on the ſeventh daye, the ſhall be nee
he cleane. But whā any maⁿ toucheth a dead
perſonne, and uel not purifie himſelf, he deſi-
leth the dwellynge of the LORDE, and the ſa-
me ſoule ſhal be roted out of Iſrael, becauſe
the ſpenteinge water is not ſpente i^o vpon
him: and he is vncleane, as longe as he lea-
teeth not himſelf be poured therof.

This is the lawe. Whā a maⁿ dyeth in 3^o
tente, who ſo ether goeth in to the tente, and
all 3^o is in the tente, ſhal be vncleane ſiue dayes.
And every open veſſel that hath no lidd
nor covarynge, is vncleane. And who ſo toucheth
it, or any other dead, or a dead mans bone,
or a grave, 3^o ſame is vncleane ſiue dayes.

So now for the vncleane perſonne, they
ſhal take of 3^o ſhes of this burnt ſyncoffer-
inge, 2 pur ſpenteinge water thereon in to a
veſſel, and a cleane man ſhall take 3^o ſpoc
dyppe it in the water, and ſpente it vpon
the cote, and vpon all the veſſels, and all the
ſoules that are therein. Likewise alſo vpon
him, 3^o hath toucheth a dead mans bone, or a
ſlayne perſonne, or a dead body, or a grave.

And he that is cleane, shall sprentle vpon the vncleane, 3 thirde daye, & the fourth daie, & purifie him on 3 seauth daye. And he shall wash his clothes, & bathe him self w water, and so at euen he shall e cleane.

¶ But he 3 is vncleane, and wil not purifie him self, 3 same soule shall be roted out of 3 cōgregation. For he hath despised the Sanctuary of the LORD. It is not sparkled w spriklinge water, therefore is he vncleane. And this shall be a perpetuall lawe vnto the. And he 3 sprentled w the spriklinge water, shall wash his clothes also. And who so euer cometh the spriklinge water, shall be vncleane. ¶ I shall smill the euen. And what so euer he toucheth, shall be vncleane vntill the euen.

The XX. Chapter.

¶ And the childre of Israel came w the whole cōgregation into the wilderness of Sin in the first moneth, & the people abode at Cadan. And there dyed Miriam, & was buried there. And the congregation had no water, & they gathered them self together agaynst Moses & Aaron, & the people chode with Moses, & sayde: Wolde God 3 not had persyded, & than oure brethren perished before the LORD. Wherefore haue ye brought the congregation of the LORD into this wilderness, 3 we shal dye here with oure cattell. And wherefore haue ye brought vs out of Egypte into this place, where men can not sowe, where are neither figges, ner vynea, ner pomgranates, & where there is no water to drynke.

And Moses & Aaron were sit the congregation vnto 3 boze of 3 Tabernacle of witness, & fell vpon their faces. And the glory of the LORD appeared vnto them. And the LORD spake vnto Moses, and sayde: Take the staffe, & gather the cōgregation together, thou & thy brother Aaron, & speake vnto the rocke before their eyes, & it shall geue him water. And thus shalt thou piousyde the water out of the rocke, & geue the congregation drynke, and that cattell also.

¶ The rocke Moses the staffe before 3 LORD, as he commaunded him. & Moses & Aaron gathered the congregation together before the rocke, & sayde vnto the LORD: Heare ye rebellions: Shall we piousyde you water out of this rocke. And Moses lift vp his hande, & smote 3 rocke w the staffe two tymes. Then came 3 water out abundantly, so 3 the cōgregation drinke, and that cattell also.

¶ But the LORD sayde vnto Moses & Aaron: Because ye denyed me not, to sanctifye

me before 3 childre of Israel, ye shal not bringe this congregation into the lande that I shal geue the. This is 3 water of strife, where the childre of Israel strome w the LORD, and he was sanctified vpon them.

¶ And Moses sent messengers sit Cadan vnto 3 kynge of 3 Edomites: This word sendeth the 3 brother Israel: Thou knowest all 3 traualle that happened vnto vs, how that oure fathers wente downe into Egypte, & how we haue dwelt in Egypte a longe tyme, & how the Egyptians dealde euill with vs & 3 fathers. And we cryed vnto 3 LORD, which herde oure voyce, and sent his anuell, & hath brought vs out of Egypte: And behold, we are at Cadan in 3 aite withoute the borders of 3 lande. ¶ Let vs go thowen thy lande, we wil noe go thowen 3 filthes ner vy nyardes, ner drynke the water one of the fons caynes. We wil go the by strete, and turne neither to 3 right hande ner to 3 left, tyll we be come pass 3 borders of thy countre.

¶ But the Edomites answered him: Thou shalt not go by me, & I wil come agaynst 3 with 3 sword. The childre of Israel aide vnto him: We wil go 3 coms by waye, & yf we oure cattell drynke of thy water, & yf we oure foie: we wil do nothinge, but passe thowen on foue onely. But he sayde: Thou shalt not go thowen. And the Edomites came out agaynst them with a myghtie people & a strong hande. Thus 3 Edomites denied to graunte Israel passage thowen the borders of the lande. And Israel turned awaye from them.

¶ And the childre of Israel made vp sit Cadan, and came with the whole congregation vnto mount Hor. And the LORD spake vnto Moses & Aaron at mount Hor: Herde vpon the coastes of 3 lande of 3 Edomites, & sayde: Let Aaron be gathered vnto his people: for he shal not come in to 3 lande. ¶ I haue geuen vnto 3 childre of Israel, because ye were desobedient vnto my mouth at the water of strife. Take Aaron and Eleasar and his sonne, and bringe them vp vnto mount Hor, and strype Aaron out of his vestimentes, and put the vpon Eleasar his sonne, and there shall Aaron be gathered vnto his people, and dye.

¶ Then dyd Moses as the LORD commaunded him, and they wente vp vnto mount Hor in 3 sight of the whole congregation. And Moses toke Aarons clothes, & put the vpon Eleasar his sonne. And Aaron dyed there, taken aboue vpon one he moune. And Eleasar & Eleasar came downe from the moune, and vpon the whole congregation sawe

Iudic. i. c.

Gen. 32. c

Num. 31. 4

1. Mac. 3. 2

Eze. 37. 4

Abd. 1. b

Deut. 1. 1. a

D

Num. 31. d

Deut. 10. 8

and 32. g

that Aaron was awaye, they mourned for him thirte daies throughe out the whole houſe of Iſrael.

The XXI. Chapter.

21 **1** **N**ow when Arad the kynge of the Canaanites (which dwelle towards the ſouth ſhorde, thac Iſrael came in by) waie ſp the ſpyes had founde out, he foughte agaynſt Iſrael, and toke ſome of them priſoners. Then vowed Iſrael a vow unto ꝑ LORD E, and ſayde: If thou wilt geue this people vnder my hande, I will vtrarily deſtroye their cities. And the LORD E heare ꝑ voyces of Iſrael, and deliuered them the Canaanites, and they vtrarily deſtroyed them w their cities alſo. And he called the place Hornea.

Judic. 1. d

Deut. 1. a

Num. 11. d

Then departed they fro mount Horon ꝑ waye towards the red ſea, that they might go aboute the ſides of the Edomites. And the ſoules of the people ſaynted by the waie and they ſpate agaynſt God and agaynſt Moſes: Wherefore haſt thou broughte vs out of the lande of Egipte, to ſlaye vs in the wylderneſſe? For here is neither bread ner water, and our ſoule lotheth this lighte meate.

Then ſent the LORD E ſerpenes amonge the people, which bite the peple, ſo that there dyed moche people in Iſrael. The came they unto Moſes, and ſayde: We haue ſynned, becauſt we haue ſpoken agaynſt the LORD E and agaynſt the. Praye thou vnto the LORD E, that he take awaye the ſerpenes from vs. And Moſes prayed for the people.

Exod. 1. h
1. Re. 11. b
Act. 2. c



Then ſayde the LORD E vnto Moſes: Make the a braſen ſerpente, and ſet it vp for a token. Who ſo ever is bitten, and lotheth upon it, ſhal lye. Then made Moſes a ſerpent of braſe, and ſet it vp for a token: and whan a ſerpent had bitten any man, he behelde the braſen ſerpente, and recovered.

Ioh. 3. b
4. Re. 11. a

Num. 21. c

And the children of Iſrael departed, and pitched in Oboth. And from Oboth they wente on, and pitched in Jgim by Abanin

in the wylderneſſe ener agaynſt Moab, in the Caſſiye. From thence departed they pitched by the ryuer of Sared. From thence departed they, and pitched on this ſide Arnon, which is in the wylderneſſe, and cometh out of the coaſtes of the Amorites, and Arnon is the border betwene Moab and ꝑ Amorites. Wherefore it is ſpoken in the booke of the warres of the LORD E: And go with violence boch on the ryuer of Arnon, on the ſoutherne of the river, which cometh downe wardes to dwell at Ar, z leaureth thacon, to be the border of Moab.

And from thence they came to the well. This is the well, where of the LORD E ſwore vnto Moſes: gather the people together, I wil geue them water. Then ſange Iſrael this ſonge, and they ſange one after another ouer the well: This is the well, that the pyman digged it throughe z reacher and their ſiua.

And from this wylderneſſe they wente vnto Marhana, z from Marhana vnto Tabahiel, and from Tabahiel to Bamoth, and ſo Bamoth vnto the valley that lieth in ꝑ ſide of Moab at the toppes of Piſga, and thence cometh the wylderneſſe.

And Iſrael ſent meſſengers vnto Sihon the kynge of the Amorites, z cauſed to ſaye vnto him: Let me go throughe ꝑ lande, we wil not come in to ꝑ felde ner in to the wynter dea: neither will we drynke the water of the welles, ꝑ hye ſtrete wil we go, all we be paſſe the borders of thy countre.

Sihon beir Sihon wolde not geue the children of Iſrael licence to go throughe the coaſtes of his lande, but gathered all his people together, and wente out agaynſt Iſrael in the wylderneſſe. And whan he came to Jahesa, he foughte agaynſt Iſrael. Where the leſſe Iſrael ſmote him with the edge of the ſwerde, and conquered his lande from Arnon vnto Jaboc, and vnto the children of Ammon. For the borders of the children of Ammon were ſtrige. So Iſrael toke all theſe cities, and dwelle in all the cities of ꝑ Amorites, namely at Heſſon, and in the countre belonginge therto. For Heſſon the cite was Sihons the kynge of the Amorites, and he had foughten before with the kynge of the Moabites, and conquered all his lande from him vntyll Arnon.

Wherefore it is ſayde in the proverbe: Come vnto Heſſon, let vs buyle and prepare a cite of Sihon. For there is a ſyne gowne of Heſſon, and a flamme from the cite of Sihon, which hath consumed Ar of ꝑ Moſes

hize, and the cistern of y coppe of Arnon. We into the Moabites, whose people of Camoe are at vndone. His sonnes are put to flight, & his daughters brought captiue into Sibon the hyng of the Amouites. Their glory is come to nought from Hesbon unto Dibon: I waisted are they vnto Toph, which reacheth vnto Mediba. Thus dwelt Israel in the lande of the Amouites.

And Moyses sent out spyes vnto Jabez, & they toke the conuoye belonging to the car, & esquered the Amouites & were therein. And they turned, & went vnto the waye toward Basan. Then Og the hyng of Basan wote out agaynst them w all his people, to fighte in Gaba. And & the LORDE sayde vnto Moyses: Feare him not, for I haue geuen him w his lande & people in to thy hande, & thou shalt do with him, as thou wydest with Sibon the hyng of the Amouites, which dwelt at Hesbon. And they smote him, & his sonnes, & all his people: (so & there remayned none) & esquered the lande. Afterwarde wete y child of Israel, & pitched in y felde of Moab beyonde Jordan by Jericho.

The XXXI. Chapter.

AND when Balac & some of Ziphor sawe all that Israel had done vnto the Amouites, and that the Moabites were sore affrayed of the people (I was sigreat) and that the Moabites stode in feare of the children of Israel, he sayde vnto y Elders of the Madianites: Tom shall this heape lye vnto all that is aboute us, as if as an ore licherth vnto the grasse in the felde. (And Balac & some of Ziphor was hyng of the Moabites at that tyme.)

¹¹¹ And he sent out messengers vnto Balac the sonne of Zecoi, which was an interpieter. (The same dwelt by the water of the lande of y children of his people) that they shulde call him, and be caused to saye vnto him: Beholde, there is come out of Egypte, a people, which covereth y face of y earth, and lyeth ouer agaynst me. Come now therefore, and curse me this people, for they are so mightie for me, yf peradventure I might be able to smyte them, and to dryne them out of the lande. For I wote, that whom thou blest, he is blest: and whom thou cursest, he is cursed.

¹¹² And the Elders of the Moabites wente on with y Elders of the Madianites, and had the rewarde of y soyth sayenge in their hande, and they came vnto Balac, & tolde him the wordes of Balac. And he sette vnto the: Tary here all nyght, & I will bring

ge you worde agayne, asen as the LORDE shall saye vnto me. So y prynces of y Moabites abode with Balac.

And God came vnto Balac, & sayde: What men are these, which are with y? Balac sayde vnto God: Balac y sonne of Ziphor the hyng of the Moabites hath sent vnto me: Beholde, there is a people come out of Egypte, and covereth the face of the earth, come now therefore, & curse me the, yf peradventure I maye be able to fighte with them, & to dryne the out. But God sayde vnto Balac: Go not with them, & curse not that people, for they are blest.

Then rose Balac up in the morninge, & he sayde vnto the prynces of Balac: Get you vnto youre londe, for the LORDE wyll not suffer me to go with you.

And the prynces of y Moabites gat the vnto Balac, & sayde: Balac refuseth to come w vs. Then sent Balac yet a greater copany of prynces, & more honorable the they. When they came to Balac, they tolde him: Balac y sonne of Ziphor sendeth y this worde: Oh re sitte not to come vnto me, for I wyll promote the vnto yre honoure, & I wil do what so ever thou sayest vnto me. Come I praye the, curse me this people.

Balac answered, & sayde vnto y seruantes of Balac: If Balac wolde geue me his house full of y slaer & golde, yet coulde I not go beyonde y worde of the LORDE my God, to do litle or greate. I therefore tarye here this nyght, & I maye wete, what the LORDE will saye moite vnto me. Then came God to Balac in nyght, & sayde vnto him: If the men are come to call the, get the vnto them, and go with the: but what I shall saye vnto the, that shalt thou do.



Then rose Balac up in the morninge, & he sated his Ass, & wente w the prynces of y Moabites. But the wotche of God was w those, because he wote. And the angell of y LORDE stode in the waye, to smyte him. But he rode vnto his Ass, & two seruantes

is him. And β Aſſe ſaide β angell of β LORDE ſendinge in β waye, β his ſwerde was in his hande. And β Aſſe curued a ſide out of β waye, β wente in to the felde. But Balaam ſmoke her, β ſhe ſhoulde go in the waye.

Then ſtoode the angell of the LORDE in β pathe by the wywardes, where there were walles on both ſides the ſides. And when β Aſſe ſawe the angell of the LORDE, ſhe wrenſhed vnto the wall, β thruſt Balaams ſee vnto the wall. And he ſmoke her agayne. The wete the angell of the LORDE farther, β ſtoode in a narrow place, where there was no waye to turne, neither to the righte hande ner to β leſſe. And when the Aſſe ſawe the angell of the LORDE, ſhe fell downe vnder Balaam. Then was Balaams wrath furious, β ſmoote the Aſſe with a ſtaffe.

Then opened the LORDE the mouth of β Aſſe, and ſhe ſayde vnto Balaam: What haue I done vnto thee, that thou haſt ſmyten me now the tymes? Balaam ſayde vnto β Aſſe: Be cauſe thou haſt mocked me. Oh β I had a ſwerde now in my hande, I wolde kyll thee. The Aſſe ſayde vnto Balaam: Am not I thine Aſſe, which thou haſt rydden vpon in β tyme vnto this daye? Was I ener moued to do ſo vnto thee? ſhe ſayde: No.

Then opened the LORDE the eyes of Balaam, β he ſawe β angell of the LORDE ſtandinge in β waye, β a drawe ſwerde in his hande. And he enclined him ſelfe, β bowed downe to his face. And the angell of the LORDE ſayde vnto him: Wherefore haſt thou ſmyten thine Aſſe now the tymes? Beholde, I am come out to reſiſte β , for β waye is forward, β obediary vnto me. And β Aſſe ſawe me, β awayded from me the tymes: or els yf ſhe had not turned aſyde from me, I had ſlayne thee, β ſawed the Aſſe alyue.

Then ſayde Balaam vnto β angell of β LORDE: I haue ſinned, for I wyſt not, that thou ſtoodeſt in the waye agaynſt me. And now yf it diſpleaſe β , I wil turne agayne. The angell of β LORDE ſaide vnto him: Go with the me: but thou ſhalt ſpeake nothinge els, then β I ſhal ſaye vnto β . So Balaam wente forth to the pynces of Balac. When Balac herde β Balaam came, he wente out to meet him (in the cite of the Moabites) ſitich on the coaſte of Arnon, which is on β vtremoff bordr: β ſayde vnto him: Dyd not I ſende for β to call thee? Wherefore cameſt thou not to vnto me? Thinkeſt thou β I am not able to pynome β vnto home? Balaam answered him: Lo, I am come vnto β . But how can I ſaye any thinge els, the β

God puttech in my mouth: β I muſt ſay. So Balaam wente with Balac, and (in they came vnto the cite on the vtremoff bordr of his lande. And Balac ſawe ſome on ſhepe, and ſent for Balaam, and ſo they pynce that were with him.

The XXIII. Chapter.

And in the morninge, Balac toke Balaam, and they wete vp to the hye place of Baal, that from thence he myghte ſe vnto the vtremoff parte of β people. And Balaam ſayde vnto Balac: Wayde me here ſeuen altares, and pynode me here ſeuen bullockes, and ſeuen rammes. Balac dyd as Balaam ſayde. And both Balac and Balaam offered on every altare a bullocke β a ramme. And Balaam ſayde vnto Balac: Stande thou by β burne offeringe, I wil go, yf haply the LORDE wil meet me, β call me, β I maye tell thee, what ſo ever he ſpenech me. And he wente his waye, as he ſayde.

And β LORDE meet Balaam. And Balaam ſaide vnto him: Seuen altares haue I prepared, and offered on every altare a bullocke and a ramme. The LORDE put β word in Balaams mouth, and ſayde: Go agayne vnto Balac, and ſaye on this wiſe. And when he came agayne vnto him, beholde, he ſtoode by his burne offeringe, with all β pynces of the Moabites.

Then toke he up his parable, β ſayde: Balac the kynge of the Moabites hath cauſed eo ſette me out of Syria from the moſtaynes towards the Weſt, β ſayde: Come, curſe me: Jacobi come, deſyre me: I ſhal. So w ſhall I curſe, whom God curſeth not: ſo w ſhall I deſyre, whom β LORDE deſyreth not: for ſit β coppe of β ſtony rockes: I ſe him, β ſit the hilles: I beholde him. Beholde, β people ſhal dwell by the ſelnes, β ſhal not be reſtred a wyſe the ſeith. Who can tell the wyſe of Jacob, β the nombre of the fourth parte of Iſrael? My ſoule die yf death of β righteous, and my ende be as the ende of theſe.

The ſaide Balac vnto Balaam: What doſt thou vnto me: I cauſed to ſe β ſeuen curſe myne enemies, β beholde, thou biſt theſe. He answered β ſaide: Muſt I not tpe β ſpeake β , which the LORDE puttech in to me mouth? Balac ſaide vnto him: Come to me yet vnto another place, ſit whence thou mayeſt ſe β vtremoff parte of the them, β not ſee them all, and curſe me them then.

And he toke him up to a place, and went to the toppe of Piſga, β buyded ſeuen altares, and offered on every altare a bullocke β a ramme. And he ſayde vnto Balac: Sit

be so by thy burnt offeringe, whyle I go you
der. And the LORDE merced Balaam, & put
the worde in his mouth, & sayde: Go agayne
unto Balac, & saye on this wyse. And whan
he came to him agayne, beholde, he stode by
his burnt offeringe with the princes of the
Moabites. And Balac sayde unto him:
What hath the LORDE sayde?

And he toke up his parable, & sayde: A y-
se up Balaam heare, make my testimonye
in thine eares thou some of Siphon. * God is
not a man he shalde lye, ner a mans childe
shalde he saye and noc doe: Shalde he speake & not
make it good: Beholde, I am broughte hither
to blisse. I blisse, I can noc go backe there
fre. There is no weerynesse sine in Jacob, ne
in ether eny labour in Israel. The LORDE his
God is wth him, & the tymes cometh is ains
geth. God hath broughte the out of Egip-
te, his strengt is as of an Unicorne. For the
re is no Socterye in Jacob, & no Socty say-
er in Israel. Whan the tyme cometh, it shal
be saide unto Jacob, & to Israel, what God
doeth. Beholde, the people shall ryse up as a
Lyoness, & beare up him self as a Lyon. he
shal not lye downe, tyll he eate of the pray,
and burne the bloude of the slayne.

Then sayde Balac unto Balaam: Thou
shalt necher curse him ner blisse him. Ba-
laam answered, & sayde unto Balac: Hane I
not tolde the: All he the LORDE speaketh, I
must I do: Balac saide unto him: Oh come,
I will bynyge he to another place, yf it maye
happly please God, he thou mayest curse the
there. And he brought him up to the toppe
of mount Peon, he boweth towards the wy-
bernesse. And Balaam sayde unto Balac:
Bylyde me here seven alcares, and prouyde
me seven bullockes and seven rammes. Ba-
lac dyo as Balaam sayde, and offered on
euery alcare a bullocke and a ramme.

The XXXIII. Chapter.

2 **W**hen whan Balaam sawe he it plea-
sed the LORDE, that he shulde blisse
Israel, he wene not, as he dyd be so-
re, to see wretches, but set his face straight
towards the wybernesse, lifte up his eyes,
and sawe Israel, how they laye accordinge
to their tribes, and the spere of God came
upon him, and he roke up his parable, and
sayde: Thus sayeth Balaam the sonne of
Beor: Thus sayeth the man whose eyes are
opench: Thus sayeth he which heareth the
wordes of God, which sawe the vision of he
Almightie: which fell downe, and his eyes
were opench.

How goodly are thy trees O Jacob, and
thy habitacions O Israel: Euen as the hye
de valleye, as the gardens by the waters sy-
de, as he tentes which the LORDE hath pi-
ced, & as the Cedar trees upon he water. The
water shal flowe out of his boke, and his
side shal be a greate water. His tynge shal
be hys then Agag, & his tynge bowe shal
be exalted. God hath broughte he out of Egip-
te, his strengt is as of an unicorne. he shal
eate up the sycthon his enemies, and gryn-
de their bones to powder, and streue thowm
them with his arrowes. he hath layed him
downe as a Lyon and as a Lyoness. Who
will raise him up: Blessed be he, he blisseth
the: and curse, that curse he the.

The was Balac furious & smath agaynst
Balaam, & sinde his habes together, & say-
de unto him: I hane called the, he thou shal-
dest curse myne enemies, and beholde, thou
hast blessed the now the tyme: & now get
the hie to he place. I thoughte he I wolde
promote the unto honoure, but the LORDE
hath kepte the backe from that worshippe.

Balaam answered him: Tolde not I chy
messengers (whom thou sendest unto me)
& sayde: As Balac wolde geue me his hou-
se full of syluer and golde, yet coude I not
go beyonde the wordes of the LORDE, so do
eicher small or good after myne aume here
but what he LORDE speaketh, that must I
speake also. And now beholde, for so much as
I go to my people, come therfore. I will
shewe the what this people shal do unto he
people after this tyme.

And he toke up his parable, and sayde
Thus sayeth Balaam the sonne of Beor:
Thus sayeth he man, whose eyes are opench:
Thus sayeth he which heareth the wordes
of God, & he hath the knowledge of he byest,
eate he he sawe he visio of he Almightye, & fell
downe, & his eyes were opench: I shal se him,
but not now: I shal beholde him, but not nie
ne habde. There shal a starre come out of Ja-
cob, & a scepter shall come up out of Israel,
& shal smyte he rulers of the Moabites,
and overcome alle the children of Seth.

Edom shal be his possession, and Seir
shal be his enemies possessio, but Israel shal
be man fully. Out of Jacob shal come he
hath dominion, and shal destroye the rem-
nant of the cirias.

And whi he sawe he Amalechites, he to-
ke up his parable, & sayde: Amalec the first
amonge the heitbe, but ac he last thou shal
perse he vntuly. And whan he sawe the Be-
mites, he toke up his parable, & sayde: Seir-

ge is y dwellinge, and on a rocke hast thou put thy nest, nevertheless thou shalt be a burthen vnto Aegypt, vntill I shall take y prisoner.

And he roke vp his parable agayne, & sayde: Alas, whow shall I see, why God doth this? And I shippes out of Circim shall subdue Aegypt, and I shall be. He him self also shall perishe wrecly. And Balsam gat him up, and departed, and came agayne vnto his place, and Balac wente his waye also.

The xxv. Chapter.

¶ And Israel dwells in Sycim, and the people beganne to commyete whordome with the daughters of the Moabitesses, which called the people vnto the sacrifice of their goddesses. And the people are and worshipped their gods: and Israel submyred him self vnto Baal peor. Then the wrath of the LORDE wased whore vpon Israel, and he sayde vnto Moses: Take all the rulers of the people, and hanger them vp vnto the LORDE agaynst y Sonne, that the terrible wrath of the LORDE maye be turned awaye from Israel. And Moses sayde vnto the iudges of Israel: Laery man haue his capayne, that haue submyred them selues vnto Baal peor.

¶ And beholde, one of the childer of Israel wrote in agaynst his brether, & toyndd him self to a Moabitish woman, in y sighte of Moses of the whole cōgregation of y childer of Israel, which kepte before the dore of y Tabernacle of witness. When Phinias y sonne of Eleasar the sonne of Aaron y prest saue y, he rose vp out of the congregation, & toke a sword in his hande, & wente after the man of Israel into the whore house, & thrust the pointe, both the man of Israel and the woman, and he bore the bely of her. Then ceased the plague from the childer of Israel, and there were slayne in the plague foure and twentie thousande.

¶ And y LORDE spake vnto Moses, & sayde: Phinias the sonne of Eleasar the sonne of Aaron y prest, hath turned my wrath awaie from the childer of Israel, because he was zelous for my sake amonge them, & I shuld not consume the childer of Israel in my zelousy. Wherefore saye beholde, I geue him my cōuenant of peace, and he shall haue it, & his seed: after him, euen the cōuenant of an euerlasting presthode, because he was zelous for his Gods sake, and made an attonement for the childer of Israel.

The man of Israel that was slayne with the Moabitish woman, was called Simri the sonne of Salu, a capayne of the hou-

se of the father of the Simeonites. The Moabitish woman also that was slayne, was called Cozbi, y daughter of Zur, which was a ruler of the people of a tyred amonge the Moabitesses.

And the LORDE spake vnto Moses, & sayde: Dece the Moabitesses, & inyece them, for they haue vexed you with their wyces, whereby they haue biggled you to Baal peor, and choiue their sister Cozbi the daughter of a capayne of y Moabitesses, which was slayne in the daye of the plague, for Baal peor sake, and the plague came after.

The xxvi. Chapter.

¶ And when the gylty blood was shed, the LORDE sayde vnto Moses: I will cleasur y sonne of Aaron y prest. Take the summe of the whole cōgregation of the childer of Israel from threetye years & aboue, after their fathers houses, all y able to go forth to the warre in Israel. And Moses & Eleasar the prest spake vnto them (in the feild of the Moabitess before Iordane) ouer agaynst Jericho namely vnto all the that were threetye years olde & aboue, as the LORDE commaunded Moses. And these are y childer of Israel, that came out of Egipte.

Ruben y first borne sonne of Israel. The childer of Ruben were, Hanoch of whom cometh y tyred of the Hanochites. Pallu of a horn cometh the tyred of the Palluteo. Hestron of whom cometh the tyred of the Hestromites. Carmi of whom cometh y tyred of the Carmites. These are the tyreds of the Rubenites. And the nombre of the mas, the & fourty thousande, seven hundred & thirtie. But the childer of Pallu were Lemuel, and Dathan and Abiram.

This is y Dathan & Abiram, those famous men in the congregation, which stode vpon agaynst Moses and Aaron in the company of Cozab, when they rose vp agaynst the LORDE, & the earth opened hir mouth, and swallowed the & Cozab, who the company dyed, whate tyme as the yre consumed two hundred & fifty men, & they became a cotte. But the childer of Cozab dyed not.

The childer of Simeon in their tyreds were, Nemuel of whome cometh the tyred of y Nemuelites. Jamin of whome cometh y tyred of y Jaminites. Jachin of whome cometh the tyred of the Jachinites. Serai of whome cometh y tyred of the Seraites. Saul of whome cometh the tyred of the Saulites. These are the tyreds of the Simeonites, two & xx. iiii. two hundredth.

The iiii. boke of Ioseph. The xxvi. Chap. Ho. lix.

The childre of Gad in their hundredes were
 Zephon of whom cometh 3 hundred of 3
 Zephonites. Gaggio of whom cometh the 100
 of 3 Gaggites. Suni of whom cometh
 3 hundred of 3 Sunites. Aseni of whom com
 meth 3 hundred of the Asenites. Urio of whō
 cometh the hundred of the Urinites. Arod of
 whom cometh the hundred of the Arodites.
 Ariei of whom cometh 3 hundred of 3 Arie
 lites. These are the children of Gad, in their
 nombre fourtye thousande and fyve C.

The children of Iuda. Er & Onan, which
 both dyed in the labe of Canaan. Dve 3 chil
 dren of Iuda in their hundredes, were, Sela:
 of whom cometh the hundred of the Selanites.
 Phareo of whom cometh the hundred of the
 Phareites. Serahio of whom cometh 3 hun
 dred of 3 Serahites. The childre of Phareo,
 were Hestio: of whom cometh the hundred
 of the Hestonites. Samul: of whom cometh
 the hundred of the Samulites. These are the
 hundredes of Iuda, in their nombre, sixe and
 seventy thousande and fyve hundred.

The children of Isachar in their hundredes
 were, Thola: of whom cometh the hundred
 of the Tholaites. Phunai of whom cometh
 3 hundred of the Phunaites. Jasub: of whō
 cometh the hundred of the Jasubites. Sim
 ron: of whom cometh the hundred of 3 Sim
 ronites. These are the hundredes of Isachar,
 in nombre, foure and thre score thousande,
 & thre hundred.

The children of Zabulon in their hundredes
 were, Sered, of whom cometh the hundred
 of 3 Seredites. Melon: of whom cometh 3
 hundred of 3 Melonites. Jabelio: of whom co
 meth the hundred of the Jabelitites. These
 are 3 hundredes of Zabulon, in their nombre,
 thre score thousande, and fyve hundred.

The children of Ioseph in their hundredes
 were, Manasse & Ephraim. The childre of
 Manasse were, Machir: of whom cometh
 the hundred of the Machirites. And Machir
 begat Gilead: of whom cometh 3 hundred of
 3 Gileadites. And these are 3 childre of Gi
 lead, Giser: of whom cometh the hundred of
 3 Giserites. Gilech: of whom cometh 3 hun
 dred of the Gilechites. Asriel: of whom com
 meth the hundred of the Asrielites. Sich: of
 whom cometh the hundred of 3 Sichemites.
 Simba: of whō cometh 3 hundred of 3 Si
 mbaites. Sepher: of whom cometh 3 hundred
 of 3 Sepherites. And Zelaphead was 3 son
 ne of Sepher, & had no sones, but daughter
 whose name was: Milca, & Loa, & Ga
 gla, Milca and Thyza. These are the hun
 dredes of Manasse, in their nombre, two and

fifty thousande and thre hundred.

The childre of Ephraim in their hundredes
 were, Guchelaph: of whom cometh 3 hundred
 of the Guchelaphites. Bedero: of whom com
 meth 3 hundred of the Bederites. Thapani
 of whom cometh the hundred of the Thapa
 nitites. The childre of Guchelaph were, 100
 of whom cometh 3 hundred of 3 Guchelaph
 ites. These are 3 hundredes of the childre of Ephra
 im, in their nombre, two and thre score thou
 sande and fyve hundred. These are the childre
 of Ioseph in their hundredes.

The childre of Ben Iamin in their hun
 dredes were, Belui: of whom cometh 3 hun
 dred of the Belaites. Assel: of whom cometh 3
 hundred of the Asselites. Ahranon: of whom
 cometh the hundred of the Ahranonites. Sa
 pham: of whom cometh the hundred of the
 Saphamites. Saphamio: of whom cometh
 the hundred of the Saphamites. And the chil
 dre of Bela were, Ard & Naaman: of whom
 cometh the hundred of the Ardites & Na
 manites. These are the children of Ben Ja
 min in their hundredes, in nombre, fyve & four
 ty thousande and sixe hundred.

The childre of Dan in their hundredes were,
 Suham: of whom cometh the hundred of 3
 Suhamites. These are 3 hundredes of Dan
 in their generacions, & they were all together
 in nombre, foure and thre score thousande &
 foure hundred.

The childre of Asser in their hundredes were,
 Jemna: of whom cometh the hundred of
 the Jemnitites. Jesui: of whom cometh the
 hundred of the Jesuites. Dia: of whom com
 meth the hundred of the Dyaites. And 3 chil
 dre of Dia, were: Heber: of whom cometh
 the hundred of the Heberites. Melchiel: of whō
 cometh the hundred of the Melchielites.
 And the daughter of Asser was called Sa
 rah. These are the hundredes of the children
 of Asser, in their nombre, thre and fifty thou
 sande and foure hundred.

The childre of Issachar in their hundredes
 were, Jabelio: of whom cometh the hundred
 of the Jabelitites. Gani: of whom cometh
 3 hundred of 3 Ganites. Jeroi: of whom co
 meth 3 hundred of the Jeroites. Sillem: of
 whō cometh 3 hundred of 3 Sillemites. The
 se are 3 hundredes of the childre of Issachar
 in their generacions, in their nombre, fyve &
 fourety thousande and foure hundred.

This is the summe of the childre of Is
 rael: sixe hundred thousande, a thousande
 seven hundred and thirtye.

And 3 LORD spake unto Moyses, & say
 de: Unto these shalt thou charge the isbera

enheritaunce, accordinge to the nombre of þ names. To many shalt thou geue the more enheritaunce, and to fewe the lesse, vnto euery one shall be geue accordinge to their nombre; yett shall the lande be deuyled by lotte. Accordinge to þ names of the trybes of their fathers shal they enherite it: for a fater the lesse shalt thou deuyle their enheritaunce, both betwixte many and fewe.

And this is the summe of the Leuites in their trybes, Gerson: of whom cometh the trybe of the Gersonites. Rhabath: of whos cometh the trybe of the Rhabathites. Merari: of whom cometh the trybe of the Merarites. These are the trybes of Leui, the trybe of the Libuites, the trybe of the Hebronites, the trybe of the Mahalites, the trybe of the Misraites, the trybe of the Cozabites.

¶ Rhabath begat Amram. And Amrams wife was called Jochebed a daughter of Leui, which was borne him in Egypte: And vnto Amram she bare Aaron & Moses, & Miriam their sister. And vnto Aaron were borne Nadab, Abihu, Eleasar & Jehamar. As for Nadab & Abihu, they dyed, whan they offered straunge fyre before the LORD. And the summe of the was thre & twenety thousande, all males fro fyve monethes & aboue.

For they were not numbered amonge the children of Israel, for there was no enheritaunce geuen the amonge the children of Israel.

This is the summe of the children of Israel, whos Moses & Eleasar the prest numbered in the silde of the Moabites besyde Jordan ouer agaynst Jericho: Amonge whom there was not one of the summe of those children of Israel, whom Moses & Aaron the prest numbered in the wilderness of Sinaï, for the LORD sayde vnto the, y they shulde dye in the wilderness. And there was not one of them left, save Caleb the sonne of Jephune and Josua the sonne of Nun.

The xxxvii. Chapter.

¶ And the daughters of Zelaphead the sonne of Gopher the sonne of Gilead, the sonne of Machir, the sonne of Manasse, amonge the trybes of Manasse the sonne Joseph (whos names were, Mahla, Noa, Hogla, Milca, & Thirsa) came & stode before Moses & Eleasar the prest, & before the rulers of the whole congregation, euen before the doore of the Tabernacle of witness, & sayde: Our fater is ded in the wilderness, & was not in the company of them that rose up agaynst the LORD in the congregation of Cozabite dyed in his aronne synne, and had no sonne. Wherefore shalde our fathers name be

risethen amonge his trybe, though he be no sonne? Geue vs a possession also amonge our fathers brethren.

Moses broughte their cause before the LORD. And the LORD sayde vnto him: The daughters of Zelaphead haue spokt right. Thou shalt geue the a possession on in her fathers enheritaunce vnto them. As I saye vnto the child of Israel: When a man dyeth & hath no sonne, yett shall come his inheritance vnto his daughter. If he haue no daughter, yett shall geue it vnto his brether. If he haue no brether, yett shall geue it vnto his fathers brethren. If he haue no fathers brether, yett shall geue it vnto his next kynfolke which belonge vnto him in his trybe, & they maye possesse it. This shal be an ordinance and a perpetuall lawe vnto the children of Israel, as the LORD commaunded Moses.

And the LORD sayde vnto Moses: See the vp in to this mount Abarim, & beholde the lode, which I shal geue vnto the children of Israel. And when thou hast sene it, thou shalt be gathered vnto þ people, as Aaron thy brether was gathered: for ye were disobedient vnto my worde in the wilderness of Sin, in the strife of the congregation, whan ye shulde haue sanctified me, whoso the water be for them. This is the water of stryfe at Cades in the wilderness of Sin.

And Moses spake vnto the LORD & sayde: O let the LORD God of the spere of all flesh set a man ouer the congregation, which maye go in & out before them, & to stode the out & in, the congregation of the LORD be not as the shepe without a shepheard.

And the LORD sayde vnto Moses: Take vnto the Josua the sonne of Nun, which is a man in whom is the spere, and put thine handes vpon him, & set him before Eleasar the prest, and before the whole congregation, and geue him a charge in their sighte, & beutyfy him with thy beauty, that the whole congregation of the children of Israel maye be obedient vnto him. And he shall stode before Eleasar the prest, which shall art counsell for him a fater the manner of the lighte, before the LORD. At the mouth of him shall dorh he and all the children of Israel with him, and the whole congregation in and out.

Moses byd as the LORD commaunded him, & toke Josua, and set him before Eleasar the prest, and before all the congregation, and layed his handes vpon him, and

gave him a charge, as the LORD Esayde vnto Moyses.

The XXVII. Chapter.

Vnto the LORD spake vnto Moyses, & sayde: Cōmūde þy chylde of Israel, & saye vnto the: The offeringe of my bled which is my offeringe of the swete sauoure, shal ye kepe in his due season, that ye maie offre vnto me. And saye vnto the: The se are the offeringes that ye shal offre vnto the LORD E. Lambe of a yere olde which are without blemysch, euery daye two for a daylie burnt offeringe: the one lambe in the morninge, the other at euen. And thereto a tenth deale of an Ephā of fyne flour for a meate offeringe, myngled with beate oyle of the fourth parte of an ĥin, this is a daylie burnt offeringe, which ye offered vpon molle Sinar, for a swete sauoure of a sacrifice vnto the LORD E. And the daynt offeringe of the same, þe fourth parte of an ĥin to a lambe, and this halthe poured in the Sanctuary for a gifte vnto the LORD E. The other lambe shalbe thou piere at enē like as the meate offeringe in the morninge; & the daynt offeringe therof, for a sacrifice of a swete sauoure vnto the LORD E.

B On the Sabbath daye, two lambe of a yere olde without blemysch, & two tenth deales of fyne flour myngled with oyle, & the daynt offeringe therof. This is the burnt offeringe of euery Sabbath, besyde the daylie burnt offeringe, wchis daynt offeringe.

And on the first daye of youre monethes ye shal offre a burnt offeringe vnto þe LORD E: two yonge bullockes, a ramme, seven lambe of a yere olde without blemysch, and allwaye thre tenth deales of fyne flour for a meate offeringe myngled with oyle vnto euery bullocke: two tenth deales of fyne flour for a meate offeringe myngled with oyle vnto the ramme: and a tenth deale of fyne flour for a meate offeringe myngled with oyle vnto euery lambe. This is the burnt offeringe of a swete sauoure, a sacrifice vnto þe LORD E.

C And their daynt offeringes shalbe, half an ĥin of wyne vnto euery bullocke, the thirde parte of an ĥin to the ramme, & fourth parte of an ĥin to euery lambe. This is the burnt offeringe of euery moneth in the yere. There shalbe offered an he goate also for a syn offeringe vnto the LORD E, to the daylie burnt offeringe with his daynt offeringe.

And on the fourteenth daye of the first moneth is the Passer vnto the LORD E, and qñ

the systeme daye of the same moneth is the Passer. Seven dayes shal vnterment be eaten. The first daye shalbe an holy conuocation: To ierale worke shal ye do therein, and ye shal offre a burnt offeringe vnto the LORD E: two yonge bullockes, one ramme, seven lambe of a yere: olde without blemysch, with their meate offeringe: thre tenth deales of fyne flour myngled with oyle to euery bullocke, & two tenth deales to the ramme, and one tenth deale to euery lambe amonge the seven lambe. And an he goate for a syn offeringe, to make an attonement for you. And the se shal ye offre in the morninge, besyde the burnt offeringe, which is a daylie burnt offeringe. After this maner shal ye offre þe bled euery daye seven dayes longe for an offeringe of a swete sauoure vnto the LORD E, to the daylie burnt offeringe, and daynt offeringe also. And the sixteenth daye shal be called an holy conuocation with you: no seruyll worke shal ye do therein.

And the daye of the fyfth sence (whā ye offre the meate offeringe of the moneth vnto þe LORD E in youre weekes) shal be an holy conuocation also: To worke of bondage shal ye do therein. And ye shal offre a burnt offeringe for a swete sauoure vnto the LORD E: two yonge bullockes, a ramme, seven lambe of a yere olde, with their meate offeringes: thre tenth deales of fyne flour myngled with oyle to euery bullocke, two tenth deales to the ramme, and one tenth deale to euery lambe of the seven lambe. And an he goate to make an attonement for you. This shal ye do, besyde þe daylie burnt offeringe with his meate offeringe and his daynt offeringe. Without blemysch shal they be all.

The XXX. Chapter.

Vnto the fyfth daye of the fourth moneth shal be with you an holy conuocation. To seruyll worke shal ye do therein, for it is the daye of youre trompet blowinge. And ye shal offre a burnt offeringe for a swete sauoure vnto the LORD E: a yonge bullocke, a ramme, seven lambe of a yere olde without blemysch. And their meate offeringes: thre tenth deales of fyne flour myngled with oyle to the bullocke, two tenth deales to þe ramme, and one tenth deale vnto euery lambe of þe seven lambe. An he goate also for a syn offeringe, to make an attonement for you, besyde þe burnt offeringe of þe moneth & his meate offeringe, & besyde þe daylie burnt offeringe wchis meate offeringe & with the daynt offeringe, accordinge to the maner of the for a hō

te ſaid. This is a ſacrifice vnto the LORDE.

10.16. 1 The tenth daye of this ſeuenth moneth ſhal be an holy conuocation vnto you alſo, and ye ſhal humble youre ſoules, and do no ſeruyſe wout' eſperin, but offre a burnt offering vnto the LORDE for a ſweet ſauoure: a yonge bullocke, a ramme, ſeuē lambes of a yeare olde without blemiſh, w' cheir meate offerings: this tenth deales of fine flour myngled with oyle to the bullocke, two tenth deales to the ſame, one tenth deale to euery one of the ſeuē lambes. And an he goate for a ſyn offeringe, beſyde the ſyn offeringe of the attonement, and ʒ daylie burnt offeringe w' his meate offeringe, and w' his drynt offeringe.

10.22. 1 The ſixteenth daye of the ſeuenth moneth ſhal be an holy conuocation vnto you, no ſeruyſe ſhal ye do therein, and ſeuē dayes ſhal ye kepe a feaſt vnto the LORDE. And ye ſhal offre the LORDE a burnt offeringe for a ſacrifice of a ſweet ſauoure vnto the LORDE: thirtene yonge bullockes, two rāmes, fourtene lābes of a yeare olde without blemiſh, w' cheir meate offerings: this tenth deales of fine flour myngled with oyle to euery one of the thirtene bullockes, two tenth deales to each of the two rāmes, one tenth deale to euery one of the fourtene lambe: ʒ an he goate for a ſyn offeringe, beſyde ʒ daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the ſeconde daye, two lūlle dees, two rammes, fourtene lambe of a yeare olde without blemiſh w' cheir meate offerings and drynt offerings to the bullockes, to the rāmes and to the lambe in ʒ nombre of them accordinge to the maner. And an he goate for a ſyn offeringe, beſyde the daylie burnt offeringe with his meate offeringe, and with his drynt offeringe.

On the thirde daye, eleuen bullockes, two rammes, fourtene lambe of a yeare olde w' one blemiſh, with cheir meate offerings, and drynt offerings to the bullockes, to the rāmes and to the lambe in their nombre accordinge to the maner. And an he goate for a ſyn offeringe, beſyde the daylie burnt offeringe with his meate offeringe and his drynt offeringe.

D On the fourth daye, ten bullockes, two rāmes, fourtene lambe of a yeare olde with one blemiſh, with cheir meate offerings and drynt offerings, to the bullocke, to the rāmes, and to the lambe in their nombre accordinge to the maner. And an he goate for a ſyn offeringe, beſyde the daylie burnt offeringe w' his meate offeringe, ʒ his drynt offeringe.

On the fiſth daye, nyne bullockes, two rāmes, fourtene lambe of a yeare olde without blemiſh, with cheir meate offerings ʒ drynt offerings to the bullockes, to ʒ rāmes ʒ to the lambe in their nombre accordinge to the maner. And an he goate for a ſyn offeringe, beſyde ʒ daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the ſixte daye, eight bullockes, one rāme, fourtene lābes of a yeare olde without blemiſh, with cheir meate offerings ʒ drynt offerings to the bullockes, to the rāme ʒ to the lambe in their nombre accordinge to the maner. And an he goate for a ſyn offeringe, beſyde the daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the ſeuenth daye, ſeuē bullockes, two rāmes, fourtene lambe of a yeare olde w' one blemiſh, with cheir meate offerings and drynt offerings to the bullockes, to the rāmes, and to the lambe in their nombre accordinge to the maner. And an he goate for a ſyn offeringe, beſyde the daylie burnt offeringe with his meate offeringe and his drynt offeringe.

On the eighth daye ſhal ye gather the people together, vnto ſeruyſe wout' eſperin. And ye ſhal offre a burnt offeringe for a ſacrifice of a ſweet ſauoure vnto ʒ LORDE: A bullocke, a ramme, ſeuē lambe of a yeare olde without blemiſh, with cheir meate offerings and drynt offerings to ʒ bullocke to the ramme, and to the lambe in their nombre accordinge to the maner. And an he goate for a ſyn offeringe, beſyde the daylie burnt offeringe with his meate offeringe ʒ his drynt offeringe.

Theſe thinges ſhal ye do vnto ʒ LORDE in youre feaſtes, beſyde that ye wote and geue of a freewill for burnt offerings, meate offerings, drynt offerings and healt offerings. And Moſes tolde the childen of Iſrael all that the LORDE commanded him.

The XXX. Chapter.

S Vnto Moſes ſpake vnto the rulers of the trybes of che childen of Iſrael, and ſaide: This is it that the LORDE hath commanded: If any man make a uowe vnto the LORDE, or ſwear an oath, ſo that he binde his ſoule, he ſhal not breake his uowe, but do all that is proceeded out of his mouth.

If a damſell make a uowe vnto ʒ LORDE, and binde hirſelf, whyle ſhe is in hir fathers houſe, and unmarried, and hir uowe or bonde that ſhe maketh ouer hir ſoule, cometh to hir fathers eares, ʒ he holde hir

peace therco, the all hir womes & bondes þe hath boude hir self withall ouer hir soule, shal stonde in effecte. But yf hir father forby her þe same daye that he heareth it, the shal no wome nor bonde that she hath boude hir self withall ouer hir soule, be of waye. And the LORDE shal be mercifull vnto her, for so much as hir father forbad her.

If she haue an husbunde, & hath a wome upon her, or yf she haue litten go out of hir lippes a sode ouer hir soule, & hir husbunde heare it, & holdeth his peace therat, the same daye that he heareth it, then hir wome & bonde wherewith she hath boude hir self ouer hir soule, shal stonde in effecte. But yf hir husbunde forby her the same daye that he heareth it, the is the wome losse þe she hath vps þe, & she bende also that she hath litten go out of hir lippes ouer hir soule, and the LORDE shal be gracious vnto her.

The wome of a wyddowe, & of her þe is deuoced, all þe she byndeth hir self withall ouer hir soule, shal stonde in effecte vps þe.

C If she wome in hir husbundes house, or binde hir self w an oath ouer hir soule, & hir husbunde heare it, & holde his peace therat, and forbyndeth it not, the shal all þe same wome, & all þe she hath boude hir self w all ouer hir soule, stonde in effecte. But yf hir husbunde disanalle it, þe same daye þe he heareth it, the is it of no valye þe is proceaded out of hir lippes, which she hath wored or boude ouer hir soule: for hir husbunde hath made it losse, & the LORDE shal be gracious vnto her. And all womes & cochetes þe bynde to humble þe soule maie hir husbunde stablys or breake, thus. If he holde his peace therat for some daie to another, then stablys he all hir womes & bondes, þe she hath vpon her, because he helde his peace. the same daye þe he herde the. But yf he disanalle the after þe she hath her beche, then shal he take a wite hir misdeede.

These are the statutes of the LORDE commaunded Moyses betwene a man & his wife, & betwene the father & his daughter, whyle she is yet a damsell in hir fathers house.

The XXXI. Chapter.

D Vnto the LORDE spake vnto Moyses, & sayde: Whence the childre of Israell of the Madianites, þe thou mayest afterwarde be gathered vnto þe people. The spake Moyses vnto the people, & sayde: Garnesse some men amonge you to the warre agaynst the Madianites: þe they maye auenge of LORDE vpon the Madianites) out of every tribe a thousande, þe out of every tribe of Israell ye maye sende some to the battayll. And from

amonge the thousandes of Israell they toke one thousande out of every tribe, euen twolue thousande prepared vnto the battayll. And Moyses sent them with Phineas the sonne of Eleazar the piest in to the battayll, and the holy vessels and þe trompettes to blowe in his hande.

And they foughte agaynst þe Madianites as þe LORDE commaunded Moyses, & slew all þe males, & the yunge of Israell toke the women they also amonge: the other that were slaine namely, Eliu, Belem, Zur, Hur and Reba, the fyve yunges of the Madianites. And they slew Balaam the sonne of Beori w the swerde. And þe children of Israell toke the women of the Madianites prisoners, & their childre: all their cattell, all their substance, and all their goodes spoiled they, and all their cities of their dwellynge & castles burnt they w fyre. And they toke all þe spoyle, & all þe they coude catche man & cattell, and brought the vnto Moyses & to Eleazar the piest, and to þe congregation of the children of Israell (namely þe prisoners, and the cattell þe were take, and the good that was spoyled) in to the hoost in the fildes of the Madianites, which lyeth besyde Iordane ouer agaynst Jericho.

And Moyses and Eleazar the piest and all the captaynes of þe congregation, wete out of the hoost to mete the. And Moyses was angry at the officers of the hoost, which were captaynes ouer thousandes and hundredes, þe came from the battayll, and sayde vnto the:

C haue ye slaine all þe women alyue: Beholde, we haue not they: for now Balaams buynges turned awaye þe childre of Israell to fynde agaynst the LORDE vps þe, & their came a plague ouer the whole congregation of Israell: Now therfor slaine all the males amonge þe childre, & kyll all þe women þe haue knowen men & lyen w them. But all the women children þe haue knowen no me nor lien w them, kepe those alyue for your selues. And lodge ye without the hoost, all þe haue slayne any man, or touched the slayne, that on the thirde and stentch daie ye maie purifie yselues and those whom ye haue taken prisoners.

And all the clothes, and all stuffe that is made of skynnes, and all maner furre, and all vesselle of wood shal ye purifie.

And Eleazar the piest sayde vnto þe captaynes of the hoost, þe wente out to the battayll: This is the statute of the lawe, which the LORDE commaunded Moyses: Wolde, siluer, brasse, yon, cymme and lead, and all that is of the fyre, shal ye cause to go thowoe the fyre, and cleuse it, that it maye be

1. Pet. 2.2

Gen. 24.8

Num. 31.8

104. 11. b

Nu. 31. b

purified with 3 spenciynge water. As for all such as suffer: not the fyre, ye shal cause it to go throug 3 water, and shal washe yd clothes vpon the seventh daye, and the shall ye be cleane. After that shall ye come in to the hooste.

Deu 20. b
and 21. b
10. f. i
a. mar. c

And the LORDE spake vnto Moses, and sayde: Take the summe of the spoyles of thos that are taken, both of women and of cattell, thou and Eleasar the priest, and the chiefe fathers of the congregation, and geue 3 halfe vnto those that toke the warre vpon them, and went out to the battayll, and 3 other halfe to the congregation. And of the men of warre that wente out to 3 battayll, thou shalt bene vnto the LORDE one soule of fyue hundred, both of the women, oxen, Asses, and shepe: Of seuer halfe parte shalt thou take it, and geue it vnto Eleasar the priest for an heuerofferynge vnto the LORDE. But of the children of Israels halfe parte, thou shalt take one heade of offysie, both of the women, oxen, Asses and shepe, and of all the cattell, and shalt geue them vnto the Leuites, that warre vpon the habitacion of the LORDE.

And Moses and Eleasar the priest byd as the LORDE commaunded Moses. And the spoyles and praye which 3 men of warre had spoyled, was six hundred thousande and fyue and seuen ty thousande shepe, two and iwen ty thousande oxen, one 3 thre score thousande Asses: and the women 3 had knowe no men nor yew: and them, were two and thirtie thousande soules.

And the halfe parte which belonged vnto them that wente to the warre, was in nombre thre hundred thousande, and seuen and thirtie thousande, and fyue hundred shepe: of the which the LORDE had six hundred, 3 fyue and seuen ty shepe. Item six and thirtie thousande oxen: whereof the LORDE had two 3 seuen ty. Item thirtie thousande 3 fyue hundred Asses: whereof the LORDE had one 3 thre score. Item sixtye thousande soules of women: whereof the LORDE had two 3 thirtie. And Moses gaue this heuerofferynge of the LORDE vnto Eleasar the priest, as the LORDE commaunded him.

As for the other halfe which Moses deuyded vnto the children of Israel six 3 men of warre, namely 3 halfe that fell to the congregation: it was also thre hundred thousande, and seuen and thirtie thousande, 3 fyue hundred shepe, six and thirtie thousande oxen, thirtie thousande 3 fyue hundred Asses, and sixtye thousande women soules.

And of this halfe of the children of Israel in the Moses one of every fyfte, both of the cattell 3 of the women, and gaue them vnto 3 Leuites, that waited vpon the habitacion of the LORDE, as 3 LORDE commaunded Moses.

And the captaynes ouer 3 thousande of the hoost, namely they that were ouer thousande and ouer hundred, came forth vnto Moses, and sayde vnto him: Thy seruantes haue taken 3 summe of 3 men of warre, that were vnder our hande, and there lacked us one: therefore bringe vs a present vnto the LORDE, what enery one hath soude of, Jewels of golde, chrymes, bracelets, rynces, ringes, and eades, that our soules maye be reconcyled before the LORDE.

And Moses and Eleasar 3 priest toke of them 3 golde of all maner ornaments. And all the golde of the heuerofferynge that they shewed vnto the LORDE, was sixty thousande and seuen hundred and fifty Syckles, of the captaynes ouer thousande and hundred. For loke what enery one had spoyled, that was his awne. And Moses 3 Eleasar the priest toke the golde of the captaynes ouer thousande and hundred, and broughte it in to the Tabernacle of witness for a remembrance of the children of Israel before the LORDE.

The XXXII. Chapter.

The children of Ruben and the children of Gad had an exceeding multitude of cattell, and sawe the sonde of Jaeser and Gilead: 3 it was a good place for cattell, and came 3 spake vnto the sonde and to Eleasar the priest, and to the captaynes of the congregation: The sonde of Aroeth, Dibon, Jaeser, Tumea, is effe, Eliele, Seban, Uebo, 3 Beon, which the LORDE smote before 3 congregation of Israel, is mete sonde for cattell, and thy seruantes haue many cattell. And they sayde moore: If we haue founde fauoure before the, thy 3 thy seruantes this sonde in possession, and we will not go ouer Jordan.

Moses sayde vnto them: Your brethren shall go to the warre, and will ye carrye it? Wherfore turne ye 3 herces of the children of Israel, that they shoulde not go ouer the sonde: chae the LORDE shall geue them. Thus byd your fathers also, when 3 sent them out from Cabes Bernea, to fyue out 3 sonde. And when they were come up to 3 uer of Escol, and sawe 3 sonde, they sawe the herces of the children of Israel, so 3 they wolde not in to the sonde which 3 LORDE wolde haue geuent them.

And the LORD was wroth at the same tyme, & swore, & sayde: These men y are come out of Egipt, from twetye yere olde & aboue, shall not se the lande which I swore vnto Abraham, Isaac and Jacob, because they haue not wholly followed me: saue Caleb y sonne of Iephune & Keniseth, & Josua y sonne of Naui: for they haue wholly followed y LORD. So the LORD was wroth w Israel, & let the wander in the wilderness four tye yeres, tyll all y generation y had done cauld before the LORD, was consumed.

And beholde, ye are ryfen vp in youre shepards streete, to increase the nombre of synfull men, & to augmente yet the wrath & indignacion of the LORD E agaynst Israel. For yf ye turne you backe from followinge him, he shal yet leaue them more in the wilderness, & so shal ye destroye all this people.

Then spake they to him, & sayde: we will burd the shepfoldes here for our shepe & cattell, & ciers for y children: As for ourefildes, we will go ready armed before the children of Israel, tyll we haue broughte them vnto their place: Our children shal remayne in the fenced cities, because of y indwellers of the lande. We will not turne home agayne, tyll the children of Israel haue taken euery one his inheritance in possession: for we will not inheret with them beyond Jordan: for y inheritance shal fall vnto vs upon this syde Jordan Eastwarde.

Moses sayde vnto them: If ye wil do this, that ye wil harness your selues to the warre before the LORD, then go ouer Jordan before the LORD, who so cuer is harnessd amonge you, tyll he haue dyuen out his enemies before his face, and vntyll the lande be subdued before the LORD, then shal ye turne, & he engle ye before the LORD, and before Israel, so shal ye haue this lande in possession before the LORD. But yf ye will not do so, beholde, ye shal offende agaynst the LORD, and be sure, that youre synes shal fynde you out. Whyde cities now therefore for youre children, and shepfoldes and stables for youre shepe and cattell, and do as ye haue spoken.

The children of Gad, & the children of Ruben sayde vnto Moses: Thy seruantes shal do as my loide hath commaunded. Our children, wyues, substaunce, & all of cattell, shal be in y cities of Gilead. But we y seruantes will go all harnessd for the warre vnto battell before y LORD, as my loide hath saide.

The Moses commaunded Eleazar y prest & Josua the sonne of Naui, & the chiefe sa-

thers of the tribes of the children of Israel, and saide vnto them: If the children of Gad & the children of Ruben go ouer Jordan w you, all prepared to fight before the LORD, & when the lande is subdued vnto y, shal ye geue them the lande of Gilead in possession. But yf they go not ouer with y, y harness, then shal they inheret: w y in y lode of Canaan.

The children of Gad and the children of Ruben answered, & sayde: As y LORD hath spoken vnto y seruantes, so will we do: we wil go harnessd before the LORD in to y lode of Canaan, and possesse oure inheritance vnto this syde Jordan.

So Moses gaue vnto y children of Gad and to the children of Ruben, and to the halfe tye of Manasse the sonne of Joseph, y kyngdome of Sibon kyng of the Amozites and the kyngdome of Og the kyng of Basan, the lande with the cities therof in all y coastes of y countre rounde aboute. The y children of Gad buylded Dibon, Aroer, Atroch, Sophan, Jaier, & Tegabeba, Bethnimra, & Betharan, strong fenced cities, & shepe foldes. The children of Ruben buylded Hesbbon, Eleale, Ariathaim, Nabo, Baal Meon, & armed y names, & Sibmas & gane names vnto y cities which they buylded. And y children of Manasse the sonne of Manasse wente in to Gilead, & conquered it, and diuie out the Amozites y were therein. Then Moses gaue Gilead vnto Machir y sonne of Manasse, & he dwelth therein. Jaer y sonne of Manasse wente and conquered the villages therof, and called them Gazoeth Jaer. Tobah wente, and conquered Kanath, with the townes belonginge therto, and called it Tobah, a ster his awne name.

The XXXIIII. Chapere.

These are y iourneys of the childen of Israel, which were out of y lande of Egipte accordinge to ther armies, & Moses & Aar. And Moses wroth their ginge out as they iourneyed, a ster y commaundement of y LORD. And these (namely) are the iourneys of their outgointe. They departed first Raamsen vpon y fifte daye of the first moneth (when the moone a ster the Easter honow an hys hande, so that all the Egiptians sines, and deaden then their firstborne, whom the LORD E had slayne amonge them: for the LORDE executed iudgment also vpon their goddes. When they were departed from Raamsen, they pitched in Suroch. And fro Suroch they departed, & pitched their tentes in Uetha, which lieth in y edge of y wilderness. Fro Uetha they depart

loc. 4.1

Deute b. 10. Canaan

2

100. 1. 1

20

100. 4. 1

Exo. 14. a ted, and abode in the valley of Syroth, which
lyeth towards Baal Zephor, ⁊ pitched ouer
againſt Migdol. From Syroth they depar-
ted, ⁊ went in throug the mddes of the ſea in
to the wildernes, and wente this dayes jour-
ney in the wildernes of Etham, ⁊ pitched in
Marah. From Marah they departed, and
came vnto Elim, where there were twelue
welles of water, and ſeventye palme trees, ⁊
there they pitched. From Elim they de-
parted, and pitched by the reed ſea. From the
reed ſea they departed, and pitched in the wil-
dernes of Sin. From the wildernes of Sin
they departed, and pitched in Dapha. From
Dapha they departed, and pitched in Alua.
From Alua they departed, and pitched in
Raphidim, where the people had no water
to dryue. From Raphidim they departed
and pitched in the wildernes of ſinai.

Exo. 14. d

Exo. 15. a

Exo. 16. a

Exo. 17. a

Exo. 17. b

Exo. 17. c

Num. 10. b

Num. 11. g

Num. 12. d

D

Deut. 10. b

Deut. 10. c

Deut. 10. d

Deut. 10. e

Deut. 10. f

Deut. 10. g

Deut. 10. h

de. And Arab the kynge of the Canaan
which dwelt in the ſouth countre of Canaan
herde the children of Iſrael came.

And from mount ſoi they departed, and
pitched in Zalmona. From Zalmona they de-
parted, and pitched in Phimon. From Phim-
on they departed, and pitched in Obod.
From Obod they departed, and pitched in
Igm by Abarim vpon the border of the li-
de of the Moabites. From Igm they depar-
ted, and pitched in Dik. Gad. From Dik
Gad they departed, and pitched in Alua
Diblatama. From Alua Diblatama they
departed and pitched in the mountaynes of
Abarim ouer againſt Hebo. From the moun-
taynes of Abarim they departed, and
pitched in the ſelde of the Moabites beſide Jo-
rdane ouer againſt Jericho. From Dik haſt
went vnto the plaine of Sitim laſt they
the ſelde of the Moabites.

And the LORD ſpake vnto Moſes in the
felde of the Moabites, by Jordane ouer a-
gainſt Jericho, and ſayde: Speake to the
children of Iſrael, and ſaie vnto them: Whi-
ye are come ouer Jordane in the lande of
moan, ye ſhal dryue out all the inhabitants in
face your face, and plucke downe all their
holders, and all their ymagines of metall, and de-
troie all their hie places: that ye may
take the lande in poſſeſſion and dwell there.
For I haue geue you the lande to enioie it.

And the lande ſhall ye deuyde out by lot
amonge youre kynreds. Onto obſe that
many, ſhall ye deuyde the more: And vnto
them that are fewe, ſhall ye deuyde the leſſe.
Euen as the lotte ſaller there vnto euery
one, ſo ſhal he haue it, accordinge to the tryue
of their fathers.

But ye ye will not dryue out the inhabi-
ters of the lande beſore yo face, then they will
ye ſuffere to remaine, ſhall become thornes in
your eyes, and barres in your ſides, ⁊ ſhall
weze you in the lande where ye dwell. They
will come to paſſe, that I ſhal be vnto you
euen as I thoughte to be vnto them.

The xxxiiiij. Chapter.

And the LORD ſpake vnto Moſes,
and ſayde: Commande the childre of
Iſrael, and ſaye vnto them: When ye
come into the lande of Canaan, the lande
ſhal be ſouereign to youe inheritance, ſhall be
the border in the lande of Canaan. The South
quarter ſhall begynne at the wildernes of
ſin by Edom, ſo that youre South quarter
be from the edge of the Salt ſea, which lyeth
towards the South: and that the ſame quar-
ter ſer a compaſſe from the South up to the

North.

And the North quarter ſhall be from the
edge of the Salt ſea, which lyeth towards
the North: and that the ſame quarter ſer
a compaſſe from the North up to the
South.

And the West quarter ſhall be from the
edge of the Salt ſea, which lyeth towards
the West: and that the ſame quarter ſer
a compaſſe from the West up to the
East.

And the East quarter ſhall be from the
edge of the Salt ſea, which lyeth towards
the East: and that the ſame quarter ſer
a compaſſe from the East up to the
West.

And the LORD ſpake vnto Moſes,
and ſayde: Commande the childre of
Iſrael, and ſaye vnto them: When ye
come into the lande of Canaan, ye ſhal
take the lande by lotte, accordinge to the
tribe of the fathers. And the lande ſhall
be ſouereign to youe inheritance, ſhall be
the border in the lande of Canaan. The
South quarter ſhall begynne at the
wildernes of ſin by Edom, ſo that
your South quarter be from the edge
of the Salt ſea, which lyeth towards
the South: and that the ſame quarter
ſer a compaſſe from the South up to
the North.

And the North quarter ſhall be from
the edge of the Salt ſea, which lyeth
towards the North: and that the ſame
quarter ſer a compaſſe from the North
up to the South.

And the West quarter ſhall be from
the edge of the Salt ſea, which lyeth
towards the West: and that the ſame
quarter ſer a compaſſe from the West
up to the East.

And the East quarter ſhall be from
the edge of the Salt ſea, which lyeth
towards the East: and that the ſame
quarter ſer a compaſſe from the East
up to the West.

And the LORD ſpake vnto Moſes,
and ſayde: Commande the childre of
Iſrael, and ſaye vnto them: When ye
come into the lande of Canaan, ye ſhal
take the lande by lotte, accordinge to
the tribe of the fathers. And the lande
ſhall be ſouereign to youe inheritance,
ſhall be the border in the lande of
Canaan. The South quarter ſhall
begynne at the wildernes of ſin by
Edom, ſo that your South quarter
be from the edge of the Salt ſea,
which lyeth towards the South: and
that the ſame quarter ſer a compaſſe
from the South up to the North.

And the North quarter ſhall be from
the edge of the Salt ſea, which lyeth
towards the North: and that the ſame
quarter ſer a compaſſe from the North
up to the South.

And the West quarter ſhall be from
the edge of the Salt ſea, which lyeth
towards the West: and that the ſame
quarter ſer a compaſſe from the West
up to the East.

And the East quarter ſhall be from
the edge of the Salt ſea, which lyeth
towards the East: and that the ſame
quarter ſer a compaſſe from the East
up to the West.

And the LORD ſpake vnto Moſes,
and ſayde: Commande the childre of
Iſrael, and ſaye vnto them: When ye
come into the lande of Canaan, ye ſhal
take the lande by lotte, accordinge to
the tribe of the fathers. And the lande
ſhall be ſouereign to youe inheritance,
ſhall be the border in the lande of
Canaan. The South quarter ſhall
begynne at the wildernes of ſin by
Edom, ſo that your South quarter
be from the edge of the Salt ſea,
which lyeth towards the South: and
that the ſame quarter ſer a compaſſe
from the South up to the North.

crabim, & go thoro w Simma: & that his ene
goyng be from the South unto Cabes Bar
nea, & reache unto Hazoi Adar, and go the
row Amona, and stretch out from Amona
unto the ryar of E gipee, and that the eu
de thers be as the greatese.

But the West quarter shal be this: name
lye the greatese se, let y be youre border toward
be the West.

B The North quarter shalbe this: Ye shall
compass from the greatese se unto mount
hoi. And fro mount ho: ye shall compass
tyll a man come unto Semath, that the oue
goyng therof be the coast of Sedaba, and
that the border of the same go out unto Si
phon, and that the goyng out of it be at
hazoi Enan. Let this be youre North quar
ter.

And youre East quarter shall ye cōpasse
from hazoi Enan unto Sephan, & let the
coaste go downe from Sephan and Xibla
on the East syde of Ain. The let it go downe
t, & reache unto the syde of the see of Chi
nerech East ward, and come downe by Jor
dane, so y the goyng out of it be the Salte
see. Let this be youre londe with the borders
ther of rounde aboute.

C And Moyses commaunded the children
of Israel, and sayde: This is youre londe
that ye shall deuide out amonge you by lotte,
whiche the LORDE hath commaunded to
geue unto the nyne trybes, and to the halfe
trybe. For the trybe of the children of Ru
ben after their fathers house, and the trybe
of the children of Gad accordinge to their fa
thers house, and the half trybe of Manasse
haue receaved their porcion. Thuo the two
trybes and the halfe trybe haue their inheri
tance already, on this syde Jordane, ouer
agaynst Jericho, Eastward.

A And the LORDE spake unto Moyses, and
sayde: These are y names of the men, whiche
shal deuide the londe amonge y: u. Eleazar
the puse, and Jesua the sonne of Tiui. And
the capteyne of euery trybe shal ye take, to
deuide the londe.

D And these are the names of the men: Ca
led the sonne of Iephume of the trybe of Ju
da. Semuel the sonne of Ammiud of the
trybe of Simeon. Elidab y sonne of Ciston
of the trybe of Ben Jamin. Baki the sonne
of Jaghi of the trybe of the children of Dan.
Samuel the sonne of Ephod, of the trybe
of the children of Manasse amonge the chil
dren of Joseph. Amuel the sonne of Siph
than, of the trybe of the children of Ephra
im. Elisaphan the sonne of Parnach, of the

trybe of the children of Zabulon. Palschiel the
sonne of Ziam, of the trybe of the children of
Issachar. Abihud the sonne of Selom, of y
trybe of the children of Aser. Pedahel the
sonne of Ammiud, of the trybe of the chil
dren of Leuey. These are they whom y
LORDE commaunded, that they shoulde de
uide the inheritaunce unto the children of
Israel in the londe of Canaan.

The xxxv. Chapter.

A And the LORDE spake unto Moyses in
the felde of the Moabites by Jorda
ne ouer agaynst Jericho, & sayde: Com
maunde the children of Israel, that they gene
unto y Leuities of the inheritaunce of their
possession, cities to dwell in. The suburbs al
so about the cities shal ye geue unto the Le
uities, that they may dwell in the cities, and
in the suburbs to haue their cattell, and sub
stance, and all their bestes.

The suburbs which ye geue unto y Le
uities, shal reache fro the wall of y cite oue
ward, a M. cubites rounde aboute. Thus
ye shal measure without the cite on y East
syde, two thousande cubites: & on y South
syde, two thousande cubites: & on y West sy
de, two thousande cubites: & on y North sy
de, two thousande cubites, so y the cite be in
the myddes. This shal be their suburbs.

And amonge the cities which ye shal ge
ue unto the Leuities, ye shall geue the sixe
cities, that be which comiteth a slaughter
man, sixe chisher. Of sydes the same ye shal
geue the yet two & foure cities: so yall y ci
ties which ye geue unto y Leuities, be eight
& foureye w their suburbs. And of y same
ye shal geue the more, from the y haue moche
in possession amonge the children of Israel
& the lesse from them, that haue litle in pos
session. Every one (accordinge to his inheri
tance) that is deuied unto him shal geue
of his cities unto the Leuities.

And the LORDE called w Moyses & sayde:
Speake to the children of Israel, & saye unto
the: Whan ye come ouer Jordane in to y lon
de of Canaan, ye shall chose out cities to be
sixe cities, y whio so comiteth slaughter un
awarrea, maye sixe chisher. And sixe cit
ies shalbe amonge you because of the auen
ger of bloude, that he which hath commy
ted slaughter, bye noe, tyll he stonde in iudg
ment before the congregation. And of these
cities which ye shall geue, there shalbe sixe
citees. This shal ye geue on this syde Jor
dane, and this in the londe of Canaan.

These are the sixe sixe cities, both for y chil
dren of Israel: for the straungers, & for such

106. 1. 1

106. 20. 1

Exo. 21. 6
Deut. 19. 8

as dwell amonge you, & who so ever hath slayd
any soule vna warres, maye styre thither.

an. 21. b

For if any man slay any man with an yron weap, & he dye, the same is a murderer, & shal dye the death. If he cast at him with a stone, (wher with any man maye be slayne) & he dye ther of, then is he a murderer, and shal dye the death. If he smyte him with an hand weapon of wood, (wherwith any man maye be slayne) that he dye, then is he a murderer, and shal dye the death. The auenger of bloude shal bringe & murderer to death. When he syn dyeth him, he shal slay him. If he thurst at him of water, or cast ought at him with layenge of waite, or smyte him of enuye with his hande, that he dye, then shal he that hath slayne him, dye the death: for he is a murderer. The auenger of bloude shal bringe him to death, as soone as he fyndeth him.

Deu 19. a

But if he thurst him by chance, & not of enuye, or hurle ought at him without any layenge of waite, or cast at him with a stone, (wher of a man maye dye, & same it not so) & he dye, it is not his enemy, neither thought he any euill, the shal the cōgregation iudge betwene him & hath cōmytted & slaughter, and the auenger of bloude, in such cases. And the cōgregation shal help the deed slayer from the hande of y auenger of bloude, & shal let him come agayne to the fire cite, whither he was fled: there shall he abyde vnto & death of the hye prief, which was appointed with & hely oyle. But if the deed slayer go out of the borders of his fire cite, that he was fled vnto, and the auenger of bloude fynde him with out & borders of his fire cite, and kyll him, he shal not be gyltye of bloude. For he shalde haue tydden in his fire cite vnto & death of the hye prief, & after & hye priefs death to come agayne vnto the loude of his inheritance. This shalbe a statute of the lawe vnto you amonge youre posterities in all youre dwellinges.

Deu 19. b
and 19. c

The deed slayer shal be slayne at y mouth of witnesses. One witness shal not answere ouer a soule to death. And ye shal receaue none attonement ouer the soule of the deed slayer (for he is gyltye of death) but he shal dye the death. And ye shal receaue none attonement of him, which is fled to the fire cite, & he shalde come agayne to dwell in the loude, & sell the hye prief dye. And defyence ye of loude wherin ye dwell. For who so is gyltye of bloude, by sleeth the loude: and the loude can not be reconcyled from the bloude that is shed therein, but onely thow the bloude of him that shed it. Despye not ye the loude

that ye dwell in, wherin I dwell also, for I am the LORDE, which dwell amonge & dwelun of Israel.

The xxxvi. Chapter.

And & these fathers of the byrdes of the childre of Bilead & sonne of Manasse which was the sonne of Manasse of the byrdes of the children of Joseph, came forth, and spake before Moses, and besought the captaynes amonge the chyfe fathers of the children of Israel, and saide: Syn the LORDE hath commaunded, that ye shalde geue the loude by lot vnto the childre of Israel to inheret. And thou my loude hast commaunded thow to the LORDE, that the inheritaunce of & brother Zelaphead shalde be geue vnto his daughters. How if any men out of the trybes of Israel take them to wyues, then shal oure fathers inheritaunce be lesse: and as much as they haue, shal come to & inheritaunce of the trybe that they come vnto. Thoo shal the lott of oure inheritaunce be mysynsed. So whan the yares of Iudith cometh vnto the childre of Israel, then shal their inheritaunce come to & inheritaunce of the trybe, wher they are. Thoo shal oure fathers inheritaunce be mysynsed, as much as they haue.

Moses charged the childre of Israel, (as he charge to the commaundment of the LORDE) and sayde: The trybe of the childre of Joseph hath sayde ryghte. This is it that I LORDE commaundeth the daughters of Zelaphead, and sayeth: Let them mary as they like best, onely that they mary in the trybe of the trybe of their father, that the inheritaunce of the children of Israel fall not into one trybe to another. For every one amonge the children of Israel shall cleue to the inheritaunce of the trybe of his father: & every daughter that possesseth any inheritaunce amonge the trybes of the children of Israel, shal be maryed vnto one of the byrdes of the trybe of his father: & every one amonge the children of Israel maye enioye his fathers inheritaunce, and that the inheritaunce fall not from one trybe to another: but that every one maye cleue to his aunces inheritaunce amonge the trybes of the childre of Israel.

As the LORDE commaunded Moses, enioyng & daughters of Zelaphead, Manasse, Thira, & ayla, Mica & Loua & Loua were maryed vnto their fathers brothers sonnes, of y byrdes of the children of Manasse the sonne of Joseph. So their inheritaunce remaineth in the trybe of the byrdes of their father.

These are the commandments & lawes, which the LORDE commaunded by Moſes vnto the childre of Iſrael, in the ſide of the Moabites by Iordane ouer againſt Jericho.

The ende of the fourth booke of Moſes, called Numerus.

The fyfth booke of Moſes, called Deuteronomion.

What this booke concerneth.

- Chap. I. Moſes purſeth the childre of Iſrael in remembrance of the greates benefites that they haue receaued of God, and rebuſeth them for their vnbelief and murmuring.
- Chap. II. They are commaunded not to fighte againſt Gibe, the Moabites and Ammonites. Be: When the Fryge of the Ammonites is deliuered vnto them.
- Chap. III. Of the Fryge of Baſan is ſayde the ſeate of Raſen, and the halfe ryge of Manaſſe haue their inheriſſance on this ſyde Iordane. Joſua is ordeined in Moſes ſteate.
- Chap. IIII. Where he hath rebuſed vnto them the benefites of God, he exhorteth them to kepe his commaundements, that they forget them not, freedom for ſuch as committe ſlaughter vnto them.
- Chap. V. He rebuſeth the commaundements of God vnto them againe, & exhorteth them earnestly to kepe them.
- Chap. VI. He telleth them of the ſtatutes & ordinance of God, & exhorteth them to kepe them, and to teach their children the ſame.
- Chap. VII. They are commaunded when they come in the lode of Canaan to make no frendſhippe nor to kepe company with the people ther of, but utterly to rote them out, and not to be aſſayed of them.
- Chap. VIII. He exhorteth them, not to forget the commaundements of God, but to remember when ſingular findeth God hath ſhewed them, & from what troubles he hath deliuered them. And he teacheth the lorde that they are to go vnto, a good repaire.
- Chap. IX. He warneth them that they aſcribe not the goodnes that God hath done for them, to their owne power: for he had ſhewed them after their owne deſeruinge, he had deſtroyed them every one.
- Chap. X. He proceadeth forth in telling them their wickednes, & how they departed from Be.
- Chap. XI. Conſideringe the multitude (eath) of the benefites of God that they had receaued and the pleaſant lorde that they were to receaue, he exhorteth them againe to kepe Gods commaundements.
- Chap. XII. He deſcribeth vnto them againe the ſtatutes & ordinance of the L O R D E.
- Chap. XIII. How men ſhall knowe falſe prophetes and how they ought to be puniſhed.

- Chap. XIII. In ſomuch as they are a choyſe people of God, they are commaunded to auyde the cuſtomes of the heythen, as in chaunging their heedes, in eatinge certayne meates, &c.
- Chap. XIV. Of the ſummary puniſhment wherof ſhem receiue alſo in the XXV chapter of the ſyde booke of Moſes) & how the poore folkes and heede men ought to be treated.
- Chap. XVI. The feaſts of Moſes, Whyſpente, & of tabernacles.
- Chap. XVII. Certayne ſtatutes. The office of ſyngers and iudges.
- Chap. XVIII. The poſition of the Lawtes & the prophetes that in poſſeſſe vnto the people, and how the falſe prophetes ſhould be puniſhed.
- Chap. XIX. Of the free cities for the deſtroyers. How many intruſſes are to be accept in a matter, and how the falſe ought to be puniſhed.
- Chap. XX. A godly ordinance concernyng waeres and ſtreytage of buyayll.
- Chap. XXI. What ought to be done with one that is founde to ſteale the ſulow, and with a woman which is taſen in fornication. Children that will not obeye father and mother, are to be ſtoned to death. The dead bodies maye not hange vpon the tre.
- Chap. XXII. Of ſometyme to a mans neyghbour, and bynneſe ether commaunded. How a man ſhall ordeine himſelf with his wiſe, whom he founde no mayden.
- Chap. XXIII. What they are, that maye receaue in to the congregation of the L O R D E, and ether commaundements.
- Chap. XXIIII. Of the ordinance of the ſerdom of him that is now married, with ether commaundements concernyng lone towards a mans neyghbour.
- Chap. XXV. How the iudge ought to puniſhe, & how one buyeth a ſulow, & how one aſſe theſe of frend weightes and meaſures, and bynneſe of Amoled.
- Chap. XXVI. Of the ſerf ſtatutes and rythes how they are to be broughte with prayſe and thankſyng vnto God.
- Chap. XXVII. Of the ſtones to be ſet vp beyonde Iordane, and the commaundements of God to be written thereon. Of the beſſyng and our ſyng vpon the mo monaynes.
- Chap. XXVIII. How they are to be puniſhed for all ſuch as loſe the commaundements of God to do them. Agayne, Manuall force and fearfull plages, that are vnto all the that regard be not Gods woide.
- Chap. XXIX. The covenant is renewed in the lode of Moab. Moſes purſeth them in mynde of the louyng benefites of God, that they maie be ſeruiſſant in the L O R D E.
- Chap. XXX. Of the mercifull ſyndering of God, & of man ſhall be ſeruiſſant vnto his voyce, and cometh for their owne call waye. Of this ſeruiſſment if they will not obeye.
- Chap. XXXI. Jeſua is geat vnto the people, to be their captayne in Moſes ſtead. A prophete that they will forſake the waye of God, & be puniſhed therfor.
- Chap. XXXII. The ſong of Moſes, which goeth vnto the mount, & ſyde the lorde of promiſſe, but cometh not in to it.
- Chap. XXXIII. A ſerue beſſyng, wherewith Moſes beſſeth the people before his deeth.
- Chap. XXXIIII. Moſes goeth vnto the mount, wher he by deeth. The childre of Iſrael maie laweſon ſacion for him.

The first Chapter.

21



1700. d

These are the wordes that Moses spake vnto all Israel on the other syde Iordane in the wilderness, in the plaine side, toward the reed sea, betwene Paran, Thophel, Liban, Hazeroth, and Diabab, eleven daies journey from Horeb, by the waye of mount Seir vnto Cades Bernea. And it fortuned the first yare, that Moses spake vnto the children of Israel according vnto all as the LORDE commaunded him, after he had saynten Siphon the kynge of the Amozites which dwelt at Heshbon, and Og the kynge of Basan, that dwelt at Ashtaroth, and at Ediel.



On the other syde Iordane in the lande of the Moabites, begarne Moses to declare this same, and sayde: The LORDE of God spake vnto vs vpon mount Horeb, and sayde: Ye haue bene longe yough vpon this mountayne, turne you, and departed hence, that ye maye come to the mountaynes of the Amozites, and to all their neighbours in the felde, vpon mountaynes, and in the valleyes toward the South, and toward the sea syde, of the lande of Canaan: and to mount Libanus, and vnto the greates water Euphrates.

Beholde, I haue deliuered you the lande, go in, and take it in possession, which the LORDE swore vnto yo fathers, Abraham, Isaac, and Jacob, that he wolde geue it vnto the, and their seed after them.

1701. d
ad 17. b

1702. d. c

Then saide I vnto you at the same tyme: I am not able to beare you myselfe alone, for the LORDE youre God hath increased you, so that this daye ye are as a flocke of heauen in multitude. The LORDE of God of yo fathers make you yet many thousande tymes mo, and blesse you, as he hath promysed you. Where can I alone beare so chee chard

ce, charge, and styffe amonge you: pteoyde he men of wysdomme and vnderstonde, such as are knowen amonge youre trybes, the which I see to be heade vnto you.

Then answered ye me, and sayde: It is a good charge, that thou sayest thou wilt do. Therfore I y heade of youre trybes, my se and famous me, and set them ouer you to be heade, ouer thousandes, ouer hundredes, ouer fiftye and ouer ten: and ouer all amonge youre trybes.

And I charged youre iudges at the same tyme, and sayde: Heare youre diuice, and iudge righteously betwene euery man and his brother, and the stranger. Ye shall knowe no persone in iudgment, but shall beare the small as well as the greates, and be a frayd of no man: for the Judgment is Gods. But if any cause be to harde for you, let it be brought vnto me, and I maye beare it. Thus commaunded I you: at the same tyme, all ye shulde doo.

Then departed we from Horeb, and wente thow the whole wilderness (which is greates and terrible as ye haue seen) by the waye to the mountaynes of the Amozites, as the LORDE oure God commaunded vs, and came vnto Cades Bernea. Then sayde I vnto you: Ye are come to the mountaynes of the Amozites, which the LORDE of God shal geue vs. Beholde, there the lande befoe the, which the LORDE chy God hath geue vnto the: Go vp, and conquire it, as the LORDE of God of chy fathers hath sayde vnto the: feare not, and be not discouraged.

Then came ye all vnto me, and sayde: As thou sende men befoe vs, to spye vs out the lande, and to bringe vs wordes agayne, by what waye we shal go vp, and to what ciuities we shal come. That pleased me well, and I tole euolue men from amonge you, of euery trybe one. Which when they were departed, and wente vp to the countrey, and came to the ryuer Escol, they spyed it out, and toke of the frute of the lande with the, and broughte it downe vnto us, and broughte vs wordes agayne, and sayde: It is a good lande, that the LORDE oure God hath geue vs.

But ye wolde not go vp, and were disobedient vnto the mouth of the LORDE youre God, and murmured in youre tentes, and sayde: Because the LORDE hateth vs, therefore hath he broughte vs out of the lande of Egypte, to deliuer vs into the handes of the Amozites, to destroye vs. Whither shal we go vp: Our brethren haue discouraged

agere heres, & saide: The people is greater & of her stature the we, & cities are greater, & would come up to heauen. Moreover we haue sene there the children of Enatim.

¶ But I sayde vnto you: Feare not, and be not afrayed of them: for the LORDE youre God goeth before you, and shall fighte for you, like as he dealeth with you in Egypce before youre eyes, and in the wyldernesse: where he chon sarnest, that the LORDE thy God bareche (euen as a man beareth his sonne) thow out all the waye that ye haue walked, tyll ye came to this place. And yet for all this ye haue not belened one the LORDE youre God, which wenes before you, to searche you out a place, where ye shulde pitch youre tentes: by nyght in the fyre (to shewe you the waye, wherein ye shulde go) & on the daye tyme in the cloude.

¶ Whan the LORDE y herde & voyce of yb wodre, he was wroth, and saide: There shall none of this euell generatione that good londe, & hich I swaue to geue vnto youre fathers, receyue. I called the same of Iephus, he shall se it. And vnto him wys I geue the londe that he hath trodded vpon, & to his children, because he hath perfectly folowed the LORDE.

¶ The LORDE was angrie w me also for youre sakes, and sayde: Thou also shalt not go in thither. But Iofua & some of Hun, which stonde by before the, he shall go in thither: Coorage him, for he shall deuyde the inheritance out vnto Jisraell. And youre childre, of whiche ye sayde they shulde be a praye, and youre sottes which this daie vnderstonde nether good ner bad, they shall go in thither, vnto them wil I geue it, and they shall enioy it. But as for you, turne you, and take youre iourney to the wyldernesse, euen the waye to the reed see.

¶ Then answered ye, & sayde vnto me: We haue sinned agaynst the LORDE, we wil go vp, and fighte, & codyngere to all that the LORDE hath commaunded vs. Now whan ye had prepared yf selues, euery one in his harness, & were at the poynte to go vp to the mountaynes, the LORDE sayde vnto me: Speake vnto them, yf they go not vp, & that they fighte not for I am not amonge you that ye be not smytten before youre enemies. Whan I tolde you this, ye wolde not heare, & were disobedient vnto the worde of the LORDE, and were presumptuous, and wente up to the mountaynes. Then the Amozites that dwelt vpon the mountaynes, came out agaynst you, and chased you, as Beas do, and smote you

at Seir, euen vnto Homs. Now whan ye came againe, and wepte before the LORDE, he wolde not heare youre voyce, and enclaynd not his eares vnto you. So ye abode in Cabes a longe season.

The ii. Chapter.

¶ Then turned we vs, and toke our iourney to the wyldernesse, euen the waye to the reed see (as the LORDE I sayde vnto me) and compassed mount Seir alongs season. And the LORDE saide vnto me: Ye haue compassed this mounte ye now lge trowth, turne you Northward, and commaunde the people, and saye: Ye shall go thow & castles of youre brethren the children of Esau, which dwell at Seir: they shall be a staye of you. But take diligence heere to youre selues, that ye prouoke them not: for I wyl not geue you one foot breche of their londe. For mount Seir haue I geuen to the children of Esau to possesse. Ye shall by meate of them for meate, that ye maye eate. And water shall ye bye of them for money, that ye maye drynke. For the LORDE thy God hath blessed the in all the workes of thy handes. He hath considered thy iourneys, he knoweth this greue wyldernesse: and this foure yeares hath the LORDE thy God bene with the, so that thou hast roamed nothinge.

¶ Now whan we were departed from our brethren the children of Esau, that dwelt vpon mount Seir, by the waye of the feide from Elath & Azeon gaber, we turned vs, & wente by the waye of the wyldernesse of the Moabites. Then sayde the LORDE vnto me: Thou shalt not vexe the Moabites, ner prouokest vnto batayll, for I wil not geue the of their londe to possesse. For I haue I geuen vnto the children of Lot in possession. The Emims dwelt there before tyme, which were a greute stronge people, & hie of stature, as the Enatims: and were taken for giants, like as the Enatims. And the Moabites called them Emims. The Horites also dwelt in Seir afore tyme, & the children of Esau dr oue them out, and destroyed them before them, & dwelt in their stead: like as Jisraell dyt in the lode of his possession, that the LORDE gaue them.

¶ Get you vp now, & go ouer the ryuer Sared. And we wente ouer. The tyme that we were goinge frō Cabes Darna, tyll we came ouer the ryuer Sared, was eight & thretye yeares: tyll all the men of warre were wasted out of the hooffe, as the LORDE swaue vnto them. The hande of the LORDE also was agaynst them, to destroye the out

of the hoost, yll they were consumed.

And when all the men of warre were consumed, so þ they were dead amonge the people, the **LORDE** spake vnto me, and sayde: This daie shalt thou go to the coast of þ Moabites by Ar, & spake comy vnto þ children of Ammon, whom thou shalt not weare nor provoke. For I wyll not geue the of the lode of the childre of Ammon to possesse, for I haue geue it vnto the childre of Leui in possession. It was take for a lode of giuanes also, & giuanes dwelt therein a fore tyme. And þ Ammonites calleth Samsumims, which was a people that was greate, many, and of hye stature, as the **Enakims**.

D And thes þ **LORDE** destroyed before the, and let them possesse the same, so that they dwelt in their strede. * **L**ike as he byd with the childre of Israhel which dwell vpo mount Seir, whan he destroyed the houses before them: and let them possesse the same, so that they haue dwelt in their strede vnto this daie. And the Caphtorims came out of Caphtor, and destroyed þ Amims (þ dwelt at Esaraim euen vnto Gaza) & there dwelt they in their strede.

Get you vp now, and departe, and go ouer the ryuer Arnon. Beholde, I haue geueð Sion þ kynge of the Amouites at Hesbon in to thy hande: go to and conquere, and p'ouoke him vnto battayll. This daie wyll I begynne, so that all nacions vnder all the heaues, shal feare & d'ade þ: In so much þ whā they heare of the, they shal tremble and quake for thy commynge.

E Then sine I messengers from þ wylder nest of the East vnto Sion the kynge at Hesbon - wh peacable wordes, and caused to saye vnto him: I wil go but thotow þ lode, I wil go a longe by the hye waye, I wil neither turne to the righte haue ner to þ left. Thon shalt sell me meate for money, that I maye eate: & water shalt thou sell me for money, that I maye drinke. Onely let me go the row by sear, as the childre of Israhel (which dwell at Seir) byd vnto me: and the Moabites that dwell at Ar: vntyl I be come ouer Iordane, in to the londe which the **LORDE** oure God shal geue vnto vs.

But Sion the kynge at Hesbon wolde not let vs go by him: for the **LORDE** þ God hardened his mynde, & made his heert tough that he myghte deliuer him in to thy hande, as it is come to pass this daie.

And þ **LORDE** sayde vnto me: Beholde, I haue begonne to deliuer Sion with his londe before the: go to and esquire, and pos-

seß his lode. And Sion came out w all his people to fight agaynst vs at Jahaz. But the **LORDE** oure God deliuered him in to oure hande, so that we smote him with his children and all his people.

Then toke we all his cities at the samy tyme, and destroyed vterly all the cities, men, women, and children, and let none remayne save the cattell, which we caught to oure sitenes, & the spoyle of the cities that we wanne from Arzer, which lyeth vpon the ryuer syde of Arnon, and from the cite on the ryuer vnto Gilead. There was no cite that coulde defende it selfe from vs: the **LORDE** oure God deliuered vs all before vs. * But vnto the londe of the childre of Ammon thou camst not, ner to all that was on the ryuer Jabel, ner to þ cities vpo þ mountanes, ner vnto whar so euer the **LORDE** oure God forbad vs.

The iii. Chapter.

A Lto we turned vs, & wente vp þ moor vnto Basan. And Og þ kynge of Basan, came out w all his people to fight agaynst vs at Edrai. But the **LORDE** sayde vnto me: Be not afrayed of him, for I haue deliuered him & all his people w his londe in to thy hande: & thou shalt do w him, as thou wydest w Sion kynge of þ Amouites, which dwelt at Hesbon. Thus þ **LORDE** oure God deliuered Og þ kynge of Basan in to oure hande also with all his people: so that we smote him, yll there was nothinge left ouer vnto him.

Then toame we at the same tyme all his cities, & there was not one cite that we cotte ner from him, euen this score cities, the whole region of Argob in the kyngdome of Og at Basan. All these cities were stronge, w hye walles, gaces, and barres, before many other unwalled townes.

And we vterly destroyed them, as we byd with Sion the kynge at Hesbon. * All the cities destroyed we vterly, and the men, women, and children. But all the cattell and spoyle of the cities caughte we for oure sitenes.

Thus toke we at the same tyme the londe out of the hande of the two kynges of the Amouites beyonde Iordane, from the ryuer of Arnon vnto mount Hermon (which the Sidons call Sirion, but the Amouites call it Semir: all the cities vpon the playne, and all Gilead, and all Basan vnto Salcha and Edrei, the cities of the kyngdome of Og at Basan. For onely Og the kynge of Basan remayned ouer of the giuanes. * Beholde

be, his non bed is here at Rabath amonge
the children of Ammon, nyne cubites longe,
and four cubites brode, afeer the cubite of
a man.

This londe conquered we at the same tyme,
from Aroer that lyeth on the ryuer of Ar
non. And vnto the Rubenites and Gad-
dites I gave halfe mount Gilead with the ci-
ties therof: but the remnant of Gilead, & all
Basan at the myddes of the ryuer is the
border of the children of Ammon: the silde
also, and Iordane, which is the coaste) from
Cisareth vnto the see in the silde, namely, the
Galt se vnder mount Pisga, & eastward.

Jair the sonne of Manasse toke all the
region of Argob vnto the coastes of Gessuri
and Maachazi, and Basan called he Ha-
noth Jair after his awne name, vnto this
day: But vnto Machir I gave Gilead,
and vnto the Rubenites and Gadites I
gave one parte of Gilead vnto the ryuer of
Ammon at the myddes of the ryuer is the
border of the children of Ammon: the silde
also, and Iordane, which is the coaste) from
Cisareth vnto the see in the silde, namely, the
Galt se vnder mount Pisga, & eastward.

And I commaunded you as the same tyme,
and I sayde: The LORDE youre God hath
given you this londe to take possession of it,
So youre waye forth therfore harnessed be
five yere burthen the children of Israel, all
ye that be mete for the warre. As for youre
wyes, and children and cattell (for I knowe
that ye haue much cattell) let them remayne
in youre cities, which I haue given you, vnto
the LORDE youre God haue broughte
ye burthen to rest also as well as you, that
they also maye take possession of the londe,
which the LORDE youre God shal geue the
beyonde Iordane: and then shal ye come a-
gayne to youre awne possession, which I ha-
ue geuen you.

And I named Iosua at the same tyme,
and I sayde: Thine eyes haue seene all that the
LORDE youre God hath done vnto these
two kynges: canst thou speake? The LORDE do also
vnto all the kyngdomes whither thou goest,
feare them not, for the LORDE youre God
shal fighte for you.

And I broughte the LORDE at the same
tyme, & I sayde: O LORDE LORDE, thou hast be-
come to shame vs: I seruante thy greatnesse
and thy mightie hande. For where is there a
God in heauen & earth, that can do after
thy wordes and after thy power: O let me go
& let the good londe beyonde Iordane, & goodly
byc countre, and Libanus,

But the LORDE was angry with me for
yours sake, and wolde not heare me, but I
be vnto me: Be content, speake nomore
of this matter. Get the vp to the toppe
of mount Pisga, and lifte vp thine eyes
comarde the west, and comarde the north,
and comarde the south, and comarde the
east: and beholde it with thine eyes, for thou
shalt not go ouer this Iordane. And geue
Iosua his charge, and courage him, and bolde
him, for he shal go ouer Iordane before the
people, and shal drayne vnto them the
londe, that thou shalt see. And so we
abode in the valley ouer agaynst the
house of Peor.

The iii. Chapter.

And now hearken Iosua vnto the ordi-
nances and lawes, which I teach you
that ye do them, & ye maye lyue, and
come in, & take possession of the londe,
which the LORDE God of ys fathers
geueth vnto you. Ye shal put
nothinge vnto the worde which I
commaunde you, neither do oughte
there from, that ye maye kepe the
commaunde mentes of the LORDE
yours God, which I commaunde
you. Your eyes haue seene
what the LORDE hath done vnto
Basan: all them that walked
after Basan Peor, hath the
LORDE thy God destroyed from
amonge you. But yet that cleue
vnto the LORDE ys God, are all
alike vnto this day. Beholde I
haue taughte you ordinaunces
and lawes, for as the LORDE
my God commaunded me, that
ye shalde do eue so in the londe,
vnto the which ye shal come,
to possesse it.

Kepe them now therfore and do them:
for that is youre wysdome and
vnderstonde in the sighte of
all nacions, which when they
haue herde all these ordinaunces,
shall saye: What a wise and
vnderstonde folke is this: and
how excellent a people: for
where is there so excellent a
nacion, that hath goddes to
nye him, as the LORDE our
God is nye vnto vs, as oft as
we call vpon him: And where
is there so excellent a nacion,
that hath so righteous ordina-
unces and lawes, as all this
lawe which I saye be fore
you this daye.

Take heede to thy selfe now,
and kepe well thy soule, that
thou forgett not the thinges
which thine eyes haue seene,
and that they be parte
not out of thy heart
all the dayes of thy life.
And thou shalt teach
them thy children
and thy childrens
children, the daye
whiche thou shaldest
before the LORDE
thy God by mount
Sion, when the
LORDE saye
vnto me: Gather
me the people
together,

Deu. 1
and 4-6
Nu. 37-8

Deu. 31-2
and 31-3
Nu. 37-8

Deu. 1-10
and 11-12
Nu. 37-8

Nom. 21-1
and 21-2
Nu. 37-8

Psal. 128

Psal. 144-4

Deut. 4-8

that I maye make them heare my wordes,
which they shal heare, that they maye frame
me all the daye of their life vpon earth. ⁊
that they also maye teach their children.

And ye came nye, ⁊ stode vnder ⁊ mount.
But the mount burne euen vnto the myddes
of heauen, and there was darke nesse, cloudes,
and myst. And ⁊ LORDE spake vnto you out
of the myddes of the fyre. The voyce of his
wordes ys herbe, neuertheless ye saue no y-
mage, but hearde the voyce onely. ⁊ And he be
clared vnto you his couenaunt, which he co-
maunded you to do, namely, the ten verses,
and wrote them vpon two tables of stone.
And the LORDE commaunded me at the
same tyme, to teach you ordinances ⁊ lawes
that ye mighte do ther a fter in the londe, in
to the which ye go to possesse it.

C Take well youre soules therfore, for ye sa-
ue no maner of ymage, in the daye whā the
LORDE spake vnto you out of the fyre vpon
mount syon, ⁊ that ye destroye not youre sel-
ues, and make you any ymage, that is like a
man, or woman, or best vpon earth, or fether-
red soule vnder the heauen, or woime vpon
the grounde, or fysh in the water vnder ⁊
earth: ⁊ thou liest not vpon thine eyes towar-
de heauen, and se the Some and the Moone,
⁊ the starres, and the whole host of heaue,
and be wiscaued, and woishippe, and serue
them: which the LORDE ⁊ God hath ma-
de to serue all nacions vnder ⁊ whole heaue.

But you hath the LORDE taken, and
broughte you out of the yon foynace, name-
ly, out of Egipte, that ye shulde be the peo-
ple of his enheritaunce, as it is come to pas-
se this daye. And the LORDE was angrie
with me for youre sakes, so that he sware,
⁊ I shulde not go ouer Iordane, ner come in
to that good londe, which the LORDE
thy God shall geue the to enheritaunce. As
for me, I must dye in this londe, and shal
not go ouer Iordane: But ye shal go ouer,
and shall haue that good lōde in possession.

D Take hede therfore vnto youre selues,
that ye forget not the couenaunt of the
LORDE youre God, and that ye make no
ymages of any maner of fashion, as the
LORDE thy God hath commaunded, for
the LORDE thy God is a consuming fyre
and a gelous God.

If whā ye haue begotten children, and
children children, and haue dwelt in the lōde,
ye marrie youre selues, ⁊ make you yma-
ges of any maner of fashion, and do euill in
the sighte of ⁊ LORDE youre God, to pro-
uoke him: I call heauen and earth to recorde

be ouer you this daie, that ye shall shortly
rise fro the londe, in to ⁊ which ye go ouer
Iordane to possesse it. Ye shal not dwell
longe therein, but shall verryly be destroyed. And
⁊ LORDE shal scatter you amonge ⁊ nacions,
⁊ ye shall be left a small people amonge ⁊
theyen, wherher the LORDE shall bringe
you. There shal ye serue goddes, which are ⁊
workes of mans handes, euen wood ⁊ stone,
which neither se ner heare, ner care ner smell.

But yf thou seke the LORDE ⁊ God then
thou shalt finde him, yee yf thou seke him
⁊ thy whole hert and with all ⁊ soule. Whā
thou shalt be strally troubled, ⁊ whā all the
se thynges shal come vps the in ⁊ latter daye
e, then shalt thou turne agayne to ⁊ LORD
E thy God, and be obediēt vnto his voyce,
for ⁊ LORDE ⁊ God is a mercifull God, he
shal not forsake the, ner bestowe the: ner
shal he forget the couenaunt which thy fa-
thers, which he sware vnto them.

For a fter the tymes past, which haue
bene before the, sūe the daie ⁊ God created
man vpon earth, fram one ende of the heauē
vnto the other, wherher there was euer any
soch greates thinge done, or eny foche like
be, that a people hath herde ⁊ voyce of God
speake out of the fyre (as thou hast herde) ⁊
ye liued. Wherher God assaid to go to
me vnto him a people out of ⁊ myddes of a
nacion, theow rations, theow edmū,
thow wonders, thow warre, ⁊ thow
mightie hande, ⁊ thow a stretcht out
arme, and thow greates wises, acoringness
to all as the LORDE youre God hath done
with you in Egipte be fore thine eyes.

Thou hast sene it, ⁊ thou mightest sene
that the LORDE is God, and that there is no
ne other but he onely. Out of heauen make
he the to heare his voyce, that he mighte be
toure the: and vpon earth he sheweth the his
greates feare, ⁊ out of ⁊ fyre thou herdest his
wordes: because he leued ⁊ fathers, ⁊ doth
their sibe a fter the. And he brought ⁊ out of
his presence thow his mightie power out
of Egipte, to dryue out (before the) nacions
greater and mightier then thou, and to bryn-
ge ⁊ in, ⁊ he mighte geue the their lōde to en-
heritaunce, as it is come to passe this daye.

Therfore shal thou sūe this daye, ⁊
turne it into thine herte, ⁊ that the LORDE
is God above in heauen, and bench vpon
earth, and that there is no mo. As the his
nauence therfore and commaundementes,
which I commaunde the this daie, the shal
it go well w the and thy children a fter the,
so that thy life shal longe endure in ⁊ lōde.

Exo. 24

Exo. 24

Deut. 4

Deut. 10

Gen. 1

Deut. 4

Deut. 5

Deut. 32

Exo. 20

Exo. 20

Deut. 4

Deut. 10

which the LORD E the God greeth the thy life longe.

Then ſpakeſt Moſes theſe cities beyon de Jordane, comarke the Sonne ryſinge, ſ he might ſtye thither, which had ſayne his neighbours unawarres, ⁊ hated him not a ſo e tyme, ſ he might ſtye in co one of theſe ci ties, ⁊ lye. Mejer in ſ wildecme in the play ne countre amonge the Rubentres, ⁊ Ra mach in Gilad amonge ſ Gaddites, ⁊ Golan in Baſan amonge the Manaſſites.

This is the lawe which Moſes layed be fore the children of Iſrael theſe are the caſt montes, ordinaunces, ⁊ lawes, ſ Moſes ſpa ke unto the children of Iſrael (a ſter they we re departed out of Egipte) beyonde Jordan in the valley ouer agaynſt the houſe of pen, in ſ londe of Sion tynge of ſ Amou tes which dwelle at Herſon, whom Moſes ⁊ the childen of Iſrael ſmote a ſter they were departed out of Egipte, ⁊ conquered his la be, ⁊ the londe of Og tynge of Baſan, two tynge of the Amouites which were beyon de Jordane comarke the Sonne ryſinge ſeb Areen (which lyeſt upon ſ ryer ſyde of Ar non) unto mount Sion, which is Hermon ⁊ all ſ plaine ſide beyonde Jordane eaſtwar de unto the ſe in ſ plaine ſide under mount Piſga.

The V. Chapter.
¶ Unto Moſes called all Iſrael, ⁊ ſayde unto the: heare Iſrael the ordinaun ces ⁊ lawes which I ſpeake in yo e ca no this daye: love them, ⁊ kepe the ſo, that ye bocher after. The LORD E our God ma de a covenant with us at Horeb: he made nee this covenant with oure fathers, but with us, that are here this daie, and lye eue ry one. he called with us face to face out of the ſyre upō the mount. I ſtoode at the ſame tyme bewize the LORD E and you, that I might ſhewe you the woide of the LORD E. For ye were afrayed of the ſyre, ⁊ weme not up to the mount, and he ſayde:

I am the LORD E thy God, which haue broughte the out of the londe of Egipte, out of the houſe of bondage. Thou ſhalt haue none othez goddes in my ſighte. Thou ſhalt make the no grauen ymage of any maner of likenſe of the thinges ſ are aboue in hea ven, ⁊ beneath upon earth, ⁊ in the water vnder the earth. Thou ſhalt not honoꝝ them,

neer ſerue the. For I ſ LORD E ⁊ God am a ſealous God, viſiting the ſynne of the fa thers upō the children, unto the thirde and fourth generation, of the ſ he hate me: ſhewe mercy vpon many thouſandes ſ loue me, and kepe my commaundementes.

Thou ſhalt not take ſ name of ſ LORD E ⁊ God in vayne: ſ for ſ LORD E ſhal not ſo leu de him vngilte, ſ takeſt his name in vaine.

Kepe ſ Sabbath daye, that thou ſancti fy it, as the LORD E thy God hath comma n ded the. ſixe dayes ſhalt thou labour, and do all thy woike, but vpon the ſeuench daye it is the Sabbath of the LORD E thy God. To maner woike ſhalt thou do in it, thou, and thy ſorme, and thy boughear, and thy ſer uant, and thy mayde, and thine oxe, and thine Aſſe, and all thy cattell, and the ſtraun ger which is within thy gate, that thy ſer uant and thy mayde maye reſt as well as thou. For thou ſhalt remembe, that thou thy ſelf alſo waſt a ſeruaunt in the londe of E gipte, and how that the LORD E thy God broughte the out of Egipte with a mighty hand, and a ſtreched out arme. There foꝝe haue the LORD E ⁊ God commaunded ſ to kepe the Sabbath daye.

Honoure thy father and thy mother, as the LORD E thy God hath commaunded the that thou mayeſt lye longe upō earth, and that it maye go well with the in the londe, which the LORD E thy God ſhall geue the.

Thou ſhalt not: Eyll.
Thou ſhalt not breake wedlocke.
Thou ſhalt not ſteale.
Thou ſhalt beare no falſe witnes agaynſt thy neighbour.
Thou ſhalt not: laſt a ſter ſ neighbours wyfe.

Thou ſhalt not laſt a ſter thy neighbour ſ houſe, londe, ſeruaunt, mayde, oxe, Aſſe, or what ſo euer he hath.

Theſe are the woides that the LORD E ſpake to all youre congregation, vpon the mount out of the ſyre of the cloude and dark neſſe with a grea: voyce, and abode nothing ge therto. And he moore them vpon two table of ſtone, and deliuered the into me.

But when ye herde the voyce out of the darknes, and ſawe the moune burne w ſyre, ye came vnto me all ye rulers amonge your erybes, and youre Elders and ſayde: Deſo be, the LORD E our God hath ſhewed vs his gloꝝy ⁊ his greatnes, and we haue herde his voyce out of ſ ſyre. This daye haue we ſene, that God maie talke with a man, and he ye lye. And now to her ſou ſhulde we bye, that this ſre ſhulde cōſume vs: ⁊ if we ſhulde heare the voyce of the LORD E our God any mo re, we ſhulde dye. For what is all ſiſte, that it ſhulde be able to heare ſ voyce of the ly ryng God ſpeakinge out of ſ ſyre, as we haue done, and yet lye: We thou and heare

Leu. 24. 8

Exo. 21. 8

C

Exo. 21. 8
Mat. 19. 8
Eph. 6. 4

Mat. 23. 2
Rom. 13. 8

Rom. 7. 8
and 13. 8

Exo. 24. 8

D

12-19 b all ¶ the LORDE oure God sayeth, and tell
 17-24 b 25-1 f to. All ¶ the LORDE sayeth vnto the, that
 will ye heare and do. When the LORDE her-
 de the voyce of y^e wordes which ye spake
 vnto me, he saye vnto me: ¶ I haue herde ¶
 the voyce of the wordes of this people, which
 they haue spoken vnto ¶. It is all good that
 they haue spoken. But who shal geue them
 such an herre. ¶ they maye feare me, ¶ kepe
 all my cōmāndementes as long as they ly-
 ue, ¶ it maye go well with them, and with
 their childre for euer: So ¶ saye vnto them:
 Get you in to y^e tēces agayne. But thou
 shalt stande here before me, that ¶ I maye tell
 the all the cōmāndementes, and ordinaū-
 ces and lawes which thou shalt teach them
 ¶ they maye do therā fēt in the lōde, which
 ¶ I shal geue the to possessē. Take hebe now
 therfor that ye do, as the LORDE y^e God
 hath cōmānded you, and turne not asy-
 de neyther to y^e right hande ner to the lefte:
 but walke in all ¶ wayes which the LORDE
 youre God hath cōmānded you, that ye
 maye lyue, and that it maye go well with you,
 and ¶ ye maye lyue longe in y^e lōde which
 ye shall haue in possession.

The Vi. Chapter.

2 These are the cōmāndementes, ordi-
 18-15-1 c nances 2 lawes which ¶ LORDE y^e God
 hath cōmānded, ¶ ye shal ke-
 lone them, 2 do them, in the lōde whither
 ye go to possessē it, that thou mayest feare
 the LORDE y^e God, ¶ kepe all his ordinaūces
 2 cōmāndementes, which ¶ I cōmānde
 the, thou and y^e childre, and y^e childers chil-
 dren all y^e dayes of youre life, that ye maye ly-
 ue long. Thou shalt heare ¶ Israel: 2 take
 hebe, ¶ thou do therā fēt, ¶ it maye go well
 with y^e, 2 that thou mayest multiplie great-
 ly, as ¶ LORDE God of y^e fathers hath pro-
 mised the a lōde ¶ slowe w^{ch} mylke 2 ho-
 ny, heare ¶ Israel, the LORDE oure God is
 one LORDE only. And thou shalt loue the
 LORDE thy God wth all thy hart, with all y^e
 soule, 2 with all thy mighte. And these wo-
 rdes, which ¶ I cōmānde the this daie, shalt
 thou take to hart, 2 shalt whet them vpon y^e
 children, and shalt calle of them, whā thou
 sittest in thine house, 2 whā thou walkest
 by the waye, whā thou sittest downe, 2 whā
 thou risset vp. And thou shalt bynde them
 for a signe vpon thine hande, and they shall
 be a token of remembrance before thine eyes,
 and thou shalt wyte them vpon the postes
 of thine house, and vpon thy gates.

¶ Now whā ¶ LORDE y^e God shal bin-
 ge the in to y^e lōde wherof he swate vnto y^e.

fathers Abraham, Isaac, 2 Jacob, and shal
 geue the great 2 goodbye celes, which thou
 hast not buyded: and houses full of all good-
 es, which thou hast not filled: 2 digged mel-
 les which thou hast not digged: and wynde-
 tres and oyle trees, which thou hast not pil-
 ted, so ¶ thou eatest and art full: then bewe-
 re that thou forget not the LORDE, which
 brought the out of the lōde of Egypce, sit
 the house of bondage: but thou shalt feare
 the LORDE thy God, and him only shal
 thou serue, and swate by his name. And y^e
 shal not folowe the other goddes of the na-
 tions which are aboute you (for the LORDE
 thy God is a gelous God in the myddest of
 the) that the wraich of the LORDE thy God
 wate not wher he cometh, and destroye the
 from the earth.

¶ Ye shal not tempte ¶ LORDE youre God,
 as ye tempted him at Massa: but kepe the
 cōmāndementes of the LORDE y^e God,
 and his witnesses, 2 his ordinaūces, which
 he hath cōmānded the, that thou mayest
 do that which is right 2 good in y^e sighte of
 the LORDE, ¶ thou mayest prospere, and ¶
 thou mayest go in 2 conquire that good lō-
 de, which the LORDE swate vnto y^e fathers,
 that he maye cha ce out all thine enemies be-
 fore the, as the LORDE hath saye.

¶ Now whā thy some aseth the eodaye
 or tomorrow, and sayeth: What meane these
 witnesses, ordinaūces and lawes, that the
 LORDE oure God hath cōmānded you?
 Then shalt thou saye vnto thy some: We
 were pharaos bondmen in Egypce, and the
 LORDE brought vs out of Egypce with a
 mightie hande, and the LORDE did greates
 2 euill tokens 2 wonders in Egypce vnto pha-
 rao and all his house before oure eyes, and
 brought vs from thence, to bringe vs in and
 to geue vs y^e lōde, that he swate vnto our
 fathers. And therfore hath the LORDE cō-
 mānded vs to do a comynge vnto all thesē
 ordinaūces, that we might feare the LORDE
 oure God, that we might prospere all the
 dayes of oure life, as it is cometo passe this
 daie. And it shall be righteouines vnto vs
 before the LORDE oure God, yf we kepe and
 do all these cōmāndementes, as he hath
 cōmānded vs.

The Vi. Chapter.

¶ Now ¶ LORDE y^e God bringeth the
 in to y^e lōde wher in to thou shalt
 come to possessē it, 2 reueth our
 nations before the: the Hethites, Gergonites,
 Amorites, Cananites, pherisites, Hittites,
 and Jebusites, seue nations which are gre-

and mightier then thou: and what the
 LORD E thy God deliuereth the before **3**
 thou mayest smite them, thou shalt vt-
 rily deſtroye them, for that thou make no co-
 nuaunt with them, nor ſhewe them fauour,
 and ſhalt make no maria ges with them:
 ye ſhall not geue your daughters vnto
 their ſonnes, ne take their daughters vnto
 your ſonnes. For they will make your ſon-
 nes departe frome, to ſerue ſtraunge god-
 des: then ſhall the wrath of the LORD E
 waite vpon you, and deſtroye you
 ſhortly.

2 But thus ſhal ye do with them: Ye ſhal
 overthrowe their altars, brake downe their
 pillars, cut downe their groves, 2 burne their
 images with fyre. For thou art an holy peo-
 ple vnto the LORD E thy God. The heath
 the LORD E thy God choiſe, that thou ſhal-
 deſt be his awne peculiar people, from among
 all nations that are vpon the earth.

3 It was not becauſe of the multitude of
 you about all nations, that **3** LORD E had
 laſt vnto you and choſe you. For ye were the
 leſt amonge all nations: but becauſe he lo-
 ued you, and that he mighte kepe the oath,
 which he ſware vnto your fathers, he
 broughte you out with a mighty haue, and
 deliuered you fro the houſe of bondage, out
 of the bande of Pharao kynge of Egypte.

Thou ſhalt vnderſtode now therefore,
 that the LORD E thy God is a mighty and
 true God, which kepeth couenaunt and mer-
 cy vnto them that loue him, and kepe his co-
 mmaundementes, euen thoro' our a thouſan-
 de generacions: And remembreth them that
 hate him, beſore his face, that he maye deſ-
 troye them: and wyl not be longe in carie-
 ge to remembre them beſore his face: that he
 be him. As ye now therefore the commaunde-
 mentes, and ordinances and lawes, which
3 commaunde the this daye, that thou do
 thereafter.

4 And yf ye ſhall heare theſe lawes and ke-
 pe them, and do thereafter, then ſhal the LORD
 E thy God alſo kepe the couenaunt and mer-
 cy with the, which he ſware vnto thy
 fathers: and ſhal loue the, bleſſe the, and mul-
 tiplie the: he ſhal bleſſe the fruite of **3** wom-
 be, and the fruite of thy londe, thy come, wy-
 ne and oyle, the fruite of thy fyne, and the
 fruite of thy ſtepe, in the londe that he ſwa-
 re vnto **3** fathers to geue the. Blessed ſhalt
 thou be aboue all nations, there ſhal no vn-
 ſtrafull perſonne vnto the, ner amonge thy
 cattell. The LORD E ſhall put from the all
 manner of vyſeite, and ſhal bringe vpon the

none of **3** euill ſictneſſes of Egypte, which
 thou haſt ſene, but ſhall put them vpon all
 thoſe that hate the.

Thou ſhalt bringe to noughte all the na-
 tions, which the LORD E thy God ſhal deli-
 uer the. Thine eye ſhall not ſpare them, and
 their goodes ſhalt thou not ſerue, for thou
 ſhalt be thy decaye. If thou ſhalt ſaye in thy
 heart: Theſe nations are mo then **3**, how ca-
 n I bringe them out: feare them not. Remem-
 ber what the LORD E thy God did vnto Pha-
 rao and to all the Egyptians, thoro' grea-
 te remeacons (whiche thou haſt ſene with thi-
 ne eye) thoro' colde and woder, thoro' a
 myghe bande and a ſtreched out arme,
 wherewith the LORD E thy God broughte the
 out. Euen ſo ſhall the LORD E thy God do
 vnto all **3** nations of whiche thou art aſtrayd.

The LORD E thy God alſo ſhal ſente hermes
 amonge them, vntill they that remayne
 and hyde them ſelues from the, be deſtroyed.
 Be not thou aſtrayd of them: for the LORD
 E thy God is in the myddes of the, ven the
 myghtie and fearfull God. He (euen the LORD
 E thy God) ſhall rote out the names befo-
 re the by lide and liſte. Thou canſt not conſu-
 me them at one tyme, **3** the beſtes of the
 increaſt not vpon the. The LORD E thy
 God ſhall deliuer them beſore the, and ſhall
 ſmite them with a greace ſlaughter, till they
 be deſtroyed. And he ſhal deliuer their kyn-
 ges in to thine haue, and thou ſhalt deſtroye
 their names from vnder heauen. There ſhal
 no man make the reſiſtance beſore the, vn-
 tyll thou haue deſtroyed them.

The images of their goddes ſhalt thou
 burne with fyre, 2 ſhalt not deſire the ſyl-
 uer or golde that is on them: or to take it vnto
 the, that thou ſnare not thy ſilſcherin: it is
 abhominacion vnto the LORD E thy God.
 Therefore ſhalt thou not bringe the abhomi-
 nacion in to thine houſe, **3** thou be not dan-
 ned as it is, but ſhalt vextly deſte it, and ab-
 horre it, for it is banned.

The VIII. Chapter.
1 All the commaundementes which **3**
 commaunde **3** this daye, ſhal ye kepe,
 ſo **3** ye do thereafter, that ye maye in-
 cre and multiplye, and come in, and take poſ-
 ſeſſion of the land, which **3** LORD E ſware vs
 to your fathers: and thynke vpon all **3** man-
 ner that the which the LORD E thy God hath
 led the this ſorty yeares in the wylderneſſe,
 that he mighte chaſtne the, and ponne the,
 to wete what waye were in thine heart, whe-
 ther thou woldſt kepe his commaundemes
 or no. He chaſtneid the, and let the hunger,

Exo. 20

Deut. 20
104.4.4Exo. 22
and 23.2
101.24. c

E

Exo. 21. d

106. 11. 20

Deut. 17. c
106. 7. a
2. 26. 12. dDeut. 17. a
107. 2. d
and 2. a

140.10.1
Num.11.1
Mat.9.1
Luc.9.1
and fed the with Manna (which thou and thy fathers knewe not) to make the knowe, that man lyueth not by bread onely, but by all that proceedeth out of the mouth of the LORDE. Thy clothes are not waxed olde upon the, and thy feet are not swollen this fortye years.

Deut.19.1
2 Understonde therefore in thine heart, that as a man nurseth his sonne, even so hath the LORDE thy God nurseted the. Hepe therefore the commandementes of the LORDE thy God, that thou walke in his waye, and feare him. For the LORDE thy God bringeth the in to a good londe: A londe where there is no ryuer of water, fountaynes and springes, which flowe by the hills and valleys: A londe wherein is wheate, barley, vine, figge trees, and pomgranates: A londe wherein growe Olyue trees and honye: A londe where thou shalt not ease bread in scarcenes, and where thou shalt lacke nothinge: A lode where y stones are yron, where thou shalt dryge brasse out of hilles: That whā thou hast eaten and art fylled, thou mayest praise the LORDE thy God, for that good lode, which he hath given the.

1ob.18.1
140.11.1
1. Co. 10.1
1. Tim. 4.1
C Beware now therefore, that thou forgett not the LORDE thy God, that thou woldest not kepe his commandementes, and his ordinance, and lawes, which I commaunde the this daye: that when thou hast eaten & art fylled, and hast buyled goodly houses, & dwellst therein, and when thy bestes and shepe, and oxen, and golde, and all y thou hast, increaseth thine heart: that thou shalt not forget the LORDE thy God (which brought the out of the londe of Egypte, fro y house of bondage, and led y thorow this greate & terrible wilderness, where were serpentes that spured fyre, and Scorpions, & drought, and where there was no water, and brought the water out of the hard flintes, and fed the in the wilderness with Manna where y fathers knewe not, that he might chasten the, and prove the to do the good of thy waye) and lest thou saye in thine heart
1. Reg. 12.1
D My power and the mighte of myne arme have done all this good: But that thou thinke upon the LORDE thy God, for it is he, which giveth the power to create strength, that he maye performe the covenant, which he sware unto thy fathers, as it is come to passe this daye.

Deut. 4.1
But yf thou shalt forget the LORDE thy God, and felowe other goddes, and serue them, and worship the, I testifye over you this daye, that ye shall utterly perish. Then

as the heychen whom y LORDE destroyed before youre face, so shall ye perish also, because ye are not obedient unto the wordes of the LORDE your God.

The X. Chapter.
Gare W Israel, This date shall thou go over Jordan, that thou mayest me in to conquer the nations, which are greater and mightier then thou, grim cities, walled up unto heauen, a greete people and of an hye stature, namely the childe of Enakim, whom thou hast knowen, and of whom thou hast herde saye: Who is able to stande agaynst the chyliden of Enakim: Therefore shall thou knowe this daye, that the LORDE y God goeth before the, and shall smyte fyre. He shall destroy the, and shall subdue them before the, and shall drive them out, & thou shalt bringe the to manasse, as the LORDE hath promysed the.

Now when the LORDE thy God hath expelled them out before the, saye now thou in thine heart: The LORDE hath brought me in to take possession of this londe for myne awne righteousnes sake, where as y LORDE yett ysareth out the heychen before the, in cause of thyr ungodlynes.

For thou comest not in to take the in possession, for thine awne righteousnes sake, and because of thy righte here: but the LORDE dryveth out the heychen, for thyr awne ungodlynes sake, and that he maye performe the wordes, which the LORDE hath sworne unto y fathers, Abraham, Isaac, and Jacob.

Understonde now therefore, that the LORDE y God greeteth not the in londe to possess the, for thine awne righteousnes sake. For thou art a stiffnecked people.

Remember and forgett not how thou displeasest the LORDE thy God in the wilderness: Since y daye that thou departedst out of the londe of Egypte, till ye came into this place, have ye bene disobedient unto the LORDE.

For in Horeb ye angered the LORDE, & that of which he wolde have destroyed you, when y was gone up to y mount, to receive the tables of stons, namely the tables of the covenant: which the LORDE made w you, and y abode fortye dayes & fortye nightes upon the mount, and ate no bread, & dranke no water: and the LORDE gaue me y two tables of stone, wyrtten with the finger of God, and in them was according to all the wordes, which the LORDE sayde unto you upon the mount out of the fyre, in the daye

of the gathering together.

C And after the forty dayes and fortye
nighes, ¶ **LORDE** gave me ¶ two tables
of stene, namely ¶ tables of the covenant,
and sayde unto me: up, & get ¶ downe quyet
ly from hence, for thy people whom thou
broughtest out of **Egiptee**, have marred the
statutes, they are soone gone out of the waye,
which I commaunded them, and have ma-
de them a molten ymage.

And the **LORDE** saide vnto me: ¶ I se this
people, that it is a stiffnecked people: let me
alone, that I maye destroye them, and put
out their name from vnder heauen. ¶ I wyl ma-
ke of the people a people mightier and greater thā
this is.

And as I turned me, & wente downe frō
the mount which biare thē fyre, & had ¶ two
tables of the covenant in both my handes,
¶ I leied, & beholde, ye had synned agaynst ¶
LORDE yo^r God, whē ¶ ye had made you a mol-
ten calfe, & were soone turned out of ¶ waie
which the **LORDE** had commaunded you.
Then toke I the two tables, & cast them one
of both my handes, & brake thē before you-
re eyes, & I fell before the **LORDE** (even as
at the first tyme) fortye dayes & fortye nigh-
tes, & neither ate I bread, ner drinke water, be-
cause of all youre synnes which ye had synned,
whan ye dyd such euill in the sightes of the

LORDE, to proude him vnto wrath. For I
was afrayed of the wrath and indignation,
wherewith the **LORDE** was angry wth you,
cuntyd haue destroyed you. And the **LORDE**
herde me at that tyme also.

Moreover the **LORDE** was very angry wth
Aaron, so that he wolde haue destroyed him,
but I made intercession for Aaron also at
same tyme. As for youre synne (namely, the
calfe that ye had made) I roke it, and burnt
it with the fyre, and smote it in a sundry, & re-
yned it in peeces, rosen vnto dust, and cast the
dust in to the brote that descended from the
mount.

Re displeasid the **LORDE** also, at Tabe-
ra, & at Massa, & at the lustgrace,
& whā he sent you from Cabes Barnea,
and sayde: Go up, and conquire the londe
which I haue geden you. And ye were dyd
betwix vnto the mouth of the **LORDE** you
re God, and belreud noe on him, and herde-
ned noe vnto his voyce: for ye haue bene dis-
obedient vnto the **LORDE**, as long as I ha-
ue knowen you.

The first I before of **LORDE** fortye dayes
and fortye nighes, which I lay there. For
¶ **LORDE** sayde, he wolde destroye you. But

I made intercession: vnto the **LORDE**, and
sayde: O **LORDE** **LORDE**, destroye not ¶ peo-
ple and thine inheritance, which thou cho-
sest from thy greates power haue deliuered, and
broughte out of **Egiptee** with a mighty ha-
nde. Remember thy seruantes **Abraham**,
Isaac and **Jacob**. **LORDE** was not upon the stub-
bornesse, and vngodlynesse and synne of this
people (that the lende wherof thou haue
broughte vs, saye noe: **The** **LORDE** was not
able to bringe them in so the lende, that he
promysed them, and because he hated them,
therfore had he broughte them out, to des-
troie the in the wilderness: for they are
thy people & thine inheritance, which thou
haue broughte out wth thy greates power, and
with thy stretched out arme.

The X. Chapter.

At the same tyme sayde the **LORDE** vnto
me: ¶ How ¶ two tables of stene like
vnto the first, and come up vnto me in
to the mount, and make ¶ an Arke of woo-
d, and in the tables I wyl wyte the wordes,
that were in the first, which thou biarest,
and thou shalt laye them in the Arke. So I
made an Arke of fyre tre, and bowed two
tables of stene like as the first were: & wente
up into the mount, and ¶ two tables we-
re in my hande.

Then wrote he in ¶ tables (accordinge as
the first wytyng was) thēen wordes, which
the **LORDE** spake vnto you out of the fyre
vpon the mountayne, at the tyme of the ga-
theringe together. And the **LORDE** gaue thē
vnto me. And I turned me, & wente downe
from the mount, and layed the tables in the
Arke which I had made, that they mighte
be there, as the **LORDE** commaunded me.

And the child of **Israel** departed from
Beroth & **Bue** **Jackson** vnto **Mosera** (there
dwyn **Aaron**, & there was he buried: & **Elea-
zar** his sonne became priest in his steade. For
thence they departed from **Bagdad**, from
Bagdad to **Jarhbath**, a londe of ryuers of
water. At the same season the **LORDE** sepa-
rated out the trybe of **Leuico** to beare the
Arke of the **LORDES** covenant, and to stonde
before the **LORDE**, as mynister vnto him, and
to praye his name vnto this daye. Therfore
shal the **Leuices** haue no portion nor in-
heritance with their brethren: for the **LOR-
DE** is their inheritance, as the **LORDE** thy
God hath promysed them.

But I carried vnto the mount (like as afore-
tyen) fortye dayes and fortye nighes, and
the **LORDE** herde me at that tyme also, and
wolde not destroye the. But he sayde vnto

Exo. 24. 9
Num. 9. 8
Iudi. 7. 8

Exo. 24. 8

Exo. 24. 8
Deut. 9

Exo. 24. 8
Iudi. 8. 4

Deut. 10

Num. 21. 1
Num. 21. 1

Num. 24. 8

Num. 24. 8
Iudi. 8. 4

Deut. 2. 8

me: Up, & get thee forth, & thou mayest go before the people, & they may come in, and conquer the land, which I swear unto their fathers to give them.

C Now Israel, what requyrest thou of the LORD thy God of thee, but & thou feare the LORD thy God, and shalt thou walke in all his wayes, & loue him, & serue the LORD thy God with all thy heart, & with all thy soule: and & thou kepe the commandmentes of the LORD, & his ordinances, which I commaunde thee this daye, & thou mayest prosper: Beholde, the heauen & the heauen of all heaues and the earth, and all & is therein, is the LORD thy God. Next hath he had a pleasure unto & fathers, to loue thee: and hath chosen their side after thee, namely you, above all nations, as it is come to passe this daye.

D Circumcise therfore & foregynne of yb here, & be named stiffnecked. For the LORD thy God is God of all goddes, & the LORD over all lordes, a greates God, mightie & terrible, which regardeth no personne, & taketh no giftes, and doeth righte unto the fatherlesse and widowes, and loueth the stranger, to geue him sode & rayme. Therfore shalt thou a stranger, for ye youre selues also were strangers in the londe of Egypte.

E Now shalt thou serue the LORD thy God, him onely shalt thou serue, unto him shalt thou cleave, & sweare by his name. He is thy praye & & God, which hath done for & the greates & terrible thinges, & thine eyes haue sene. Thy fathers were downe into Egypte & they serued soules, but now hath the LORD thy God made thee as & starres of heauen in multitude.

The XI. Chapter.

F Therfore shalt thou loue the LORD thy God, & kepe his commandmentes, his ordinances, his lawes, & his preceptes all & life lōge. And vnderstande this daye, that which youre childen shal knowe: which haue not sene the norcours of the LORD thy God, & his greatnesse, & his mightie hande, & his stretched out arme, & his tokens and a cros which he dyd amonge the Egyptians, vnto Pharaos the kynge of Egypte, & to all his londe, & what he dyd to the power of the Egyptians, & vnto their houses & charettes, when he broughte the waters of the reed see vnto them, as they folowed after you, & how the LORD hath broughte them to naughte vnto this daye: & what he dyd vnto you in the wilderness, vntill ye came vnto this place: what he dyd vnto Dathan and Abiram the children of Eliab the sonne of Ruben,

how the earth opened hir mouth and swallowed them with their householdes: & what all their good that they had in the myddes amonge all Israel.

G For youre eyes haue sene the greates workes of the LORD, which he hath done. Therfore shalt ye kepe all the commandmentes which I commaunde you this daye, that ye maye be stronge to come in, and to conquer the londe, whiche ye go to possesse it, & that ye maye lye longe in the londe, which the LORD I swear vnto youre fathers, to geue vnto them and to their side, and a londe that floweth with mylke and hony: For the londe whiche I commaunde you to possesse it, is not as the londe of Egypte, whence ye came out, where thou sowedst thy side, and waterdest it as thou soe as a garden of herben but it hath hilles and valleyes, which dryeth out in the rayne of heauen, a londe that the LORD thy God careth for. And the eyes of the LORD thy God are alwaye therein from the begynnyng of the years vnto the ende.

H If ye shal heren therfore vnto my commaundementes, which I commaunde you this daye, & ye loue the LORD your God, and serue him, with all youre heart and with all youre soule: when vnto I geue rayne vnto your lōde in due season, early and late, that thou mayest gather in thy come, thy wyne and thine oyle: and I will geue grasse vnto thy feilde for thy cattell, that ye maye eat & be filled.

I But beware, & youre heart be not deceived, that ye go asyde, & serue other goddes, & worshippe them, and then the wrath of the LORD waxe wrothe vnto you, and he shal vnto the heauē, that there come no rayne, and the earth geue not hir increase, & ye perish shortly from the good lōde, which the LORD hath geuen you.

K Put vp therfore these my wordes in youre hartes and in youre soules, and bynde the for a token vpon youre handes, & they maye be a cōfyn of remembrance before your eyes and teach them youre childen, so that they call the heart of, when thou starest in thine house, or walkest by the waye: when thou lyest downe, and when thou risest up: and write them vpon the pestle of thine house, and open thy gates, that thou and thy childen maye lye longe in the londe, which the LORD I swear vnto thy fathers to geue them, as longe as the dayes of heauen endure vpon earth.

Soe ye shal kepe all these commandmentes.

mentes which I commaunde you, so that ye do them first, that ye loue the LORDE youre God, and make in all his wayes, and cleue vnto him, then shall the LORDE diue out all these nacions before you, so that ye shall equare greater and mightier nacions then ye youre selues are.

D All the places that the filles of youre feete treade vpon, shall be yours, from the wyldernes, and from mount Libanus, and from the water Euphrates vnto the uttermost sea shall your coastes be. Woman shall be able to withstand you. The LORDE youre God shall see the feare and drede of you come vpon all the landes wher in ye go, like as he hath promysed you.

B Beholde, I laye before you this daye the blessinge and the curse. The blessinge, if ye be obedient vnto the commaundementes of the LORDE youre God, which I commaunde you this daye. The curse, if ye wyl not be obedient to the commaundementes of the LORDE youre God, but turne out of the waye, which I commaunde you this daye, so that ye walke a foor ocher goddes, whom ye knowe not.

When the LORDE the God hath broughte in to the londe, whiche thou commest in to possess it, then shalt thou gene the blessinge vpon mount Gisin, and the curse vpon mount Libal, which are beyonde Jordan the waye towards the goinge downe of the Sonne, in the lode of the Canaanites, which dwell in the playne silde ouer agaynst Gilgal, beynde the Grete ouer of Stone. For ye shall go ouer Jordan, that ye maye come in to take possession of the londe, which the LORDE youre God hath geuen you, to conquire it, and to dwell therein. Take heede now therefore, that ye do accordinge vnto all the ordinances and lawes, which I laye before you this daye.

The XII. Chapter.

These are the ordinances and lawes which ye shall keepe, that ye do them first in the londe, which the LORDE God of thy fathers hath geuen thee to possess, as longe as ye lye vpon earth. Destroye all the places, wher in they whicher wher ye shall conquire, haue serued their goddes, whether it be vpo the mountaynes, vpo hilles, or amonge grene trees. And ouerthrowe their altares, and breake downe their pilers, and burne their grones with fyre, and hewe downe the ymagines of their goddes, & burne the names of them to naughte out of the same place. Ye shall not do so vnto the LOR-

DE youre God: but the place, which the LORDE youre God shall chosse out of all your trybes (that he maye let his name dwell there) shall ye see, and come thither, and thither shall ye bringe your burnt offrises, & your ocher offeringes, and your tithes and the heere offeringes of your handes, and your vices, and your fre will offeringes, and the first borne of your oxen and shepe, and there shall ye eate before the LORDE youre God, and reioyse ouer all that ye and your houses haue great with your handes, because the LORDE thy God hath blessed thee. Ye shall do none of the thinges, which ye do hete this daye, every man what sumeth him good in his owne eyes. For ye are not yett come to rest, nor so if enheritance which the LORDE thy God shall geue thee.

But ye shall go ouer Jordan, and dwell in the londe the LORDE youre God shall deuise out vnto you, & he shall gene you rest from all youre enemies rounde aboute, and ye shall dwell safe. Now when the LORDE thy God hath chossen a place, to make his name dwell there, ye shall bringe thither all the I haue commaunded you, namely, your burnt offrises, your ocher offeringes, your tithes, the heere offeringes of your handes, & all youre fre vices, which ye shall come vnto the LORDE, and there shall ye eate, and reioyse before the LORDE youre God, ye and your sonnes, and your daughters, and your seruauntes, and your maytes, and the Leuites that are within your gates, for they haue no portion nor inheritaunce with you.

Take heede vnto thy selfe, that thou offer not thy burnt offringes in what so ever place thou seyst, but in the place which the LORDE shall haue choise in one of thy trybes, there shalt thou offer thy burnt offringes, and do all that I commaunde thee. For withstandinge thou mayest lye and eate flesch within all thy gates, after all the desire of thy soule, accordinge to the blessinge of the LORDE thy God, which he hath geue thee: both the cleane and uncleane maye eate it, as of the Koe and hewe, onely the bloude shalt thou not eate, but poure it out as water vpon the earth.

But within thy gates mayest thou not eate of the eyebe of thy come, of thy wyne, of thy oyle, nor of the first borne of thine oxen and of thy shepe, or of any of thy woxes which thou hast vowed, or of thy frewill offeringes, or heere offeringes of thy handes: but before the LORDE thy God shalt thou

1 Reg. 1.

2. Pm. 2.

Deu. 12.

14. 15. 16.

1. Reg. 1.

2. 2. 1. 2. 4.

Deu. 12.

Deu. 12.

Deu. 12.

Deu. 12.

ants them, in the place which the LORDE thy God choseth, thou z thy sonne, and thy daughter, thy seruants, thy mayde, and the floure that is within y gaine, z thou shalt deie off before y LORDE thy God, ouer all y thou puttest thine hande vnto. And beware, that thou forsake not the LORDE, as long as thou iust upon the earth.

But when the LORDE thy God shal enlarge thy border of thy londe (as he hath promysed thee) and thou saye: I wil eate flesh (for so manys as thy soule longeth to eate flesh) then eate flesh according to all the desire of thy soule. But yf the place that the LORDE thy God hath chosen (to let his name be there) be farre from thee, then kill of y oxen and of thy sheepe, which the LORDE hath geuen thee, so he hath commaunded thee, and eate it within thy gates according to all y desire of thy soule. When as a Roode there is eaten, misse it thou eate in both the cleane and uncleane eate it indifferent ly. Onely beware, that thou eate not the bloude: for the bloude is the life. Therefore shalt thou not eate the life w the flesh, but shalt poure it out like water upon the earth, y thou mayest prosper, and y children after thee, when thou hast done that which is right in the sighte of the LORDE.

But when thou haldest oughte that is thine, or makest a vowe, thou shalt rate it, and bringe it vnto the place, that the LORDE hath chosen, and do thy burthenes ynynges with the flesh and bloude upon the altare of the LORDE thy God. The bloude of thine offering shalt thou poure upon the altare of the LORDE thy God, and eate the flesh. Take heed, and heare all these wordes, which I commaunde thee, yf it maye go well with thee, and thy children after y for euer, when thou hast done y which is right and acceptable in the sighte of the LORDE thy God.

When the LORDE y God hath roced out the y children before thee, whether thou comest in to conquire them, z when thou hast conquered them, z dwelt in their londe, beware thee, y thou fall not in the snare after thee, when they are destroyed before thee: z that thou art not after their goddes, z saye: Thus as these nations have serued their goddes, so wil I do also. Thou shalt not do so vnto the LORDE thy God. For all that is abhominacion vnto the LORDE, z that he hateth, y same haue they done vnto their goddes. For they haue burnt euery their sonnes and their daughters with fyre vnto their goddes.

All that I commaunde you, shal ye kepe, that ye do hereafter. Ye shal put nothing there, ne take oughte there from.

The xliij. Chapter.

Yf there rise vp a prophet or dreamer amonge you, and geue thee a token or a wonder, and that token or wonder which he spake of, come to passe, and thou saye: Let vs go after other gooddes (whom thou knowest not) and let vs serue the: Thou shalt not hearken vnto the wordes of such a prophet or dreamer.

For y LORDE youre God proweyth you, to wete whether ye leue him with all your heart, z with all your soule. For yf shall walke after the LORDE youre God, and serue him, and kepe his commaundementes, z heken vnto his voyce, and serue him, and draw vnto him. As for that prophet or dreamer, he shall dye: because he hath spoken to turne you awaye from the LORDE youre God (which broughte you out of the londe of Egypte, and deliuered you from the house of bondage) to trust the one of the wayes, which the LORDE thy God commaunded thee to walke in, and so shalt thou put awaye the euill from thee.

If thy brother, the some of thy mother, or thine auncle some, or thy daughter, or thy wyfe in thy bosome, or thy frende which is vnto thee as thine owne soule, enuie thee secretly, and saye: Let vs go and serue other goddes (whom thou knowest not, ne yet thy father) which are amonge the nations round aboute you, whether they be nye vnto thee or farre from thee, from the one ende of the earth vnto the other: consente not vnto him, and herke not vnto him. Thine eye also shal not pryke him, and thou shalt haue no compassion vpon him, ne kepe him secrete, but shalt cause him to be slaine: thine hande shal be first vpon him, to cause him to be slaine, and then the handes of all the people. He shalbe stoned to death, because he went aboute to trust the awaye from the LORDE thy God, which broughte thee out of the londe of Egypte from the house of bondage: y all y Israel maye heare, and feare him, and be no moree loth euill amonge you.

If thou hearest in any cite which y LORDE thy God hath geue thee to dwell in, that it is sayde: There are certayne men, the children of Belial, gone out from amonge you, and haue disceined the inhabitants of that cite, and sayde: let vs go, and serue other goddes, whom ye knowe not. Then shalt thou sitte, make search, and enquire diligently.

And if it be founde of a troeth, that it is
 so in dede, I such abhominacion is wrought
 amonge you, then shalt thou stryke the in-
 habitants of the same cite and their cattell,
 with the edge of the sword, and damne
 the cite with all that is therein: and all the
 spoyle thereof shalt thou gather together
 in the myddes of the streetes of it, and bur-
 ne with fyre, both the cite and all the spoyle
 thereof together vnto the LORDE I God,
 that it maye lye vpon a heape for ever, and
 neuer be buyded eny moie. And let nothin
 ge of the damned thinge cleue vnto thy han-
 de, that the LORDE maye be turned from
 the indignacion of his wrath, and graunte
 the mercy, and haue compassion on the, and
 multiplye the (as he hath swome vnto thy
 fathers) because thou hast hurtened vnto I
 wyer of the LORDE thy God, so kepe all
 his commaundementes, which I commaun-
 de the this daye, so that thou dost the thinge
 which is righte in the sighte of the LOR-
 DE thy God.

The XIII. Chapter.

THESE are the children of the LORDE you
 re God, Let not your eyes cherefore,
 I make you no baldnesse betwene you
 eyes ouer eny deed. For thou art an holy
 people vnto the LORDE thy God. And the
 LORDE hath chosen the to be his awne pecu-
 liar people, from amonge all the nacions that
 are vpon the earth.

Thou shalt eate no abhominacion, These
 are the bestes which ye shall eate: Oxen, Shee-
 pe, Goatses, here, Koo, Bugle, wyloe goatse,
 Unicorne, Oryen, and Camelson. And eue-
 ry best that decayeth his clawe, and chemech
 cudd, shall ye eate. Yet eartheles this shall ye
 not eate of them that cheme cudd, and deuy-
 be nor the hoffs in co two clawes: The Ca-
 mell, the hayre, the conye, for though they
 cheme cudd, yet deuyde they nor the hoffs,
 therefore shall they be vncleane vnto you. The
 swyne, though he be vnde the hoffs, yet cheme
 ch he not cudd, he shall be vncleane vnto
 you: ye shall not eate of the flesch of the,
 and their deed carcases shall ye not touche.

This is that ye shall eate of all that is
 in the waters: All that hath fyimes and sca-
 les, shall ye eate. But what so ever hath no
 fyimes nor scales, that shall ye not eate, for it
 is vncleane vnto you.

Eate of all cleane foules. But these are
 they wherof ye shall not eate: The Eagle, I
 Goshawe, the Commaunce, the Trion, the
 Valur, the A yetz with his fynde, and all Ra-
 uens in their fynde, the Elstriche, the Tlighte

crowe, the Cocome, the Sparow hauke with
 his fynde, the helle Oule, the Grante Oule,
 Ducke, the Byrute, the Swaine, the Pel-
 licane, the Pye, the Stouer, the heron, the
 Jaye with his fynde, the Lapwing, I Swa-
 lewe: And all foules I crepe, shall be vncleane
 vnto you, and ye shall not eate them.

Ye shall eate of nothings I vnto alomes
 thou mayest geue it vnto I strangerer with
 in I gate, that he eate it, or sell it to a stran-
 ger, for thou art an holy people vnto I LOR-
 DE thy God. Thou shalt not seech a fydd,
 whyle it yet sacrefy his mother.

Thou shalt separe out the cythe all the
 increase of thy seve, I cometh out of I silde
 enery year: I shalt eate it before I LORDE
 I God: in I place which he doth sech, I his
 name may, dwell there, namely of I cythes
 of chy come, of thy wyne, of thy oyle, and
 the first borne of thine oxen, and of thy shepe,
 I thou mayest lerne to feare the LORDE thy
 God, all thy life longe.

But yet the maye be to moch for I, and
 the place, which I LORDE thy God hath
 chosen to set his name there, be to farr from
 the: and thou canst not carry it thar I LORDE
 thy God hath blessed the withall. Then ge-
 ue it for money, and take I money in thine han-
 de, and go vnto the place which the LORDE
 thy God hath chosen, and geue the money
 for all that thy soule desireth, whether it be
 oxen, shepe, wyne, stronge drynke, or for what
 so ever thy soule desireth, and eate there befo-
 re the LORDE thy God, and be merry, thou
 and thine household, and I Lenite that is
 within thy gates. Thou shalt not forsake
 him, for he hath no porcion nor inheritaun-
 ce with the.

In the thirde year shall thou buyng
 forth all the riches of thine increase of the
 same year, and shalt laye it within thy ga-
 tes. The shall the Lenite (which hath no por-
 tion nor inheritaunce with the) and I stran-
 ger, and the fatherles, and the widowe,
 which are within thy gates, come and eate,
 and fill them selues, that the LORDE thy
 God maye bless the in all the workes of I
 handes which thou doest.

The XV. Chapter.

In the sixth year shall thou make
 a Ire year. This is I manner of the
 Ire year. Who so ever I birth ought
 to with his hande vnto his neighbour, shall
 not requyre it of his neighbour, or his bro-
 ther: for it is called the Ire year vnto the
 LORDE. Of a stranger mayest thou requyre
 it: but vnto him that is thy brother, shall

Exod. 22.
 Lev. 19.
 Lev. 24.
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 Lev. 26.
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 Lev. 98.
 Lev. 99.
 Lev. 100.

145. 4. a thou remyete it. There shall be no begger amonge you for the LORDE shall blesse y in the lode which the LORDE y God shall geue y to wher soeuer thou shalt take it in possession, one y y thou herlt vnto the voyce of the LORDE y God, & kepe all these commaundementes which I commaunde the this daye, that thou mayest do therafter. For the LORDE y God shall blesse thee, as he hath promysed thee. The LORDE shall sende vnto many nations, & shall become of woman. Thou shalt raigne ouer many nations, & newman shall reigne ouer y.

146. 1. b When one of thy brethren is wored poore in any cite within thy londe, which y LORDE y God shall geue y, thou shalt not harden thine heere, nor withdraue thine hande from thy poore brother: but shalt open thine hande vnto him, and lende him, accordinge as he hath neede.

B Beware, that there be not a poynte of beliall in thine herte, that thou woldst saye: The sixenith yeare, the yeare of freddome is at hande. For if thou lokest not freely vpon thy poore brother, and geuest him nothinge when shall he crye ouer the vnto the LORDE, and it shall be spurne vnto thee. But thou shalt kepe him, and let it not greue thine herte that thou geuest him. For because of it, shall the LORDE thy God blesse thee in all thy workes, and in all that thou puttest thine hande vnto. The londe shall neuer be with out peope, therfore commaunde I the and saye, that thou open thine hande vnto thy brother, which is needy and poore in thy londe.

148. 11. 2 If thy brother an Hebrue or Hebrueisse be sold vnto thee, he shall serue the sixe yeare, in the sixenith yeare shalt thou let him go free. And wha thou deliuerest him free, thou shalt not let him go from the empye, but shalt geue him of thy shepe, of thy corne, and of y wyne, so that thou geue him of that, which the LORDE thy God hath blessed thee with all. And remember that thou shalt waite a seruante in the lode of Egypte, and how that the LORDE thy God deliuered thee, therfore commaunde I the this thinge to daye.

149. 1. a But if he saye vnto thee: I will not go out awaye from thee, for I lone y and thine house: (in so much as he is well at ease with thee) then take a boetye, and bove him thowm his eare to the doore, and let him be thy seruant for ever. And with thy mayde shalt thou do likewise. And let it not seme greuous vnto thee, so let him go free from thee: for he hath serued the sixe yeares as a vubble byed seruant: then shall the LORDE thy

God blesse thee in all that thou doest.

All the first boone that come of thine ome and shepe, y are males, shalt thou halowe vnto the LORDE thy God. Thou shalt not plowe with the first boone of thine ope, and shalt not clyppe the first boone of thy shepe: Before the LORDE thy God shalt thou cutt the eery yeare, in the place that the LORDE thy God shall chuse, and thine heere shall be.

But if it have a deformyte, so that it is lame or bynde, or hath any other small blemish, thou shalt not offere it vnto y LORDE thy God, but shalt eate it within thine owne gates: whether thou be an Israelite or else maynten as the Jew and heere. Onlyste that thou eate not of the bloude thereof, but poure it out as water vpon the grounde.

The xvi. Chapter.

Ystrue the monthe Ahib, y thou offere the Easter vnto the LORDE y God: for in the monthe Ahib the LORDE thy God broughte y out of Egypte by night. And for the Easter vnto y LORDE thy God, thou shalt offere an z shepe, in y place which y LORDE thy God shall chuse, y his name maye dwell there. Thou shalt eate no leuened bud in y feast. Seven dayes shalt thou eate the vntuened bred of thy tribulacion. For with sevenfull haile camest thou out of the londe of Egypte, that thou mayest remembre the daye of thy departinge out of y lode of Egypte, all y life longe. In seven dayes shalt there no leuened bud be fowne within all thy coastes: & of the flesch that is offred y first daye or euen, there shall nothinge be lefte ouer night: weyll the morninge.

Thou mayest not offere the Easter z in any of thy gates, which the LORDE thy God hath chosen thee: but in the place which the LORDE thy God hath chosen, that his name maye dwell there, there shalt thou offere the Easter, at euen when the Sonne is gone downe, euen in the same season of the year: camest thou out of Egypte, and thou shalt blythe it, and eate it in the place that the LORDE thy God hath chosen, and then came the on the morrowe, & go home in thy herne. Sixe dayes shalt thou eate vntuened bud, and on the sixenith daye is the gatheringe together of the LORDE thy God. Thou shalt do no worke therein.

Seven weekes shalt thou number vnto y, and begynn to number when the syde begynneth in the corne, and thou shalt eate the feast of weekes vnto the LORDE thy God, that thou geue a freewill offeringe of thine hande, accordinge as the LORDE thy

145. 4. a
146. 1. b
148. 11. 2
149. 1. a

God hath blessed the, and shalt reioyse befo
w the L O R D E thy God, thou and thy soue,
thy donghter, thy seruante, thy mayde,
and the Lente that is within thy gates, y
straunger, the fatherlesse, and the widow,
that are amonge you, in the place which y
L O R D E thy God hath chosen, that his na
me maye well there. And remember, y thou
must a seruante in tē gipes, so that thou ke
pe and do these ordynances.

c The feast of Tabernacles shalt thou ke
pe seven dayes, when thou hast gathered in
the frutes of thy borne z of thy wyne pres
se, and thou shalt reioyse in thy frucht, thou
and thy soue, thy donghter, thy seruante,
thy mayde, the Lente, the straunger, the fa
therlesse, and the widow that are within y
gates. Seven dayes shalt thou kepe y feast
w the L O R D E thy God, in the place that
he hath chosen. For the L O R D E thy God
shal blesse the in all thy frutes and in all the
wines of thyne vides. Therfore shalt thou
be glad.

ab These tymes in the yare shalt all thy ma
le appere before the L O R D E thy God in
the place that he shall chose) namely, in the
feast of valeuētchē bē, in the feast of we
den, and in the feast of Tabernacle. He shal
not appere empie before the L O R D E, but
carry one a fere the gifte of his hande, a cor
dinge to the blessinge that the L O R D E thy
God hath gūen the.

The XVII. Chapter.

x Judges z officers shalt thou ordeyne
within all y gates, which y L O R D E
thy God geueth the amonge thy try
bes, y they maye iudge the people with righ
teous iudgement. Thou shalt not wrest the
lawe. Thou shalt knowe no personne altho
ner cast giftes. For giftes blynde the eyes
of y wyse, z peruerce y righte in causes. Lo
t what righte is, y shall thou followe, that
thou mayst hūe z possesse the loude, which
the L O R D E thy God shal geue the.

Thou shalt please no grone (of what so
uer tress it be) nye unto the alente of the
L O R D E thy God, which thou makest the.
Thou shalt set the vp no piler, which y L O R
D E y God hatech. Thou shalt offre vnto
the L O R D E thy God no oxe or shepe, that
hath a blemish, or any euill fauoure on his
in for that is abhominacion vnto the L O R
D E thy God.

b If there be sounde amonge you (within
any of thy gates) which the L O R D E y God
shal geue y a man or woman, that wolketh
with mysse in y sighte of the L O R D E thy

God, so that he transferseth his commāde
and goth and serueth other goddes, z wor
shippeth them, whether it be Sone or Mo
me, or any of the hocste of heauen, which y
hane not commāded, and it is tē dē the, z
thou hearest of it, then shalt thou make be
ligent search therefor. And yf thou fyndest
that it is so of a truch, that soch abhomin
acion is wrought in y israel, then shalt thou
brynge forth the senneman or y same womā
(which hane done soch euill) vnto thy gates
and shalt stone them to deatch. Acce the mouth
of two or thre witnesses shal he dye, that is
worthy of deatch. Acce the mouth of one wit
ness shal he not dye. The hande of the wit
nesses shal be firste to yll him, and the y
hande of all the people, that thou mayst
pūe awaye the euill from the.

If a matter be to harde for the iud
gment betwixte blonde and blonde, betwixte
plee and plee, betwixte strok and strok, and
yf there be matters of stryfe within thy ga
tes - then shalt thou ryse, and go vp vnto y
place that y L O R D E thy God hath chosen,
and shalt come to the prestes the Lente, z
to the iudge which shalbe at that tyme, and
shalt axe. They shal shewe the howe iudge,
and thou shalt do therof, as they saie vnto
the, in y place which the L O R D E hath cho
sen: and thou shalt take heed that thou do
a cordinge to the lawe y they teach the. Ac
cordinge to the lawe y they teach the, z after
the iudgment that they tell y, shalt thou do
- so that thou turne not asyde from y same,
nether to the righte hande nee to the left.

And yf any man deale presumptuously, so
that he hardenedh not vnto the prest (which
standeth to do seruice vnto the L O R D E thy
God) or to the iudge, the same shal dye: and
thou shalt pūe awaye the euill from y israel,
that all y people maye feare, and feare, and
be nomore presumptuous.

When thou art come in to y londe which
the L O R D E thy God shal geue the, z takest
it in possession, and dwellest therein, and shalt
saie: y wil set a Piler ouer me. As all the na
cions haue aboute me, the shall thou set hum
e to bynge ouer the, whome the L O R D E thy
God shal chose.

One of thy brethren shalt thou set to be
bynge ouer the. Thou mayest not set a strai
ger ouer the, which is not thy brother. Only
set him not hane many houses, y he brynge
not y people againe in to tē gipes: for
multitude of houses, so as moche as y L O R D E
hath sayde vnto you, that from hence forth
y shalt come no more thūe waye agayn.

Deut. 12

Deut. 17

Deut. 19

Deut. 16

Deut. 17

Deut. 17

Deut. 17

Deut. 17

Deut. 17

The v. booke of Ioseph.

The xix. Chap.

Le. 12. 8
Mt. 10. 1
L. 24. 4

He shall not have many wyues also, that his herc be not turned away. . . .

L. 24. 4

And when he is set upon the state of his Kingdome, he shall take of the priestes the Levites this seconde lawe, and cause it be written in a booke, and that shall he have by him, . . .

L. 24. 4
L. 24. 4
L. 24. 4

The xviii. Chapter. The priestes, the Levites, all the trybe of Lews shall have no parte nor inheritance in Israel. . . .

Num. 1. 5
Mt. 11. 8

If a Levite come out of any of thy gates or out of any place of all Israel, where he is a guest, and cometh with all the desire of his soule, . . .

L. 24. 4
L. 24. 4
L. 24. 4
L. 24. 4
L. 24. 4

When thou comest in to a cite which the LORD thy God shall give thee, thou shalt take care to do a prophetic, or a choiser out of dayes, . . .

For who so eateth such, is abomination unto the LORD, and because of such ab

ominations doeth the LORD thy God bring thee out before the. . . .

A prophet like unto me, shall the LORD thy God raise up unto me of thy brethren, . . .

But if a prophete presume to speake in my name, which I have not commaunded him to speake, and he hath not said in my name, . . .

The XIX. Chapter.

When the LORD thy God shall have restored thee out of nations, . . .

If any man smyte his neighbour, and hath not hated him in yre, . . .

the helme, and byteth his neighbour, that he byeth) the same shal fyre in to one of these cities, that he maye yllow, lest the number of bloude folowe after the deathlyer, why he hit hit is whose, and ouertake him, why he hit was is so farre, and slaye him, where as yet no cause of death is in hi, for so much as he haue hit not in tyme passed. Therefore commaunde I the, that thou appoyntest the cities.

And when the LORDE ¶ God enlargeth thy borders, as he hath swome vnto thy fathers, & greeeth the alle the lde which he promysed thy fathers togeue (so that thou be as alle these cōmādomētes, and do ¶ I commaunde the this daye, ¶ thou lone the LORDE thy God, and walke in his wayes all ¶ his longe dayes) shal thou a dore vnto these cities vnto these cōtes, that innocēt bloude be not shed in thy londe, (which the LORDE ¶ God greeeth the to obseruaunce) and so bloude come vpon the.

¶ But yf any man haue hate agaynst his neighbour, and layeth waite for him, and rysh agaynst him, and smyteth him that he dye, and fyeth in to one of these cities, then shall the Elders of the same cite sende thither, and cause him to be fetcht from thence, and deliuer him in to the handes of the auenger of bloude, that he maye byteth him: he shal not picke him, and the gyley bloude shal: thou put a waye fro Iſrael, that thou mayest possesse.

¶ Thou shalt not remove thy neighboures mark, which they of olde tyme haue set in thine inheritance, that thou inheritest in the londe, which the LORDE thy God hath giuen the to possesse it.

¶ One witness shal not stonde vp alone agaynst a man, or any trespass or synne, what manner of synne so euer it be, ¶ a man can do, but in the mouth of two or thre witnesses shal euery man be established.

¶ Doe yf an unrighteous wytnesse stonde vp agaynst any man, to cōfesse any trespass upon him, then shall both the men that stonde together, stonde before the LORDE, before the iudges and Iudges, which shall be at the same tyme. ¶ And the iudges shall make diligent inquisition: ¶ yf the witness be founde false, and hath giuen false witness agaynst his brother, then shall ye do vnto him, man as he chough hee to do vnto his brother: that thou mayest put a waye the euill from the: that othe maye beare and feare, and take remore upon them to do such wickednes amonge you. ¶ Thine eye shall

not picke him. ¶ Seale for seale, eye for eye, to the for to the, hande for hande, foot for foot.

The XX. Chapter.

¶ When thou goest out to battayll agaynst thine enemies, and fyrt thou shalt and chaunces of the people more then thou, be not a frayde of them: for the LORDE thy God which broughte ¶ out of the londe of Egipt, is with the. ¶ Now whā ye are come nye vnto the battayll, the priest shal steppe forth, ¶ speak to the people, and saye vnto the: heare Iſrael: ¶ he go this daye in to the battayll agaynst your enemies, let not yo^r heart faynt. ¶ feare not, be not a frayde, ner a darde of them. ¶ for the LORDE your God goeth with you, to fyghte for you agaynst your enemies. ¶ he maye saue you.

¶ And the captaynes shal speake to ¶ people, and saye: ¶ Who so hath buyed a new house, and hath not dedicate it, let him go, and byde in his house, that he dye not in ¶ battayll, and another dedicate it. ¶ Who so hath plantē a wyngarde, and hath not yet made it comen, let him go, and byde at home, that he dye not in the battayll, and another make it comen. ¶ Who so hath spousē a wyfe, and hath not yet broughte her home, let him go, and byde at home, ¶ he die not in the battayll, ¶ another bringe her home.

¶ And the captaynes shal speake further vnto the people, and saye: he that feareth and hath a saynt here, let him go, and byde at home, that he make: not his brethren here faime also, like as he is here in. ¶ And when the captaynes haue made an ende of speakinge vnto the people, they shall set the rulers of the host before the people in the four fronte.

¶ When thou comest nye vnto a cite to fyghte against it, thou shalt offre them peace: ¶ if they are wnto the peaceably, and open vnto the, then shal all ¶ people ¶ is founde there in, be tributaries vnto the, and serue ¶. ¶ Doe yf they wil not deale peaceably wth the, and will warre with the, then besette it: and when the LORDE thy God deliuereth it in to thy hande, thou shalt smyte alle the males that are therein, with the edge of the sword: save the women and the children. ¶ As for the cattle, and all that is in the cite, and all the spoyle, thou shalt take them vnto thy selfe, and eate the spoyle of thine enemies, which the LORDE thy God hath giuen the. ¶ Thus shalt thou do vnto alle the cities, that are very farre from the, and are not of the cities of these nations.

¶ Doe in the cities of these nations, which

Exod. 21. Levitic. 24. Math. 5.

Deut. 20.

Deut. 20. Num. 31. 1. Mac. 4. 2. Mac. 15.

1. Mac. 1.

Deut. 20.

1. Mac. 7.

Num. 31. Deut. 20.

1. Sam. 31. 2. Sam. 11.

ru. 11. a the LORDE thy God shall geue the to inheri-
 taunce, thou shalt leaue nothinge alnye that
 hath beene, but shalt deuorly destroye the, na-
 mely the Ghytians, Amozites, Cananites,
 Pherezites, Hittites, z Jebusites, as the LORDE
 thy God hath commaunded the. ¶ they
 teach you not to do all þ abominacions,
 which they do vnto their goddes, z so ye to
 synne agaynst the LORDE youre God.

When thou must lye a longe season be-
 fore a cite, agaynst the which thou maifest wa-
 re to take it, thou shalt not destroye þ trees
 ther of that thou woldest hew them downe
 to theape, for thou mayest eate thereof, and
 therfore shalt thou not hew them downe. For
 it is but wood vpon the selde, and no man,
 and can not come z be bulwoikes agaynst
 the. But the trees which thou knowest þ wil
 eaze not of, those shalt thou destroye, and re-
 ce out, and make bulwoikes therof, agaynst
 the cite that thou warrest with the, tyll thou ha-
 ue ouercome it.

The XXI. Chapter.

¶ **W**hen there is one slayne founde in þ
 londe whiche þ LORDE þ God shall
 geue þ to possesse it, z lye in þ fel-
 de, z it is not knowne who hath slaine him,
 then shal thy Elders z iudges go forth, and
 meeke from the slayne vnto the cite that lye
 rounde aboute. Of the which cite is the nyere,
 þ Elders of the same shal take a yode come,
 which hath not bene laboured, ner hath
 diuided in the yode, z they shal brynge her in
 to a valley, where as is necher earing nor
 sowing, and strike of hir heade there in the
 valley.

Then shal the prestes þ children of Leui
 come forth. ¶ For the LORDE thy God hath
 chosen them, to serue him, and to praye his
 name, and at their mouth shal all ples and
 strykes be tryed. ¶ And all the Elders of the
 same cite shal come forth vnto the slayne, z
 washy their handes ouer þ yonge come, in
 þ heade is stricken of in the valley, and shal
 answer and saie: Our handes haue not shed
 this bloude, necher haue cure eyes sene it. Be
 mercifull (O LORDE) vnto thy people of Is-
 rael, whos thou hast deliuered. ¶ laye no in-
 nocent bloude vnto thy people of Israels
 charge: then shal all they be reconcyled from
 the bloude. Thus shalt thou put awaye the
 innocent bloude from the, in that thou doest
 the thinge whiche is righte in the sighte of þ
 LORDE.

¶ **W**hen thou goest forth to warre agaynst
 thine enemies, z the LORDE thy God deliue-
 reth them in to thine handes, so that thou

eariest amaye their prisoners, and staffe mak-
 ge the captiues a beueryfull woman, z ha-
 ue a desyre vnto her to take her to thy mys-
 tryngge her home to thine house, and let her
 shawe hir heade, and pare hir nayles, and
 put of hir clothes that she was taken pri-
 soner in, and let her sit in thine house, and moue
 her for hir father and mother a moneth longe
 after that lye with her, and mary her, and
 let her be thy wife. But if thou haue no fa-
 uoure vnto her, then shalt thou let her go
 whither she wyll, and not to sell her, ner
 make cheneuaunce of her, because thou hast
 dishonoured her.

¶ If a man haue two wyues, one that he
 loveth, and one that he hateth, and they be-
 re him children, both the beloved and the ha-
 ted, so that the firstborne be his: that is be-
 ted, and the tyme cometh that he dealeth
 out the inheritaunce vnto his children, then
 can he not make the sonne of þ beloved first-
 borne before the firstborne sonne of the be-
 ted, but he shall knowe the sonne of the be-
 ted for þ first sonne, so that he geue him
 double of all that is at hande: for the same is þ
 begynnyng of his strength, z the first-
 borne is his.

¶ If any man haue a stubborne and disobe-
 dient sonne, which heretofore he not vnto the
 voyce of his father, and mother, and whom
 they teach him nurture, wyll not followe
 them, then shall his father and mother se-
 ke him, and brynge him to þ Elders of that
 cite, and to the gate of the same place, and
 saie vnto the Elders of the cite: This our
 sonne is stubborne and disobedient, and her-
 tenech not vnto oure voyce, and is a ryer
 and a violent arde. Then shal all the men of þ
 same cite stone him to deathe: and thus shal
 thou put awaye the euell fruite, that all Is-
 rael maye heare and feare.

¶ If a man haue commytted a synne þ is
 worthy of deathe, and is put to deathe, so that
 he is hanged on tre, then shal not his bodye
 maime all nyght on tre, but thou shalt burye
 him the same daye. ¶ For curst is he of God
 that is hanged: that thou desyre not thy lon-
 de, whiche the LORDE thy God geueth the
 inheritaunce.

The XXII. Chapter.

¶ **I**f thou se thy brothers ore or shepe
 go astray, thou shalt not withdrawe
 thy selfe from them, but shalt bryng
 the agayne vnto þ brother. But if þ brother
 be not nye vnto the, z thou knowest him not,
 then shalt thou take the in to thine house,

The v. boke of Adosa. The xxiiij. Chap. Ho. lxxxiiij.

they maye be of the, tyll þæt boether axe after them: & then deluynt him the agayne. In like maner shalt thou do with his Ass, & his raiment, & with every lost thinge of þæt brother, in which he hath lost. & thou hast founde it, thou mayest nor with drawe thy selfe.

If thou se thy brothers axe or Ass fallen downe by the waye, thou shalt not wdrawe thy selfe from him, but shalt helpe him up.

A woman shall not receiue þæt which perteyneth to a man, neither shall a man put on womans raiment. For who so euer doeth such, is abhominacion vnto þæt LORDE & God.

If thou chance vpon a byrdes nest by þæt waye in a tree, or on the grounde, with yonge or with egges, and the dame syunge vpon the yonge or vpon the egges, thou shalt not take the dame with the yonge, but shalt let the dame flye, and take the yonge, that thou mayest prosper and lyue longe.

Whan thou buydest a new house, make a bachelment aboue thy rofe, that thou ledest not blood vpon thine house, yf any man fall there of.

Thou shalt not sowe thy vnyarde with diuerser seedes, that thou halowe not to the full offerynges: the seede which thou hast sowne, with the increase of the vnyarde.

Thou shalt not plowe with an ox and an Ass to gether at one tyme.

Thou shalt not weare a garment, þis mixt with wollen and linnen to gether.

Thou shalt make gardenes vpon the foure quarters of thy garment, wherewith thou couerest thy selfe.

If a man take a wife, and bare her whan he hath liven with her, and layeth any shameful thinge vnto hir charge, and bringeth vp an euill name vpon her, and sa yeth: I receiue this wife, & whan I cameo her. I founde her not a mayde. Then shall the father and moether of the damsell take her, and bringe forth the tokens of the damells virginite before the Elders of the cite, enen vnto the gaue. And þæt damells father shall saie vnto the Elders: I gaue this man my daughter to wyfe. How bareth he her, and la yeth a shameful thinge to hir charge, and sa yeth: I founde not thy daughter a mayde. And so, these are the tokens of my daughters virginite. And they shall spiede out the clothe before the Elders of the cite. So shall the Elders of the cite take that man, and chastice him, and put a permanence vpon him of an hundredth Sycles of silver, and geue the same vnto the father of the damsell, because he hath broughte vp an euill name of a may-

de in Jisrael, and he shall haue her to wyfe, so þæt he maye not forsake her all his life longe. But yf it be of a truch, that the damsell is not founde a virgin, that shall she be broughte forth vnto the doore of hir fathers house, and the meid of the cite shall stonke her to deathe, because she hath wronge þæt sely in Jisrael, and played the whore in hir fathers house. And so shalt thou put awaye the euill from the cite.

If a man be founde lienge with a woman that hath a married husband, they shall dye boeth the man, & the woman that he hath lien withall. And so shalt thou put awaye euill from Jisrael.

If a mayde be handfasted to any man, & another man getteth her in the cite, & lynch with her, ye shall bringe them boeth out vnto the gate of the cite, and stonke them boeth, yf they dye. The damsell because she cryed not, bringe in the cite. The man, because he hath broughte his neighbours wyfe to shame. And thou shalt put awaye the euill from the cite.

But yf a man getteth handfasted damsell vpon the felde, and take her, and lye with her, then the man that laye with her, shall dye also, and vnto the damsell thou shalt do no thinge: for she hath done no fyne worthy of deathe. It is like an yf a man rofe agaynst his neighbour, and slawe him, enen so is this also. So he founde her in the felde, and the handfasted damsell cryed, and there was no man to helpe her.

If a man fynde a mayde that is not handfasted, and take her, and lye with her, and be founde, then shall he that laye with her, geue hir father fyftie Sycles of silver, and shall haue her to wyfe, because he hath shamed her: he maye not forsake her all his life longe.

Tomás shall take his fathers wyfe, nor couer his fathers couerynge.

The XXXII. Chapter.

Here shall nowe that hath his stones broken or þæt is getled, come in to the congregacion of the LORDE. There shall no whores chyldre also come vnto the congregacion of þæt LORDE, nor after þæt tenth generacion, but shall neuer come in to þæt congregacion of þæt LORDE. The Ammonites & Moabites shall not come in to þæt congregacion of þæt LORDE, nor after þæt tenth generacion, but shall neuer come in, because they met you not with bread & water in þæt way, whan ye came out of Egipt. And besides þæt, they bided aghaynst you Balak þæt some of Deos, & interpreter out of Mesopotamia, to curse þæt. But þæt LORDE & God wolde not heare Balak,

Deo. 21. 4

Leui. 24. 17

Deo

Exo. 21. 1

Leui. 18. 17

Deo. 21. 1

Deo. 21. 1

Num. 21. 1

Leui. 24. 1

and turned the curse to a blessing vnto thee because the LORDE ⁊ God loued thee. Thou shalt wish him neither prosperitie ner health all thy life longe for euer. Thou shalt not abhorre an Edomite: for he is thy brother.

Gen. 14. 7

B An Egyptian shalt thou not abhorre, for thou wast a stranger in his land. The children whom they beget in the thirde generation, shall come in to the congregacion of ⁊ LORDE.

1. Co. 10. 8
Eph. 4. 8

▪ When thou goest out to fighte agaynst thine enemies, kepe thee from all wickednesse.

If there be any man amonge you which is vncleane, so that any thinge is chaunced to him by nighte, the same shall go out of ⁊ hoost myll he haue washed himselfe with water before euen: and when the Sonne is gone downe, he shall come in to the hoost agayne.

And without the hoost thou shalt haue place to resort vnto for necessite, ⁊ then shalt haue a shewell vnder the gable: and when thou wilt see ⁊ downe without, thou shalt bygge cheruab: and when thou shalt bene thine ealment, thou shalt couer that which is departed from thee, for the LORDE thy God walketh in thine hooste, to deliuer thee, and to geue thine enemies before thee. Therfore shall thy hooste be holy, that he se no vncleane thinge in thee, and so turre himselfe from thee.

C

Thou shalt not deliuer vnto his master the seruantes, which is escaped fro him vnto thee. He shall dwell with thee in the place that he chooseth within any of thy gates, for his weale, and thou shalt not vex him.

Num. 15. 16
Deut. 22. 7
Mich. 1. 6

These shall be no whore amonge ⁊ doughers of Israel, neither whokepeper amonge the sonnes of Israel. Thou shalt not bingge ⁊ type of an whore ner the price of a dogge in to the house of the LORDE ⁊ God for any maner of vome: for they both are abhominacion vnto the LORDE thy God.

Rom. 13. 7
Leui. 19. 13
1. Tim. 3. 2

Thou shalt occupye no usury vnto ⁊ brother, neither with money, ner with fode, ner with any maner thinge that usury may be used withall. (Vnto a stranger thou maiest lende vps usury, but not vnto thy brother) ⁊ the LORDE thy God maye bless thee in all ⁊ thou shalt in hie, in the lende which thou comest in to possess it.

D

When thou maigest a woman vnto ⁊ LORDE ⁊ God, thou shalt not be slacke to performe it: for the LORDE thy God shall requyre it of thee, and it shall be synne vnto thee. If thou leaue vowings, then is it no synne vnto thee. But that which is proceeded out of ⁊ hyp-

Num. 30. 1
Eccl. 5. 1
Baruc. 1. 1
AG. 1. 1

pes shalt thou kepe, and do there after, accordinge as thou hast vowed vnto the LORDE of a freyell, which thou hast spoken at thy mouth.

When thou goest in to thy neighbours lande, thou maiest eate of the grapes and bingge to thy desire, tyll thou haue ynough. Doe thou shalt put none in to thy vessel.

When thou goest in thy neighbours carnelde, thou maiest plucke the eares with thine hande, but with a sickle maiest thou not reape therein.

The XXXIII. Chapter.

When a man catcheth a wife, and shee rich, and shee slender, no fauour in his eyes because of any vncleanness, shee shall be wyre a byrd of Dens carnelde, and geue it her in hir hande, and sende her out of his house. If when she is gone out of his house, shee go, and be another mans wyfe, and shee same it come man haue her also, ⁊ wyre a byrd of Dens carnelde, and geue it her in hir hande, and sende her out of his house. Whiche the same seconde man dye, which taketh her to wyfe, then hir first husbande that was hir awaie, maie not take hir againe to be his wyfe, in so much as she is defyled, for shee an abhominacion before the LORDE: that thou make not the londe to synne, which the LORDE thy God hath geuen thee to inheritaunce.

When a man hath newly taken a wife, he shall not go awaie sure, neither shall he be charged withall, hee shall be fre in his house one yeare longe, that he maye be content with his wife which he hath taken.

Thou shalt not take ⁊ richcraft, and vppermost myffene to pledge, for hee hateth ⁊ his synne to pledge.

If any man be founde that stealeth one of his brethren, from amonge the children of Israel, and stretch him to pledge, or selleth him soch a thesee shall dye, that thou maiest put awaye the euill from thee.

Kepe thee from the plague of leprosie, that thou observe diligently and do a good wyse vnto all that the prestes the Leuitice teach thee, as ⁊ I haue commanded thee, ⁊ shalt observe and do there after. Remember what the LORDE thy God byd vnto Miniam: the waye, when ye were come out of Egypte.

If thou lendest ⁊ brother any bette, thou shalt not go in to his house, and take a pledge, but shalt stande without: and hee to whom thou lendest, shall bryngge out his pledge vnto thee. But if it be a poore body, thou shalt not lye downe to slepe, with his pledge, but

shall deliuer him his pledge agayne, when the Sonne goeth downe, that he maye sleepe in his owne rayment, and best the, so shall the same be returned vnto the for righteousnes before the LORD thy God.

Thou shalt not withdraue the hye of y meyne and poore amonge thy brethren, as stranger that is in thy londe, as with thyn gages, but shalt geue him his hye the same daye, that the Sonne goe not downe thereon, for so much as he is wedye, and his life susteyned therewith: that he call not vpon the LORD agaynst the, and it be synne vnto the.

The fathers shall not dye for the children, nor the children for the fathers, but euery one shall dye for his owne synne.

Thou shalt not reuise the righte of the straunger and of the fatherlesse. And yf redome rayment shalt thou not take to pledge: for thou shalt remember, that thou wast a straunger in Egipte, and how that y LORD thy God deliuered the from thence, therfore commaunde y the to do this.

When thou hast scraped downe thine harrowe in the felde, and hast forgotton a sheefe in the felde, thou shalt not turne agayne to fetch it, but it shall be for the straunger, y fatherlesse and the widowe, that the LORD thy God maye blesse the in all the workes of thy handes.

When thou hast plucked thine Olyuete tree, thou shalt not plucke them vp cleane afterwarde: it shall be for the straunger, the fatherlesse and the widowe. When thou hast gathered thy vnyarde, thou shalt not gather it vp cleane afterwarde: it shall be for the straunger, the fatherlesse and the widowe. And thou shalt remember, that thou wast a seruant in the londe of Egipte: therfore commaunde y the to do this.

The XXX. Chapter.

When there is a stryfe betwene men, they shall be brought before y lawe and iudges: and the iudges shall iustifie the righteous, and condemne the wngodly. And yf the wngodly haue destroyed strypes, the iudge shall commaunde to take him downe, and they shall beate him before him, accordyng to the measure and nombre of his trespasses. When they haue geue him forty strypes, they shall beate him nomore, lest yf there be mo strypes gyven him) he be beaten comode, and thy brother be horrible before thine eyes.

Thou shalt not mofill the mouth of the poore, that reacheth out the come.

When brethren dwell together, and one of them dye without children, then shall not y wife of the dead take a straunge man with her, but his kynsman shall go in vnto her, and take her to wyfe: and the first sonne that she beareth, shall be set vp after the name of his brother which is dead, that his name be not put out of y Israel.

But yf the man wyl not take his kynswoman, then shall his kynswoman go vnto the gate to the Elders, and saye: My kynsman refuseth to stire vp a name vnto his brother in y Israel, and wyl not marie me. Then shall the Elders of the cite call him, and commaunde with him. If he stande then and saye: y wyl not take her, then shall his kynswoman steppe forth vnto him before the Elders, and louse a shewe of his foote, and spye in his face, and shall answer, and saye: Thus shall it be done vnto eury man, that wyl not build his brothers house. And his name shall be called in y Israel, the vnschudd name.

If two men stryfe together, and the wyfe of one renne to, to deliuer his husbande from the hande of him that smyth him, & put forth his hande, and take him by the secrete, then shall thou cut off his hande, and thine eye shall not pitee her.

Thou shalt not haue in y bagge two manner of weightes, a greate and a small. Neither shalt thou haue in thine home vnyerse measures, a greate and a small. Thou shalt haue a perfecte and iust weighte, and a perfecte and iust measure, that thy lyfe maye be longe in the londe, which the LORD y God shall geue the. For who so ever doth soch) ye all they that do euill) are abheminacion vnto the LORD thy God. Remember what the Amalechites did vnto the by the waye, whay ye were departed out of Egipte, how they buyled with the by the waye, and smote thy hymnost, euen all that were sible, which came a fere the when thou wast weery and faine, and they feared not God. Nowe hath the LORD thy God bynged the, to rest fro all thine enemies rounde aboute in the londe which the LORD thy God geueth the for inheritance to possesse, then shall thou put out the remembrance of the Amalechites from vnder heauen. Forger not this.

The XXXI. Chapter.

When thou comest into the londe that the LORD thy God shall geue thee to inheritance, and enioyest it, and dwellest therein, thou shalt take of all

manner, first frutes of the londe, that come out of thy grounde, which the LORDE thy God geueh the, & thou shalt put them in a maunde, and go vnto the place which the LORDE thy God shal chese (if his name maye dwell there) and thou shalt come vnto the priest which shalbe at that tyme, and saye vnto him: I knowlege this daye vnto the LORDE thy God, that I am come in to the londe, which the LORDE swaue vnto our fathers to geue vs. And the priest shal take the maunde out of thine hande, and set it downe before the altare of the LORDE thy God.

B Then shalt thou answer and saye before the LORDE thy God: The Egyptians wolde haue destroyed my father, which were downe in to Egypte, and was a stranger there with a small folke, and became there a nation great, mightie & full of people. But the Egyptians increased vs euill, and troubled vs, and layed an harde bondage vpon vs. Then cried we vnto the LORDE, the God of our fathers. And the LORDE hearde our cryenge, and ledt on our aduersitee, labour, and oppression, & brought vs out of Egypte with a mighty hande, and a stretched out arme, and with great terriblenesse: thou art tokens and wonders, and haest broughte vs vnto this place, and hast geuen vs this londe, that floweth with mylke and hony. Therefore bringe I now the first frutes of the londe, which the LORDE hath geuen vs. And thou shalt leaue them before the LORDE thy God, and geue thanks before the LORDE thy God, and reioyce ouer all the good, that the LORDE thy God hath geuen the, and thynne house: thou and the Leuite, and the stranger that is with the.

C When thou hast broughte together all thy cythes of thine increase in the thirde yeare, which is a yeare of tythes, thou shalt geue it vnto the Leuite, to the stranger, to the fatherlesse, and to the wedowe, that they maie eate which thy graces, and be filled. And thou shalt saye before the LORDE thy God: I haue broughte that halowed is, out of my house, and haue geuen it vnto the Leuite, the stranger, the fatherlesse, and the wedowe, accordinge to al thy commandement which thou hast commaunded me. I haue not transgressed thy commandementes, ner forgotten them. I haue not eaten thereof in my house, ner taken awaye thereof in vndernesse. I haue not geue thereof vnto the dead. I haue bene obedient vnto the voyce of the LORDE my God, and haue done all as he

hath commaunded me. Lete downe from us, thy holy habitacion, from heauen, and blesse thy people of Israel, and this londe that thou hast geuen vs, as thou swarest vnto our fathers, a londe that floweth with mylke and hony.

In the daye when the LORDE thy God commaunded the, to do acordinge vnto all these ordinaunces and lawes, that thou shalt kepe: them and do: therefore with all thy heart and with all thy soule. The same daye maydest thou a promysse vnto the LORDE, that he shalbe thy God, and thou shalt not doest walke in all his wayes, and kepe his ordinaunces, his commandementes, and his lawes, and toarken vnto his voyce. And the LORDE promysed the vpon the same daye, that thou shalt be his a true peculiar people, like as he hath sayde vnto the: thou shalt kepe all his commandementes, and that he wolde make the bye in praise name and honoure aboute all nations which he hath made: thou mayest be an holy people vnto the LORDE thy God, as he hath sayde vnto the.

The XXXvij. Chapter.

And Moses with the Elders of Israel, commaunded the people, & sayde: Take all the commandementes which I commaunded you this daye. And when me as ye go ouer Iordane, in to the londe which the LORDE thy God shal geue the, thou shalt set vp greace stones, and playster them with playster, and wyte vpon them all the wordes of this lawe: (when thou art come ouer) thou mayest come in to the londe, which the LORDE thy God shall geue the, a londe which floweth with mylke and hony, as the LORDE God of thy fathers hath promysed the. Nowe when ye go ouer Iordane, ye shall set vp these stones (whereof I comaunde you this daye) vpon moue of Baal, and playster them with playster: and there shalt thou builde vnto the LORDE thy God an altare of stone, whereupon thou shalt lifte no ynt. Of y whole stones shalt thou builde this altare vnto the LORDE thy God, and offer burnt offerings thereon vnto the LORDE thy God: and thou shalt offer healt offerings, and eate there, and reioyce before the LORDE thy God: and vpon the stones thou shalt wyte all the wordes of this lawe manfully and well.

And Moses with the priestes and Leuite, spake vnto all Israel, and sayde: Take heed and heare O Israel: This daye are thou become the people of the LORDE thy God.

The v. booke of *Mofes.* The xxviii. Chap. Fo. lxxxvi.

that thou mayest be obedient vnto the voyce of the *LORDE thy God*, and do according vnto all his commandementes and ordinances, which I commaunde the this daye.

14 And *Mofes* charged the people the same daye, and sayde: These shall stande vpon mount *Sinai* to blisse the people, when ye are gone ouer *Jordane*: *Simoen*, *Leui*, *Juda*, *Jaschar*, *Joseph*, and *Ben Jamin*. And these shall stande vpon mount *Ebal* to curse: *Ruben*, *Gad*, *Assir*, *Zabulon*, *Dan* & *Ephraim*. And the *Leuites* shall begynne, and saye vnto euery man of *Israel*, wth a loude voyce:

15 Cursed be he, that maketh any carved *Idoll* or molten image (an abomination of the *LORDE*) a worke of the handes of a craftsman, and putteth it in a secreete place. And all the people shall answere and saye, Amen.

16 Cursed be he, that curseth his father and mother. And all the people shall saye, Amen.

17 Cursed be he, that remoueth his neighbour's mark. And all the people shall saye, Amen.

18 Cursed be he, that maketh a blynde man go out of his waye. And all the people shall saye, Amen.

19 Cursed be he, that mustech his righte of his stranger, of the fatherlesse, & widowe. And all the people shall saye, Amen.

20 Cursed be he, that lyeth with his fathers wife, to encounter his fathers counryng. And all the people shall saye, Amen.

21 Cursed be he, that lyeth wth any maner best. And all the people shall saye, Amen.

22 Cursed be he, that lyeth wth his sister, which is the daughter of his father or of his mother. And all the people shall saye, Amen.

23 Cursed be he, that lyeth wth his mother in lawe. And all the people shall saye, Amen.

24 Cursed be he that slayeth his neighbour secretly. And all the people shall saye, Amen.

25 Cursed be he, that receaueth giftes to slaye the soule of innocent bloude. And all the people shall saye, Amen.

26 Cursed be he, that conyngeth not in all the wordes of this lawe, to do them. And all the people shall saye, Amen.

The *XXVIII.* Chapter.

1 And if thou shalt hearken vnto the voyce of the *LORDE thy God*, to obserue and do all his commandementes which I commaunde the this daye, then shall the *LORDE thy God* see the iniquities of all nations vpon earth, and all these blessinges shall come vpon the, and certayne the, becau

se thou hast bene obedient vnto the voyce of the *LORDE thy God*. Blessed shall thou be in the countie, and blessed in the field. Blessed shall be the fruite of thy body, the fruite of thy ground, and the fruite of thy cattell, and the fruite of thine oven, and the fruite of thy sheepe. Blessed shall be thy basket, & thy store. Blessed shall thou be when thou goest in, and blessed when thou goest out. And thou enenies that rise vp against the, shall the *LORDE* cause to be smytten before thy face. They shall come out against the one waye, & flye before the face the other waye.

The *LORDE* shall commaunde the blessinge to be wth the in thy cellars, and in all that thou takest in hande, and shall blisse the in the lande that the *LORDE thy God* hath geue the. The *LORDE* shall see the up to be an holy people vnto himselfe (as he hath sworne vnto the) if thou kepe the commandementes of the *LORDE thy God*: so that all nations vpon earth shall see, that thou art called after the name of the *LORDE*: & they shall be a praye of you. And the *LORDE* shall make the plentiful in goodes, in the fruite of thy wombe, in the fruite of thy cattell, & in the fruite of thy ground, in the lande that the *LORDE* swaue vnto thy fathers, to geue the.

And the *LORDE* shall open vnto the his good treasure, euen the heauen, to giue raine vnto thy lande in due season, and to prosper all the worke of thine handes. And thou shalt lide vnto many nations, but thou shalt be loue of no man. And the *LORDE* shall see the before, and not be weary: & thou shalt be about onely, and not be weary, if thou be obedient vnto the commandementes of the *LORDE thy God*, which I commaunde the this daye to kepe and to do them: & if thou be not asyde from any of these wordes, which I commaunde the this daye, either to the righte hande or to the left, yet thou wilt walke after other goddes to serue them.

But if thou wilt not hearken vnto the voyce of the *LORDE thy God*, to kepe and to do all his commandementes and ordinances, which I commaunde the this daye, then shall all these curses come vpon the, and overtake the. Cursed shall thou be in the towne, and cursed in the field: cursed shall thy basket be, and thy store. Cursed shall be the fruite of thy body, the fruite of thine oven, and the fruite of thy sheepe. Cursed shall thou be when thou goest in, and cursed when thou goest out. The *LORDE* shall sende in to the, consuming, and

Deu. 10.

Deu. 11.

Deu. 12.

Deu. 13.

Leu. 16.

Num. 1.

Deu. 17.

complaininge, and cursinge, in all that thou talkest in hande to do, tyll he haue destroyed the: so shortly broughte to the nauyghte, because of thy wicked intencions, in that thou hast forsaken me.

C The LORDE shall make the pestilence to byde longe with the, tyll he haue consumed the out of the londe, in to the which thou comest to possesse it. The LORDE shall smyte the with swellynge, feuers, heate, burnynge, venome, drought, and palenesse, & shall persecute the, tyll he haue destroyed the.

100.10.2 Thy heauen, that is ouer thy heade, shalbe of busse, and the earth vnder the, of yron. The LORDE shall geue thy londe busse for raine, and aspires from heauen vpon the, vntill thou be broughte to nauyght. The LORDE shall cause the be synneren before thine enemyes. Thou shalt come out one waye agaynst them, and seuen wayes shalt thou flye before them, and shalt be scattered amonge all the kyngdomes vpon earth. Thy carcasse shalbe meate vnto all maner foules of the ayre, and to all the bestes vpon earth, and there shalbe no man to fraye them awaye.

101.10.2 The LORDE shall smyte the with 3 botches of the grippe, with the Emolobes, with scalle, and mangynesse, that thou shalt not be healed therof. The LORDE shall smyte the with madnesse, blyndnesse and dafynge of here. And thou shalt grope at the noone daye, as 3 blynde gropeth in darknesse, and shalt not prospere in thy waye. And thou shalt suffre violence and wronge all thy life longe, & no man shal helpe 3.

102.10.2 Thou shalt spoone a wise, but another shal lye with her.

103.10.2 Thou shalt buyde an house, but another shall dwell therein. Thou shalt plant a vynyarde, but shalt not make it comen.

D Thine eye shalbe slayne before thine eyes, but thou shalt not care therof. Thine asse shalbe violently taken awaye (euen before 3 face) and shal not be refused 3 againe. Thy shepe shalbe geuen vnto thine enemyes, and no man shal helpe the. Thy honnes and thy doughbeers shalbe geuen vnto another nation, and thine eyes shal feite, and dase vpon them all the daye longe, and thy hande shal not be able to deliuer them. The frute of 3 londe and all 3 laboure, shal a nacion care, which thou knowest not: and thou shalt but onely be that shalbe oppressed and suffre wronge, all the dayes of thy life. And thou shalt be cleame beside thy selfe for the sighte, which thine eyes shal fe.

The LORDE shall smyte the with a myghtuous botch in 3 necke & legges, so that thou canst not be healed, euen from the blis of thy face vnto the crowne of thy heade.

The LORDE shall bynne the and thy bynne (which thou hast set ouer the) vnto a nation, whom thou knowest not, neither thy fathers: and there shalbe thou serue other gydes, euen rodd and stone: and thou shalt geue maist, and become a bynnde, & a langga ge stocke amonge all nacions, whiche 3 LORDE hath caryed the.

Thou shalt cary out much sode into 3 siddes, and shalt gather but little in for the grethoppers shal destroye it. Thou shalt plant vynyardes and busse the, but thou shalt neither drynke of the wyne, nor gather of 3 grapes: for 3 wormes shal catte summe. Thou shalt haue Olive trees in all 3 coastes, but shalt not be annoynd with the oyle: for thyne Olive trees shalbe roted out. Thou shalt gett sonnes and doughbeers, and yet not haue them: for they shal be caried awaye capseine. All thy trees and frutes of thy londe shal be marred with blastynge.

The stranger that is with 3, shal come vpon the, and be allwaye aboue the: but thou shalt come downe alone, and shal crie beneath, he shal lende vnto the, but thou shalt not lende him. He shalbe before, but thou shalt be behynde.

And all these causes shal come vpon the, and slowe the, and encrease 3, tyll thou be destroyed, because thou hast dynt not vnto 3 voyce of the LORDE 3 God, to kepe his commaundmentes and ordinaunces, which he hath commaunded the. Therfore shalt thou be taken and wonderd vpon the, & vpon thy sode for euer, because thou hast not serued 3 LORDE thy God with a ioyfull and good here, when thou haddest abundance of all thynges. And therfore shalt thou serue thine enemye, which the LORDE shal sette vpon the, in hunger and thyrst, in nakednesse, and neede of all thynges: he shal put a yocke of yron vpon thy necke, vntill he haue broughte the to nauyghte.

The LORDE shall bynne a nacion vnto the from sarr, euen from the ende of 3 world, as a slyngge Egypcia people, whiche spowche thou canst not vnderstande, an hardserued people, which regarde not the personne of the olde, nor haue compassion on the yonge. And they shal eate vnto 3 frute of thy caxell, & the frute of thy londe, tyll they haue destroyed the, and shall leaue the.

The v. booke of Moses. The xxxij. Chap. Fo. lxxxvij.

thinge in corne, wyne, oyle, in the frute of γ open and shewe, wherby they haue broughe the co naughe: and shal laye siege vnto the γ in all thy gates, tyll they cast downe thy wyne and stronge walles, wherin thou trustest: thou shalt see all thy londe. And thou shalt be besieged within all thy portes, thou shalt see all thy londe which the LORDE thy God hath giuen thee.

¹²¹ ¹²² ¹²³ Thou shalt eate the frute of thine awne body, the fleshy of thy sonnes and of thy daughters, which the LORDE γ God hath giuen thee, in that strayntesse and sege, wherwith thine enemye shall besiege thee: so that it shall greue the man γ a foue hath lyncd tenderly and in volupuousnesse amonge you, to lye vpon his brother and vpon his wyfe γ lyncd in his bosome, and on the sonne that is left ouer of his sonnes, lest he shalde geue any of them of the fleshy of his children that beatech, in as much as there is nothyng left him in that strayntesse and sege, wherwith thine enemye shall besiege γ within all thy gates. And the woman that a foue hath lyncd so tenderly and volupuously amonge you, that she truste not for the sole of hir foete vpon the grounde for tymbres and volupuousnesse, shal be greued to lye vpon hir besyde that lynch in hir bosome, and on hir sonne, and on hir daughter: euen because of hir daughters which she hath nourished downe hir legges in hir lappe, and because of hir sonnes that she hath borne: for she shall eate them secretly for very scarcenesse of all thinges, in the strayntesse and sege, wherwith thine enemye shall besiege γ within thy gates.

If thou wilt not be diligent to do all the wordes of this lawe which are wyrtzen in this booke, that thou mayest feare this glorious and fearfull name, the LORDE thy God, then shal the LORDE entreate γ wonderously, with plagis vpon γ and thy sibe, yee with greate and continuall plagis, with well and conynuall sicknesse, and shal bringe vps γ all γ sicknesse of Egypte, wherof thou wast a frayd: and they shal cleaue vnto thee. Thereto all manner sicknesse and all manner plagis, which are not wyrtzen in the booke of this lawe, shal the LORDE thy God cause to come vpon thee, wherby he hath destroyed thee. And there shal be left but a fewe people of you, which a foue weare as the starris of heauen in multitude: because thou hast not hearken vnto the voyce of the LORDE thy God.

And as γ LORDE reioysed ouer you afore, so do you good, and to multiplye you, and so shall he reioyse ouer you, and bestrewe you, and to bringe you to naughe, and ye shal be wayted from of the londe, whiche thou goest now to possesse it, for the LORDE shal scatter the amonge all nacions, from the one ende of the worldes vnto another, and there shalt thou serue other goddes, whom thou knowest not, nec yet thy fathers, euen woodd and stone.

And amonge these same nacions shal thou haue no quyetnesse, neither shal the sole of γ foete haue eny rest: for the LORDE shal geue thee there a fearfull here, and daryng of eyes, and a troubled soule, so that by life shal haue before thee: Light and daye shalt thou feare, and shalt haue no trust in thy life. In the mourninge thou shalt saye: Who shall geue me the morninge? And at euen shalt thou saye: Who shall geue me the morninge? for the very greate feare of thine here, which shal make thee a frayd: and for the sighte of thine eyes which thou shalt see.

And the LORDE shal bringe thee the agayne in to Egypte by shippes fulles, euen vpon the waye wherof γ sayde vnto thee. Thou shalt see it no more: and there shal ye be solde vnto youre enemies for bondes seruantes and bondmaidens, and there shal be no man to bye you.

The xxxij. Chapter.

These are γ wordes of the couenaunt, which the LORDE commaunded Moyses to make vnto the children of Israel in the londe of the Meabites, before γ couenaunt which he made with them in Horeb. And Moses called all Israel, and sayde vnto them: Ye haue sene all that the LORDE dyd before youre eyes in the londe of Egypte, vnto Pharao with all his seruantes, and all his londe, the greate tentacions which thine eyes haue sene, that they were greate toles and wonderis. And yet vnto this daye hath not the LORDE geuen you an here that vnderstandeth, eyes that see, eares that heare.

Ye hath caused you to walke fortye yeres in the wilderness. Your clothes are not waxed olde vpon you, neither is thy shoe waxed olde on thy foete. Ye haue eaten no bred, and drunken no wyne, nor stronge drynke, that ye mighte knowe, that he is γ LORDE youre God.

And when ye came vnto this place, Egipton the kynge of Hethon, and Heth γ kynge

of Bosan, came out agaynst vs vnto battayll, and me smote them, and toke their londe, and gaue it to inheritaunce vnto þe Rubenites and Gadites, and to the halfe tribbe of the Manassites. Kepe now therfore the wordes of this couenaunt, and do thereafter, that ye maye haue vnderstandinge in all that ye do.

Reþonde this daye all before the LORDE youre God, the cheefe rulers of youre trybes, youre Elders, youre officers, euery man in Israell, youre children, youre wyues, þe straungers that are in thine hooff, from the heuwer of þe wydd vnto þe diuwer of þe water: that thou shouldest enter in to the couenaunt of the LORDE thy God, and in to the ooth which the LORDE thy God maketh with the this daye, that he mighte set the vp this daye to be a people vnto himself, and that he mighte be thy God, as he hath sayde vnto thee, and as he swaie vnto þe fathers, Abraham, Isaac and Jacob.

So I make not this couenaunt and this ooth with you onely, but both with you þe here this daye, and stonde with vs before the LORDE our God, and also with them that are not here with vs this daye. For ye knowe how we came dwel in the londe of Egipte, and how we came thither in the myddes of the Syrcethen, whom ye passed by, and sawe their abhominacions and their Idols, woodd and stone, syluer and golde, which were with them: Lest there be amonge you man or woman, as an housholde, or a trybe, which turneth awaye his here this daye from the LORDE our God, to go and to serue þe goddes of thise nacions: and lest there be amonge you some rote, that beareth gall & worme wydd: so that though he heare the wordes of this curse, he blesse him selfe yet in his heart, and saye: Twissh, it shal not be so well. I wil walke a ster the meanyngs of myne aone here, that the dwonken maye purifie with the chrystie.

Then shall not the LORDE be mercifull vnto him, but his wrath and gelousy shall smite ouer sych a man, and all the curses that are wyrtren in this boke, shall lighte vpon him: and the LORDE shal put out his name from vnder heauen, and shall separate him vnto euell out of all the trybes of Israell, acordyng vnto all the curses of the couenaunt, that is wyrtren in the boke of this lawe.

So the pesterities of youre childre which shal rise vp after you, and the straungers

that come out of farr countrees, shall saye (whan they se the plagos of this londe, and the distastes wherewith the LORDE hath smytten it) that he hath brent vp all this londe with brymstone and salt, so þe it can not be sowne, ner is fructifull, neither groweth there any grasse therein. Like as Sodome, Gomer, Adams and Zebolim are oute thronne, which the LORDE overthrew in his wrath and anger.

Then shall all nacions saye: Wherfore hath the LORDE done thus vnto this londe: What greates woethfull displeasur is this: Then shal it be sayde: Euen because they haue forsaken the couenaunt of þe LORDE God of their fathers (which he made with them whan he broughte them out of the londe of Egipte) and they were, and sawe oether goddes, and worshipped the, and sych goddes as they knewe not, and whom he had not decayed vnto them. Therfore the wrath of the LORDE waxed whore ouer this londe, & bryngte vpon it all the curses that are wyrtren in this boke. And the LORDE chistt them out of their londe with greuous wrath, indignacion & displeasur of þe cast them into another londe, as it is come to passe this daye.

These are the secretes of the LORDE our God, which are opened vnto vs and our children for euer, þe we shal do all the myddes of this lawe.

The XXX. Chapter.

Now whan all this cometh vpon the, whether it be the blessing or the curse which I haue layde before the, and thou goest in to thine hert, beynge amonge the Gathen, whether the LORDE thy God hath chistt the, and thou turnest vnto the LORDE thy God, so that thou hastenest vnto his voyce, thou and thy childre with all þe hert and with all thy soule, in all that I commaunde the this daye, then shal the LORDE thy God turne thy captiuitie, and haue compassion vpon the, and shal gather thy congregacion agayne from amonge all the nacions, whither the LORDE thy God hath scattered the.

And though thou werest chistt out vnto the vtermost partes of the heauen, yet shall the LORDE thy God gather the from thence, and from thence shal he fetch the, and shal bryngte the in to the londe, which thy fathers haue possessed, and thou shalt enioye it, and he shal do the good, and multiplye the abbes thy fathers.

m. 1 f
ad 22

m. 4 a

wh. 2 d

Gen. 17. 8

ere. 1 b
oph. 1 c
Deu. 10. 8

B And the LORD E thy God shall circum-
 241 **1** cise thine heart, and the heart of thy seed, that
 thou mayest love the LORD E thy God with
 all thy heart and with all thy soule, that thou
 mayest live. But all these curses shall the
 LORD E thy God laye upon thine enemies,
 and upon them that hate thee and persecu-
 te thee. But thou shalt turne, and hearken un-
 to the voyce of the LORD E, to do all his
 commandementes, which I commaunde
 the this daye. And the LORD E thy God
 shall mitte the pience in all the woutes of
 thine haies, in the fruce of thy body, in the
 fruce of thy castell, in the fruce of thy londe
 to good.

242 For the LORD E shall turne, to reioy-
 ce over thee to good, as he reioysed over thy
 fathers, so that thou shalt hearken unto the voyce
 of the LORD E thy God (to kepe his com-
 mandementes and ordinaunces, which are
 written in the booke of this lawe) and turne
 unto the LORD E thy God with all thy heart
 and with all thy soule.

C For the commandement which I com-
 243 **1** maunde y this daye, is not to wonderfull for
 thee, nor to strange, nor yet in heaven, that thou
 needest to saye: Why wil go vp for vs in to
 heauen, and bringe it unto vs, that we maie
 heare it and do it? Whether is it beyonde the
 sea, that thou needest to saye: Why wil go
 over the see for vs, and fetch it vs, that we
 maye heare it, and do it? For the worde is ve-
 ry nyc unto thee, eue in thy mouth and in thi
 ne heart, that thou do it.

244 Beholde, I haue layed before you this
 245 **1** daye, life and good, death and euill. For I es-
 maunde the this daye, to loue the LORD E
 thy God, and to walke in his wayes, and to
 kepe his commandementes, ordinaunces,
 and lawes, that thou mayest live and mul-
 tiplye, and that the LORD E thy God maye
 blesse thee in the londe, whither thou goest to
 possesse it.

D But yf thou turnest awaye thine heart, so
 that thou wilt not heare, but fall a waye, to
 worshippe other goddes and to serue them, I
 246 **1** reuise yf thou this daye, that ye shall perishe,
 and not live longe in the londe, whither thou
 goest ouer Iordane to possesse it.

247 Take heed and earth this daye to re-
 corde ouer you: I haue layed before you life
 and death, blessinge and cursinge, that thou
 mayest chuse life, and that thou and thy se-
 d maye live, yf ye maye loue the LORD E your
 God, and hearken vnto his voyce, and cle-
 ue vnto him: For he is thy life and thy lo-
 ge

age) that thou mayest dwell in the londe,
 which the LORD E swaie vnto thy fathers
 Abrahams, Isaac and Iacob, to geue them.

The XXXI. Chapter.

D ITD Moses came, & saide these wo-
 248 **1** rds to all Israel, and saide vnto them:
 I am this daye an hundredth and twel-
 the yeare olde, I can no more go out and in
 the LORD E also hath sayde vnto me: Thou
 shalt not go ouer this Iordane. The LORD
 249 **1** E thy God himselfe shall go before the o-
 uer Iordane: and hys himselfe shall destroye
 these nations before thee, that thou mayest
 conquere them: and Iesus he shall go ouer
 before thee. As the LORD E hath sayde, And
 the LORD E shall do vnto them, as he dyd vnto
 Sihon and Og the Kinges of the Amoi-
 tes and vnto their loes, which he destroyed.

250 Now when the LORD E shall deliuer thee
 before you, ye shall do vnto them a cōtryng
 vnto all the commandementes which I
 haue commaunded you. Be manly and feare
 not, and be not a frayd of them. For the
 LORD E thy God himselfe shall go with
 thee, and shall not fayle thee, nor forsake thee.

And Moses called Joshua, and sayde vnto
 him before all Israel: Be stronge and bol-
 de, for thou shalt bringe this people in to
 the londe, which the LORD E hath sworne
 vnto their fathers to geue them, and thou
 shalt parte it amonge them by lot. But
 the LORD E himselfe that goeth before you,
 euen hys selfe he wil be with thee, and shall not
 fayle thee, nor forsake thee: feare not, and be not
 a frayd.

And Moses wrote this lawe, and deli-
 uered it vnto the prestes the children of Le-
 ui (which bare the Arke of the cōuenants
 of the LORD E) and vnto all the Elders of
 Israel.

And he commaunded them, and sayde: At
 the ende of seven yeares, in the tyme
 of the 7th yeare, in the feast of Tabernacles
 when all Israel come to appeare before the
 LORD E thy God, in the place that he shall
 chuse, thou shalt cause this lawe to be read
 vnto all Israel in their eares, namely,
 before the congregacion of the people, both
 of men, women, children, and thy straungers
 which are within thy gates: that they maye
 heare and learne to feare the LORD E their
 God, and be diligens to do all the wordes
 of this lawe: and that their children also
 which knowe nothings, maye heare and

leme to feare the LORDE yo^r God, all youre lyue dayes wher ye lyue in the londe, whiche ye go ouer Iordane to poffesse it.

D And the LORDE sayde vnto Moyses: Beholde, thy tyme is come that thou must die, call Josua, and stande in the Tabernacle of witness, that I maye gene him a charge. Moyses wenth with Josua, and stode in the Tabernacle of witness. And the LORDE appeared in the Tabernacle in a cloudy pyler and the same cloudy pyler stode in the doore of the Tabernacle.

And the LORDE sayde vnto Moyses: Beholde, thou shalt sleepe with y^r fathers, and this people will ryste vp, and go a whoung after strange goddes of the londe in to the which they come, - and will forsake me, and breake the couenante which I haue made wth them. And then shall my reache wth whome agaynst them, at the same tyme, & I shall forsake the, and hyde my face fro them, that they maye be consumed. And so when moche aduersitee & trouble cometh vps the, they shall saye: Is not all this euell come vps me, because God is not with me: But I shall hyde my face at the same tyme because of all the euell that they haue done, in that they haue turned vnto other goddes.

Wryte now therfore this songe, & teach it the children of Israel, and put it in their mouth, that this songe maye be a witness vnto me amonge the children of Israel. For I wil bringe them in to the londe which I swaie vnto their fathers, that flourisheth with myrtle and hony. And when they eate, and are full and sat, they shall come vnto other goddes, and serue them, and blasphememe, and breake my couenante.

And so when moche myschefe and tribulation is come vpon them, this songe shall answer before them for a witness. It shall not be forgotten out of the mouth of their side: for I knowe their ymagination, that they go abonde euen now, before I bringe them in to the londe, which I swaie vnto them.

J So Moyses wrote this songe at the same tyme, and taughte it the children of Israel. And the LORDE gaue Josua the some of this charge, and sayde: Be stronge and holde, for thou shalt bringe the children of Israel in to the londe, which I swaie vnto them, and I wil be with the.

Now when Moyses had wrytten out all the wordes of this laue in a booke, he commaunded the Leuites (which bare the Ark

of the LORDES commaunde) and sayde: Let the booke of this laue, and laye it by the side of the Arke of the couenante of the LORDE your God, that it maye be there a witness agaynst the: for I knowe thy sinfulness and thy harde ned. Beholde, it byt I maye alyue wth you this daye, ye haue bene disobedient vnto the LORDE: I hope moche more after my death.

Gather now vnto me all the Elders of youre tribes, and youre officers, & I maye speake these wordes in their eares, and take heauen and earth to recorde agaynst them, for I am sure that after my death ye shall make youre selues, and turne asyde out of the waye, which I haue commaunded you: and so shall myschaunce happen vnto you after, because ye haue done euill in the sight of the LORDE, in prouoking hym thow the wordes of youre handes.

So Moyses spake out the wordes of this songe euen to the ende, in the eares of all the congregation of Israel.

The XXXII. Chapter.

G Ethen (D ye heauen) I will speake, and let the earth heare the wordes of my mouth.

My doctryne droppe as doth the raine, and my speech floure as doth the dew. Euen as the raine vpon the grasse, and as the droppe vpon the herbe.

For I will call vpon the name of the LORDE, gene ye the glory vnto oure God.

Perfect are the wordes of the Strom, for all his wayes are righteous.

God is true, and no wickednes is therein him, righteous and iust is he.

The frowarde and cowerdouse generation hath marred them selues to him worthe and are not his children, because of their folye.

Thankest thou the LORDE & God so, thou foolish and vnwysse people?

Is not he thy father and thy LORDE? hath he not made the, and prepared the?

Remember the dayes that are past, counte the yeres of the generacions afourty me.

Are thy father, he shall shewe the thy children, they shall telle the.

When the most wythest dearyed & nations and feared the children of men.

Then see he the borders of the nations accordinge to the nombre of the children of Israel.

For the LORDES parte is his folk.

Jacob is the merceryme of his enheritaunce.
He founde him in the wyldernes, even in
the drye deserte where he rooketh.

He led him abour, and gaue him un-
derstandinge: He kepte him as the apple of his
eye.

As an Eagle stretcht up his nest, and flo-
tereth ouer his yonge: Even so stretcheth he
ouer his fathers, and rooketh him: and bare him
on his wynges.

The LORDE enclaym his gyfte, & there
was no strange God with him.

He caried him ouer y heighe of the earth,
and set him with the increase of the felde.

He caried him such honoy out of the ro-
cke, and oyle out of the harde stone.

Burrer of the fyne, and mylke of the she-
pe, with the fat of the lambes, and rammes
of the sonnes of Zabian, and he gootes with
the fat of the kydneyes, and wheate: And
gaue him drynke of the very bloude of gra-
pes.

And when he was fat and had yough, he
was fed wanton.

He is fat, and chide, and smothe, & hath
letten God go, that made him, and despyed
the rocke of his saluacion.

He hath prouoked him to indignacion,
that is strange goddes, and that is abho-
minacion hath he angered him.

They offred vnto felde deuels, & not vnto
their God.

Vnto goddes whom they knewe not, and
vnto new goddes, & came newly up, whom
their fathers honoured not.

The rocke that begat y, hast thou despy-
sed, and hast forgotten God that made the.

And when the LORDE sawe it, he was
moued into wrath ouer his sonnes, and his
daughters.

And he sayde: I will hyde my face from
them, I will se what their ende shall be: for
it is a forwarde generacion, they are chyldre
in whom is no fayth.

They haue prouoked me in it that is not
God: & their vanities haue they angered me.

And I aga yne wil prouoke them, by tho-
se that are no people: by a foolish nacion wil
I anger them.

For the fyre is kyndled in my wrath, and
shal burne vnto y ner her most hell, and shal
consume the londe with the increase ther of,
and for the foundations of y mountaynes
shal fyre.

I wil beape myschaunce vpo them, I wil
spende all myne arrowes at them.

They shal fyre awaye thow hunger, &
be consumed of the seuer, and of bytter sick-
nesse.

I wil fynde amonge them y teche of beas-
tes, and furious serpentes.

Withouth shall the iwarde robbe them, &
fiare in the chambers, both the yonge man
and yonge woman, the slyd ynge chylde in
the gray headed man.

I may saye: Where are they: I shall ma-
ke their remembraunce to cease from amonge
men.

If the wrath of the enemies were not ga-
thered, lest their enemies shoulde be proude, &
might saie: Oure hande is hye, and: The LOR-
DE hath not done all this.

For it is a people, wher in is no counicell,
and there is no vnderstandinge in them.

O that they were wyse: I vnderstode this,
that they wolde cōside what shoulde happē
vnto them her after.

How cometh it, & one shall chace a thou-
saude of them, and y two shal putten thou-
saude to flyghte?

Is it not so, euen because their rocke hath
solde them, and because the LORDE hath ge-
uen them ouer?

For oure rocke is not as their rocke, & of
this are oure enemies iudge them selues.

Their wyne is of the wyne of God, and
of the felde of Gomorra: their grapes are
the grapes of gall, they haue bytter clus-
ters.

Their wyne is the poison of Diagono, &
the furious gall of Addors.

Is not this hid with me, and scaled up in
my treasures?

Vengeance is myne, and I will reuon-
de in due season. Their feet shall slide, for
the tyme of their distruccō is at hande, and
the thinge that is to come vpon them, wyl
teche haile.

For the LORDE shall iudge his people,
& and shal haue compassion on his seruaun-
tes. For he shal confide that their power is
a moue, and that it is gone with them, whiche
were shaz up and remainyd ouer.

And he shal saye: Where are their god-
des, their rocke wher in they trusted?

O whose sacrifices they are y fact, and
dianke the wyne of their deynofferinges:
Let them ryse up and helpe you, and be your
proteccion.

Se now that I Iam, and that there is
none other God but I.

I can fyll and make al yure: what I haue

Ier. 5. b
Iud. 1. aEz. 14. c
I. R. g. 1. bRom. 11. a
Iud. 10. d

e. Mar. 3. b

Ier. 1. d

g
Iud. 4. f
I. R. g. 1. b

Job 16. 2 ſmythen, that can I heale: and there is no man able to deliuer out of my hande.

For I will liſte vp my hande to heauen, & my ſoul ſaye: I lyue euer.

And when I ſee the edge of my ſwerde, and my hande take holde of iudgment, then will I avenge me on myn enemies, and rewarde them that hate me.

I will make myne arrows broken with bloude, and my ſwerde ſhal eaſe fiſh ouer the bloude of the ſlayne, and eate the captiuitie, and in that the enemies heade ſhall be diſcouered.

2 Cor. 12. 9 And ſaye ye he ſeyen with his people: for he wil avenge the bloude of his ſeruautes, and wil avenge him on his enemies, & wil be mercifull vnto the londe of his people.

And Moſes came and ſpake all the wordes of this ſong in the eares of the people, he and Joſua the ſonne of Nun. Now when Moſes had made an ende of ſpeakinge all theſe wordes vnto all Iſrael, he ſayde vnto the:

Deut. 6. 8 And I teſtiſye vnto you this daye, that ye commaunde youre children, to obſerue and do all the wordes of this laue. For it is no vaine worde vnto you, bute is yoſ life: & this worde ſhal prou longe your life in the londe, whether ye go euer Iordane to conquire it.

And the LORD ſpake vnto Moſes the ſame daie, & ſayde: Set the vp to this mount Abarim, vpon mount Mebo, which lyeth in the ierde of the Moabites euer agaynſt Jericho, & beholde the londe of Canaan, which I ſhall geue vnto the children of Iſrael in poſſeſſion.

And ſaye thou vpon the mount, when thou art come vp, and be gathered vnto thy people, like as Aaron thy brother dyed vpon mount Hor, and was gathered vnto his people. Because thou ſpaciſted agaynſt me amonge the children of Iſrael by the water of ſtrye at Cadis in the wildeſſe of Sin, and ſanctiſieſt me noe amonge the children of Iſrael. For then ſhalt ſe the londe ouer agaynſt the, which I geue vnto the children of Iſrael but thou ſhalt noe come into it.

No. 20. d Nu. 20. 2

The XXXIII. Chapter.

21 This is the bleſſyng, wherewith Moſes ſaw the man of God bleſſed the childre of Iſrael before his death, and ſaide: The LORD came from Sinai, and roſe vp vnto the from Seir. He appeared from mount Paran, and came to many thouſande ſaynes. In his righte hande is there a lawe of ſyre for them: O how loude he the people: All

Exod. 15. 2

his ſaynes are in his hande: they ſhall eate them ſelue downe at thy feet, and receiue of thy wordes. Moſes commaunded men late, which is the inheritance of the congregation of Jacob. And he was with the hande of the kynge, & helde the rulers of the people together, with the cryes of Iſrael.

Let Ruben lyue, and noe by, and his people be ſene in nombre.

This is the bleſſyng of Iuda. And he ſayde: I. ORDE heare the voyce of Iuda, and bringe him vnto his people: Let his hande mainteyne him, and let him be helpe to his enemies.

And vnto Levi he ſayde: Thy perſonage and thy lighte be according vnto the man of thy mercy, who thou haſt tempered as Meſa, when ye ſtrove by the water of ſtrye. He that ſayeth vnto his father and to his mother: I ſe him noe: and to his brother, I knowe him noe: and to his ſonne, I knowe noe of him, thoſe haue eſtablished thy wordes, and kepte the commaundmentes: they ſhall teach Iacob thy iudgements, and Iſrael thy laue: they ſhall laue incenſe before thy noſe, & burne offeringes vpon thine altare. I. ORDE, bleſſe thou his power: & accepte the wordes of his hande: in yet the loynes of them thy ſerue agaynſt him, & of them that hate him, that they liſte not vpon them ſelues.

And to Ben Iamin he ſayde: The beloued of the LORD ſhal dwell in hope on him: All the daye long: ſhal he waite vpon him, and ſhal dwell betwene his ſhoulders.

And to Joſeph he ſayde: His lordeliſh in the bleſſyng of the LORD, that an noble frutes of beanes, of the dem, and of the depe that lyeth beneath: There are noble frutes of the increaſe of the Sonne, and noble type frutes of the monethes: And of the toppes of the mountaynes of olde, and of the hilles all waye, and of the noble frutes of the earth, and of the fulneſſe thereof. The good will of him: that dwelleth in the buſhe, and me vpon the heade of Joſeph, and vpon the toppe of his heade that was ſeparated from amonge his brethren.

His bewyge is as a fullborne eye, and his homes are as the homes of an Unicorn: with the ſame ſhal he purſue the nationes together, euen vnto the endes of the worlde. Theſe are the thouſandes of Ephraim, and the thouſandes of Maſſe.

And vnto Zabulon he ſayde: Reioyce thou Iſachar of thy centres. They ſhall call the

people vnto þe hyl, and there shal they offre
þe offeringes of righteounes. For they shal
see the abundance of the see, and the crea-
tures byd in the fonde.

And to Gad he sayde: Blessynge haue
Gad, which maketh rowme. He vrelleth no
alyon, and spyleth the arme and the coppe
of the heade. And he saue his begynnynge,
that þe heape of the readders laye bydd the
re, and came with the rulers of the people,
and created the righteounesse of the LOR-
DE, and his iudgment on Israel.

And to Dan he sayde: Dan a yonge lyon,
he shal store from Dasan.

And to Tephrali he saide: Tephrali shal
haue abundance of pleasure, & shalbe full
of the blessinges of the LORDE: his posses-
sion shalbe toward the west and south. And
to Asser he sayde: Asser be blessed wth sonnes,
accepted be he with his brethren, and byppe
his fore in oyle. Iron and brass be on thy
shoes. Thyne age be as thy youth.

There is no God as the God of the east.
He that syneth upon heauen, be thy helpe.
And his glory is in the cloudes, that is the
dwellinges of God from the beginnyng, and
under the armes of the moule. And he shal
drye out thine enemye before the, and saye:
Be destroyed. And Israel shall dwell safe
alone. The eye of Jacob shalbe upon þe fonde
where come and wine is, heauen also shal
droppe with dewe. Happye art thou Israel,
who is lye vnto the: Whon people þe are
saue by the LORDE, which is thy helpe. Shyl
be, and the swerde of thy glorye. Thyne ene-
mies shal pyne awaye, and thou shalt treade
vpon the height of them.

The XXXIII. Chapter.

¶ **U**nto Moses wente from the selde of þe
Moabites vp vnto mount Abarim, vpo
þe coppe of mouit Pisga ouer agaynst
Jericho. And the LORDE shewed him alle the
lande of Gilead vnto Dan, and all Tephra-

li, and the londe of Ephraim and Manasse,
and alle the londe of Iuda, vnto þe wremost
see, and toward the south, and the region of
the playne of Jericho the cite of the palme
trees euen vnto Zoar. And the LORDE sayde
vnto him: This is the londe that I swore vnto
Abraham, Isaac and Jacob, and saydes
I wyll geue it vnto thy sibe. Thou hast sa-
ne it with thine eyes, but thou shalt noe go
ouer thither.

So Moses þe seruaunt of the LORDE bid
there in the londe of the Moabites, a cobdin
ge vnto the moude of þe LORDE. And he tar-
ried him in a valley, in the londe of the Moa-
bites ouer agaynst the bonse of Deos. And
noman enemye of his graue vnto this daye.
And Moses was an hundred and twentye
years olde when he dyed: his eyes were not
dymme, and his cheeke were not fallen. And
the children of Israel weped for Moses in þe
feldes of the Moabites thirte daies, and the
daye of the wepyng and mourninge for
Moses were fulfilled.

And Josua the sonne of Nun was filled
with þe spere of wysdome, (for Moses had
layed his hande vpon him) and the children
of Israel hertened vnto him, and byd as the
LORDE commaunded Moses. And there are
se no prophet more in Israel, like vnto Mo-
ses, whom the LORDE enemye face to face in
alle tokens and wordes (which the LORDE
sent him to do in þe londe of Egypte, vnto
Pharao, and to alle his seruants, and his
londe) and in
alle this mighte he
be and greates
visions
which Moses
byd in the sightes of
alle Israel.

The ende of the fyfte boke of Mo-
ses, called Deuter-
nacion.



The seconde part
of the olde Testament.

The booke of Josua.
The booke of the Judges.
The booke of Ruth.
The first booke of the Kings.
The seconde booke of the Kings.
The thirde booke of the Kings.
The fourth booke of the Kings.
The first booke of the Chronicles.
The seconde booke of the Chronicles.
The first booke of Esdras.
The seconde booke of Esdras.
The booke of Hester.



The booke of Iosua.

What this booke conteyneth.

- Chap. I.** After the death of Moses, God commaundeth Iosua to get him vp, and to go with the people vnto Iordan in to the londe of Canaan.
- Chap. II.** Two spies are sent vnto Jericho, and Rahab logeth them.
- Chap. III.** Iosua goeth forth with the people vnto Iordan: The Leuites are ordeyned to go before with the Arke. The one parte of Iordan standeth dryll, the other runneth down, and the people go thowen it drye shoode.
- Chap. IIII.** Twolue stones doth Iosua cause to be taken out of Iordan, and setteth them vp at Migdall for a remembrance.
- Chap. V.** The Frynges beyonde Iordan are affraid. The people in Migdall are circumcised. They ease the passage, and vniuented into.
- Chap. VI.** How Jericho is wonne and taken.
- Chap. VII.** The Israelites creep to sight before their enemies, because one of the had stolen of us that shoulde haue bene damned, and wrecfully destroyed. The trespasser is stoned vnto death.
- Chap. VIII.** The cite of Gai is wonne, the people slayne, the Frynges taken alyue and hanged, the cite burne. Iosua buyleth an altar vnto the LORD. The blisfynges and curses are reb.
- Chap. IX.** The Geytes Frynges prepare the felow agaynst Israel. The God conuinceth them by lyces by crofts and sentylyce.
- Chap. X.** The Geytes laye sige to Gabaon, but Iosua helpeth them, and wyrmeth a grete felow. commaundeth the Gonne to stande dryll, chaungeth vp fyue Frynges, and taketh the cite.
- Chap. XI.** The Geytes Frynges gather the felow together agaynst Israel: but they are defcomfited, and their cite wonne.
- Chap. XII.** The names of the Frynges whom Iosua and the Israelites slawe, are here rehearsed, euen one and thirry.
- Chap. XIII.** The remnant of the londe out of fyue Iordan.
- Chap. XIV.** The bestinge out of the londe.
- Chap. XV.** The londe that fell vnto Iuda by lot.
- Chap. XVI.** The lot of Ephraim.
- Chap. XVII.** The lot and portion of Manasse.
- Chap. XVIII.** Men are sent out of the fortresses, to consider the londe, and to deale it out. The portion of Ben Jamin.
- Chap. XIX.** The portion of Simeon, Zabulon, Iudas, Isser, Nephthali and Dan.
- Chap. XX.** The partinge out of the fre cities.
- Chap. XXI.** Of the cities and suburbs of the Leuites.
- Chap. XXII.** The two tribes and a halfe are sent home agayn, with a charge to be diligent to fryng the Gods commaundement. Of the sinne of unbellyfe.
- Chap. XXIII.** Iosua calleth the people together before his death, exhorteth them to cleaue to the commaundement of the LORD.
- Chap. XXIIII.** He calleth the people together in Shiloh, and rehearseth the benefites of God vnto the. The conuinceth with God is stoned. Iosua dyeth, and so doth Eleazar.



The first Chapter.

2



Fear the death of Mo-
ses the seruaunt of the
LORDE, spake the
LORDE vnto Iosua
& somme of Efraim Mo-
ses mynster: My ser-
uaunt Moses is dead,
vpon now, and go ouer

this Iordane, thou and all this people in to
the londe that I haue geuen the children of
Israel. All the places that the soles of your
feet shal treade vpon, haue I geuen vnto
you, as I sayde vnto Moses: from the wyld-
ernes and this Iordan vnto the greene
water of Euphrates: all the londe of the He-
breues vnto the greene see towardes the west,
shal be youre border. There shall no man be
able to withstonde & all thy life longe. And
like as I was with Moses, so wil I be with
the also. I wil not sayle the nether southe
the. Be stronge and bolde: for vnto this peo-
ple shalt thou be a father, to geue it them.

Be stronge therfore and very bolde, that
thou mayest kepe and do euery thyng accor-
dinge to the lawe, that Moses my seruaunt
commaunded the. Turne not asyde from it,
neither to the righte hande nor to the lefte, &
thou mayest deale wysly whiche so ever
thou geest. And let not the boke of this
lawe departe out of thy mouth, but exerce-
felyt vs therein daie and nyght, that thou
mayest kepe and do euery thyng a cordinge
to it that is wyrted therein: Then shalt thou
prosper in thy maies, and deale wysly. So,
I haue commaunded the to be stronge and
bolde. Feare not, and be not afrayed: for the
LORDE thy God is with &, whiche so ever
thou goest.

Then commaunded Iosua the officers of
the people, and sayde: Go thowen the hooffe,
and therge & people, and saye: Prepare you
vnto this daie, for ouer this daie shal ye go ouer
this Iordane, that ye maye come in and

the possession of the londe, which the LORDE
your God shal geue you.

And to the Rubenites, Gaddites, and to
the halfe tribe of Manasse, sayde Iosua:
Thynke vpon the woide, that Moses the
seruaunt of & LORDE spake vnto you, and
sayde: The LORDE your God hath daunged
you to rest, and geuen you this londe. Let
your wyues and children and cattell remaine
in y londe, that Moses gaue you on this
syde Iordane: But ye youre selues (as ma-
ny as be fightinge men) shal go forth before
your brethren in harness, and helpe them,
till the LORDE haue broughte your bre-
thren to rest also, as well as you: that they al
so maye take possession of the londe, which
the LORDE your God shal geue them: Then
shal ye turne agayne in to the londe of your
possession, that ye maye enioye it, which
Moses the seruaunt of the LORDE hath
geuen you on this syde Iordane comorte &
comfort. And they answered Iosua and sayde:
All that thou hast commaunded vs, wil
we do: and whiche so ever thou sendest vs,
we wil go thither. Like as we haue obeyed
Moses, so wil we be obedient also vnto the:
Only that the LORDE thy God be with
&, like as he was with Moses. Who so erer
disobeyeth thy mouth, and herkeneth not
vnto thy wordes in all that thou hast com-
maunded vs, shal tye: Only be thou stronge
and bolde.

Deu. 1.
1. Mac. 1.
1. Cor. 11.

The II. Chapter.

Ossa the sonne of Tim sent out two
spyes secretly from Gezim, and say-
de vnto them: Go youre waye, loke
vpon the londe and Jericho. They werne
forth, and came in to & house of an harlot,
called Rahab, and laye there. Then was it
eolde the kynge of Jericho: So, there are
men come in this nyghte from the chylde of
Israel, to spye the londe. Then sent the kyn-
ge of Jericho vnto Rahab, sayng: Deluyne
the men forth that are come vnto in to
thy house, for they are come to spye out the
whole londe. It is so for the two men, the
woman had hyd them, and sayde: There
came men in vnto me in dede, but I knewe not
whence they were. And at the shewinge in
of the name when it was darck, they wene
out, so & I can not tell whither they be
gone: for some soone a ster them, for ye shal
ouer-take them. But she had caught them to clym-
me up vnto the house toppe, and hyd them
vnder the stales of flaxe, that she had pre-
pared her vps the toppe of the house. How
beit the men folowed after them in & waye

Heb. 11.
1. Mac. 1.

towarde Iordane, when vnto the ferye: and whan they that folowed vpon them were gone south, the gate was shut.

B And after the men layed them downe to slepe, she wente vp to them vnto the house to worpe, and sayde vnto the: I knowe that the **LORDE** shall deliuer you the londe. for the feare of you is fallen vpon vs, and all the inhabitants of the londe are discouraged at youre commynge. For we haue herde, how the **LORDE** dryed vp the water in the reed sea be fore you, whā ye departed our of **Egipt**: and what ye byd vnto the two kynge of the **Americes**, **Sihon** and **Og** beyonde Iordane, how ye roted them out, and destroyed them. And since we herde thereof, our here hath failed vs, neither is there a good stomache more in any man, by the reason of youre commynge. For the **LORDE** y^e **God** is both the **God** aboue in heauē and beneath vpon earth.

C Swearē now vnto me. euen by the **LORDE** (for so much as I haue dealt mercifully with you) that ye wyl also shewe mercy vpon my fathers house: and geue me a ruse token, that ye wyl let my father lyue, and my moether, my brethren, and my sisters, and all that they haue, and deliuer oure soules from death. The men sayde vnto her: If we shew not mercy and faithfulness vpon the, whan the **LORDE** getteth vs the londe, then let oure soules bye for you, so farr as thou betrayest not oure dewyce. Then let she them downe thowre the wyndowe by a coarce: for his house was in the wall of the cite, and in the wall was his dwellinge. And she sayde vnto them: Wo youre waye vp to the mountaynes, lest they mete you that folowe vpon you: and hyde youre silues there thre dayes, tyll they be come againe: so folowe after you and then get you youre waye.

D But the men sayde vnto her: As for this oath that thou hast taken of vs, we wyl be witharged of it whan we come in to y^e londe, excepte thou thyself in the wyndowe y^e lync of this rosecoloured rope (y^e thou hast lett vs downe with all y^e gatherest vnto y^e in to the house, chy father, chy moether, y^e brethren, and all chy fathers house. And loke who so cometh out at the dore of chy house, his bloude be vpon his owne heade, and we guileless. But of all those y^e are in y^e house, yf a hande be layed vpon the, their bloude shall be vpon y^e heade. And yf thou betrayest any of this dewyce of ours, the wil we be discharged of the oath y^e then hast take of vs. She sayde: As it be so as ye say, and she let

the go. And they wente their waye. And she drye the rose coloured lync in the wyndowe.

They wente on their waye, and came to the mountaynes, and remayned there thre dayes, tyll they that folowed vpon them were come agayne: for they song how them the rosecoloured rope, and yet they founde them not. So the two men turned agayne, and departed from the mountaynes, and passed ouer Iordane, and came to Iesus the fathers of **Luz**, and tolde him euery thinge, as they had founde it, and they sayde vnto Iosua: The **LORDE** hath geat vs all the londe in thre handes, and all they that dwell in the londe, are for a frayed of vs.

The III. Chapter.



D Iosua rose vp early, and they departed from **Seam**, and came vnto **Iordane**, he and all the children of **Israel**, and remayned there all night, as for they mette ouer. But after thre dayes wente the officers thowre y^e house, and commaunded the people, and sayde: Whan ye shal the **Ark** of y^e conuenant of the **LORDE** youre **God**, and the prestes from amonge the **Leuites** bearinge it, departe ye then out of youre place, and twene you and it by two thousande cubites, and that ye come not nye it: y^e ye maye knowe what waye ye shalde go: for ye neuer wente that waye afore.

And Iosua sayde vnto the people: y^e do me youre silues, for to morow shal y^e **LORDE** bringe wonderous thinges to passe and geue you. And vnto the prestes he sayde: Burye the **Ark** of y^e conuenant, and go before the people. Then bare they the **Ark**, and wente before the people. And the **LORDE** sayde vnto Iosua: This daye wyl I begynne to make the greates in the sighte of all **Israel**, that they maie knowe, howe that I am **I** was with **Moses**, so am I with the people. And commaunde thou the prestes that beare the **Ark**, and saye: Whan ye come before in the water of Iordane, stande still.

C And Iosua sayde vnto the children of Israel: Come hither, & heare the worde of the **LORDE** your God. He sayde moreover: By this shal ye perceiue, that the synnyng God is amonge you, and that he shall drye out before you β Cananites, Hethites, Heuites, Pherezites, Girgizites, Amorites and Iebusites. Behold, the **ARKE** of the conuenant of him β hath dominion ouer all lonbes, shall go before you in Iordane. Take now therefore twolue men out of β crybes of Israel, out of euery trybe one. And when the soles of the feet of the prestes that beare β **ARKE** of the **LORDE** the governours of all lonbes, are set in the water of Iordane, then shal β water of Iordane withdraue it selfe from the water that floweth from above, that it maye stonde on a heape.

D Now when the people departed out of their tents, to go ouer Iordane, & the prestes bare the **ARKE** of the conuenant before the people, and came in to Iordane, & dypte their feet before in the water (as for Iordane on all his bankes it was full of all manner waters \ast of the lonbe) then the water that came downe fro above, stode straight vp upon one heape, very fawre from the cite of Abdon, that lyeth on the syde of Zorchan: But the water that ranne downe to the sea (cuen to the salt sea) fill a waye, and be craft.

E So β people wente thowou ouer agaynst Jericho. And the prestes that bare the **ARKE** of the **LORDE** **S** conuenant, stode drye in β myddes of Iordane, readye prepared: & all Israel wete thowou drye stode, vntyll β whole people were all come ouer Iordane.

The iiii. Chapter.

F And β **LORDE** sayde vnto Iosua: Take you twolue men, out of euery trybe one, & commaunde them, β saye: Take vp twolue stones out of Iordane, from the place where the feet of the prestes stode in this aray: carry them with you, β ye maie leaue them in β lodgyng, where ye shal lodge this night. The Iosua called twolue men which were prepared of the children of Israel, out of euery trybe one, & sayde vnto thes: So youe maye ouer before the **ARKE** of the **LORDE** your God in the myddes of Iordane, take euery man a stone vpon his shulder, after the nombre of the trybes of β children of Israel, β they maye be a token amonge you. And when youe children aspeether farther here after, and saye: What do these stones there? Then ye maye then saye vnto them, how that the water of Iordane cla-

me in sunder before the **ARKE** of the **LORDE** conuenant, when it wente thowou Iordane, & that these stones are set for a perpetuall remembrance vnto the children of Israel.

Then dyd the children of Israel as Iosua commaunded them, and bare twolue stones out of the myddes of Iordane (as the **LORDE** had sayde vnto Iosua) according to the nombre of the trybes of the children of Israel, and broughte the same with them in to the lodgyng, and leaue them there. And Iosua set vp twolue stones in β myddes of Iordane, where β feet of the prestes stode, that bare β **ARKE** of the conuenant: and there they be yet vnto this daye. As for β prestes that bare β **ARKE**, they stode in the myddes of Iordane, vntyll all was performyd that the **LORDE** charged Iosua to saye vnto β people: & accordinge as **Moses** gaue Iosua in commaundment. The people also were halfe, and wente ouer. Now when all the people was gone ouer, the **ARKE** of the **LORDE** wente ouer also, and the prestes wente before the people.

And the Amozites, & Gaddites, and β halfe trybe of Manasse wente harnessyd before the childre of Israel, like as **Moses** had sayde vnto the: Aboute a fowte thousande men readye harnessyd to the warre, wente before the **LORDE** to the battayll, vpon β side of Jericho. In that daye the **LORDE** made Iosua greates in the sighte of all Israel: and like as the feare of **Moses**, so stode they in awe of him, all his life longe.

And the **LORDE** sayde vnto Iosua: Commaunde the prestes which beare the **ARKE** of witness, that they come vp out of Iordane, So Iosua commaunded the prestes, & sayde: Come vp out of Iordane. And when the prestes β bare the **ARKE** of the conuenant of β **LORDE** were come out of Iordane, and crode with the soles of their feet vpon the drye lonbe, β water of Iordane came agayne in to his place, and stoned (like as afore tyme) vpon all his bankes.

It was γ tenth daye of the first moneth, when the people came vp out of Iordan: & they pitched their tentes in Edgall vpon β East syde of γ cite of Jericho. And β twolue stones which the γ had taken out of Iordane, dyd Iosua set vp at Gilgal, β side vnto the children of Israel: When youe children are their farther here after, & saye: What do these stones? Then ye shall tell thes, β saye: Israel wete drye thowou Iordane, what tyme as β **LORDE** your God dryed β water of Iordane before you, vntyll ye were ouer.

like as the LORDE ys God dyd in the reade
 104. r. re, which he dyed up before vs, y we might
 be thorough: but all the people upon earth
 mighte knowe the hãde of the LORDE, how
 mightie it is, to the intent that ye shalbe all
 wãre feare the LORDE your God.

The V. Chapter.

2. **N**ow when all the kynge of y Amo
 ritas that dwelle beyonde Iordane
 westward, and all the kynge of y
 Cananites by the sea syde herbe, how y LOR
 DE had dyed up the water of Iordane be
 fore the chyliden of y Israel, eyll they wene co
 me ouer: their hart sayled them, neither was
 there any more courage in them at the presen
 ce of the chyliden of y Israel.

104. b. **A**t the same tyme sayde y LORDE vnto
 104. c. Iosua: Make the knyues of stone, & circum
 cise the chyliden of y Israel agayne the secon
 de tyme. Then Iosua made him knyues of
 stone, and circumcysed the chylid of y Israel
 upon the toppes of the forestynnes. And the
 cause why Iosua circumcysed all the males
 of the people y were come out of y Egypce, is
 this: for all the men of warre dyed in y wil
 dernesse by the waye, after they were depa
 rted out of y Egypce: for all the people that ca
 me forth, were circumcysed.

3. **B**ut all the people that were borne in y
 wyldernesse by the waye (after they depa
 rted out of y Egypce) were not circumcysed:
 for the chyliden of y Israel walked forty yea
 res in the wyldernesse, vntyll all the people
 of the men of warre that came out of y Egyp
 ce, were consumed, because they hardened
 not vnto the voyce of the LORDE, like as
 104. d. the LORDE swaure vnto them, that they
 shalbe not the sonde, which the LORDE
 swaure vnto their fathers to gene vnto vs,
 euen a sonde that floweth with mylke & ho
 nye: their chyliden which were come up in
 their stead, dyd Iosua circumcise: for they
 had the foresayd tyme, and were not circumcys
 ed by the waye.

4. **A**nd when all the people were circumcys
 ed, they abode in their place, eut in y tites,
 eyll they were whole. And y LORDE saide
 vnto Iosua: Lo daie haue y turned y shame
 of y Egypce awaye from you, & the same pla
 ce was called Gulgall vnto this daye. And
 104. e. while the chyliden of y Israel laye thus at
 Gulgall, they receyved Easter: the fourteenth
 daye of the moneth at eut in the silde of y
 richo. And they are of the come of the lãde
 the seconde daye of the Easter: namely, wile
 104. f. sended dard, & ymentye of y year, eut the
 same daye. And upon the thirde, the Mian

na sayled, when they are of the come of y
 londe, so that the chyliden of y Israel had ne
 more Manna, but ate of the come of the lan
 de of Canaan the same year.

And he forsaue the: why? Iosua went
 Jericho, he lixte up his eyes, & was aware
 that there stode a mã agaynst him, and had
 a naked sworde in his hande. And Iosua
 saide to him, & sayde vnto him: Art thou
 one of our enemies? he sayde: No, I
 am: the prynce of the LORDES booke, and
 now am I come. Then fell Iosua downe
 the earth upon his face, & worshipped him,
 and sayde vnto him: What saith my LOR
 DE vnto his seruant? And the prynce
 of the LORDES booke sayde vnto him: For y
 stanes of y set, for the place wher y set
 stonde, is holy. And Iosua dyd so.

The Vi. Chapter.

1. **A**t for Jericho, it was that y tēpē
 cause of the chylid of y Israel, so that
 no man mighte go out nor in. But
 LORDE sayde vnto Iosua: Desolbe, I ha
 ue given Jericho vnto y kynge and man of
 warre therof, in to y hande. Let all the
 of warre go once rounde aboute y cite, and
 do it sixe dayes. But upon the seventh daye
 let the prestes take the seven trompettes
 of the year of y Jubilye before the cite, and
 the same seventh daye seven tymes about
 the cite, and let the prestes blowe the trom
 pettes. And when the hoorn of the year of
 Jubilye bloweth and maketh a sounde, so
 that ye heare the trompettes, all the people
 shal make a grate hoare, then shal the wal
 les of the cite fall downe, and y people shal
 fall in, every one straight before him.

Then Iosua the sonne of Man called y
 prestes, and sayde vnto them: Heare ye the
 Arte of the covenant, and let seven
 prestes take the seven trompettes of the year of
 Jubilye before the Arte of the LORDE.
 But vnto the people he sayde: Get you
 up, and go rounde aboute the cite: and let
 that be harnesse, go before the Arte of the
 LORDE. When Iosua had spoken this
 vnto the people, the seven prestes bare the
 seven trompettes of the year of Jubilye before
 the Arte of the LORDE, and wente
 the trompettes, and the Arte of the LOR
 DES covenant folowed after them: and
 so was harnesse, wente before the prestes
 that blew the trompettes, and the man
 was folowed the Arte. And all man full of
 y noise of the trompettes. And Iosua
 commanded the people, and sayde: Ye shall
 be no shent, nor let your voyce be heard

the shall ye giue one shoute out of youre mouth, vncyll the daye & I saye vnto your Make a shoute, then make a shoute.

C So the Arke of the LORDE wente once rounde aboute the cite, and came agayne in to & hooste, & remayned therein: for Iosua vsed to ryse vp early in the mornynge. And the prestes bare the Arke of the LORDE: so byd the seuen prestes beare the seuen trompettes of the yere of Iudalye before & Arke of the LORDE, and wente and blew the trompettes: and whoso was harnesssed, went in before the, but & mainteined folowed & Arke of the LORDE. And all was full of the noyse of the trompettes.

The seconde daye wente they once aboute the cite also, and came agayne in to the hoole. Thus byd the y firste daye. But vpon the seath daye when the mornynge spyngere aroft, they gat them vp early, and wente after the same maner seuen tymes aboute & cite, so that vpon the same one seuenh daye they wente seuen tymes aboute the cite.



D And as the seath tyme when the prestes blew the trompettes, Iosua sayde vnto the people Make a shoute, for & LORDE hath deliuered you the cite: & onbeir this cite, & all that is therein, shalbe damned vnto the LORDE: only the harlot Rahab shal lyue, & all that are with her in & house, for she hid the messengers, whom we sent forth.

122 • Only beware of it that is damned, lest ye damage youre selues (yf ye take ought of it which is damned, and make the hooff of Iudal to be damned, and bringe it in to mysfortune. But all the silyn and golde, with the ornamente of brass & yron, shalbe sanctified vnto the LORDE, that it maye come to the LORDES treasure.

Then made the people a greate shoute, and the prestes blew the trompettes (for when the people herde the noyse of the trompettes, they made a greate shoute)

124 • and the walles fell, and the people clym-

bed up in to the cite, every one straight before them. Thus they wanne & cite, and destroyed all that was in the cite with the exce of the sword, both man and woman, yonge and olde, of r, thepe, and & sic.

But Iosua sayde vnto & two men which had spyed out the londe: Go in to the house of the harlot, and bringe out the woman first thence with all that she hath, accordinge as ye haue sworn vnto her. Then & yonge men (the spyes) wente in, and broughte forth Ra hab with his father and mother, & brethren, and all that she had, and all his kynred, and caused her to dwell in the house of Iosua. As for the cite, they bent it with fyre, & all that was therein, only the silyn and golde, and the ornamente of brass and yron put they into the treasure in the house of & LORDE: but Iosua let: the harlot Rahab lyue, with his fathers house, and all that she had: & she dwelt in Iudal vnto this daye, because she had byd the messengers whos Iosua sent vnto Jericho to spye.

At the same tyme swaue Iosua, and sayde: Cursed be that man before the LORDE, which seeth vp this cite of Jericho & buildeth it: When he laeth & foundaith thereof, let it cost him his first borne: And wha he seeth vp the gates of it, let it cost him his yongest borne. Thus the LORDE was rich Iosua, so that he was spoken of in all londes.

The VI. Chapter.

B Ut the children of Iudal had comen & cut a sinne in the thinge & was damned: for Achai the sonne of Chari, the sonne of Gaddi the sonne of Setab, of & tribe of Iuda, rode some of it & was damned. Then was the wrath of the LORDE feared ouer the children of Iudal.

Now when Iosua sent out men from Jericho vnto Hai, which lyeth beynde Bethan on & east syde of Bethel, he sayde vnto them Go vp, and spye the londe. And when they had gone vp, and spyed out Hai, they came agayne to Iosua, and sayde vnto him: Let not all the people go vp, but vpon a two or three thousande, that they maye go vp and silyn Hai, lest all the people were yett with us there, for they are but fewe.

So there wente vp, of the people vpon a three thousande men, and they sled before the men of Hai, and they of Hai smote vpon a fyre and thyrte men of them: and chased them from the point vnto Bethan, and smote them downe the waye. Then was the heart of the people discomfited: and

16. 21. b became like water. As for Iosua he rente his clothes, and fell upon his face vnto the earth before the Ark of the LORD E, vntill the euening, with the Elders of Israel, and cast dust vpon their heades.

B And Iosua sayde: Oh LORD E LORD E, wherefore hast thou broughte this people out of Iordane, to deliuer vs in to the handes of the Amorites to destroye vs? What we had caried beonde Iordane, as we beganne. Oh my LORD E, what shal I saye, whyle Israel turneth his backe vpon his enemies? Whā the Cananites heare of this, they shal compass vs round aboute, yee and roce out our names from of the earth. What wylt thou do then vnto thy greace name?

Then sayde the LORD E vnto Iosua: Stee de vp, why lyest thou vpon thy face? Israel hath offended, and craigresed ouer my covenante, which I commaunded thei. They haue taken all of the thinge that was dammed, and haue stolen, and dysssembled, and layed it amonge their ornaments. The children of Israel are not able to stande before their abominacion, but must turne their backs vpon their enemies: for they are cursed. I wyl no more be with you from hence forth yf ye put not out the damned from amonge you.

C Steonde vp, and sanctifie the people, and saye: Sanctifie yo' selues agaynst memoire for thus sayeth the LORD E God of Israel: There is a damned thinge in the O Israel, therfore canst thou not stande before thine enemies, yll ye put awaye the damned from amonge you. And ye shall rise vp early, one

tribe after another: and loke which tribes euer the LORD E taketh, the same shall come forth, one bynted after another: and loke which bynted the LORD E taketh, the same shall come forth, one house after another. And loke what house the LORD E taketh, the same shal come forth, one household after another. And who so euer is founde in y castles, the same shal be burne in the fire with all that he hath: because he hath gone beyond the covenante of the LORD E, and committed folye in Israel.

Then Iosua gat him vp by tymes in the morninge, and broughte forth Israel, one trib after another, and y trib of Iuda was taken. And when he had broughte forth the byntes in Iuda, y bynted of the Gerahites was taken. And when he had broughte forth the bynted of the Gerahites, one household after another, Sabei was taken. And when he had broughte forth his house, one house

holder after another, Achan the sone of Charai y sone of Sabis the sone of Serah of the tribes of Iuda, was taken.

And Iosua sayde vnto Achan: My sone, geue the glory vnto the LORD E the God of Israel, and geue him the prayse, and let me, what thou hast done, and hide nothinge from me.

Then answered Achan vnto Iosua, and sayde: Verely I haue sinned agaynst y LORD E God of Israel, thus t thus haue I done. I saue amonge y spoiles a costly Babilonish garment, and two habdierh Syacles of siluer and a tange of golde, worth fiftye Syclas in weight, vnto the which I had a lust, and take it: and beholde, it is hy in the greente in my tente, and the siluer vnder it.

Then Iosua sent messengers thith, which came to the tente, and beholde, it was hyd in his tente, and the siluer vnder it. And they toke it out of the tente, and broughte vnto Iosua, and to all the children of Israel and poured it before the LORD E. Then Iosua and all Israel with him, toke Achan the sone of Serah with the filser, the garment and gold tange, his sones and daughter, his oren and asses, and shepe, and all that he had broughte they in to y valley of Achor.



And Iosua sayde: For so much as thou hast troubled vs, the LORD E trouble the thy daye. And all Israel stoned him, and burne him with fire with all that he had. And when they had stoned him, they made oren him a greate heape of stones, which remaineth vnto this daye. (So the LORD E turned from the rigourousnes of his wrath.) They ret to the same place called y valley of Achor vnto this daye.

The VIII. Chapter.

D Ith y LORD E saide vnto Iosua: Forth out, and be not afraid. Take all the men of warre with the, and rise, and geue the vp vnto Hai. Beholde, I haue geaue

In to thy hande, the kynge of Hai with his people in his cite z countre. And thou shalt do with Hai and the kynge of it, as thou dydest with Jericho and the kynge thereof. I say unto thee ye Hai deale amonge you their spoyle z cattell: but first thou a ptey watch behynde the cite.

Then Iosua arose, and all 3 men of warre, so go vp vnto Hai: and Iosua chose thirtie thousande fighting men, and sent them out by night, and commaunded them, and sayde: Take heede, ye shall be 3 ptey watch behynde the cite, but go not so farre from the cite, and se that ye be redye altogether. As for me and all the people that is with me, we will make vs to the cite. And when they come forth agaynst vs (* as afore) we will flye before them, that they maye folowe out as farre as they will: and when they shall thinke that we flye before them, like as at first. And whyle we flye before them, ye shall get you vp out of the ptey watch, and wynde the cite. For 3 LORDE your God shall deliuer it in to your handes. But when ye have wonne the cite, set fire vpon it, doings a cordinge vnto the worde of the LORD DE Beholde, I haue commaunded you.

So Iosua sent them awaye, z they wente vnto the place of the ptey watch, and laye betwixt Bebel and Hai, on the west syde of Hai. But Iosua abode that night amonge the people. And in the mornynge he arose early, and set the people in order, and wente up with the Elders of Israel before the people towards Hai: and all the men of warre that were with him, wente up, z gat them forth, and came ouer agaynst the cite, and pitched their tentes on the north syde of Hai, so 3 there was but a valley betwene him and Hai.

He had taken aboute a fyue thousande men, and set them in the hynder watch betwene Bebel and Hai, on the west syde of the cite, and they aduised the people of the whole host that was on the north syde of the cite, so that the veruost of the people reached vnto the west ende of the cite. So Iosua wente the same night in to the myddes of the valley.

But when the kynge of Hai sawe that, he made haist, and gat him vp early, and the men out of the cite, to mete Iosua to 3 battayll, with all his people, even righte before the silde: for he wist not that there was a ptey watch behynde him on the backe syde of the cite. But Iosua and all Israel went

forth before them, and fled by the waye to 3 wilderness. Then cried alle the people in the cite, that they shoulde folowe vpon them, wher they folowed after Iosua and rushed out of the cite, so that there remayned not one man in Hai and Bebel, which wente not out to folowe vpon Israel, and they left the cite standinge open, that they mighte persecute Israel.

Then sayde 3 LORDE vnto Iosua: Reach out the speare that thou hast in thine hande, towards Hai: for I will deliuer it in to thy hande. And when Iosua reached out the speare that was in his hande, towards the cite, y hinder watch brake vp out of their place, and ranne: when he had streched out his hande, and came in to the cite, and wanne it, and made haist, z set fire vpon it. And the men of Hai turned them, and looked behynde them, and the smote of the cite wente up towarde heauen, and they had no place to flee vnto, neither higher nor thither: and the people that fled towards the wilderness turned aboute, to folowe vpon them.

And when Iosua and all Israel sawe, 3 the hynder watch had wonne the cite: for 3 smote of the cite ascended they turned agayne, and smote the men of Hai. And when the cite came forth also agaynst them, so 3 they came in the myddes amonge Israel on both the sydes, and they slawe them, so that there was not one man of them left: ouer of escaped: and they tode the kynge of Hai alive, and broughte him vnto Iosua. And when Israel had slayne all the inhabitants of Hai, which had solowed vpon them in the silde and in the wilderness: and when they were all fallen thowowthe edge of the sword, vnto Hai, and smote it with the edge of 3 sword. And of all them which fell that daye from man vnto woma, there were twolue thousande, all men of Hai.

But Iosua withtyme not his hande: wher with he reached out the speare vnto alle the inhabitants of Hai were utterly destroyed, sayinge the cattell and the spoyle of 3 cite, byd Israel parte amonge them selves, accordinge vnto the worde of the LORD, which he commaunded Iosua. And Iosua burned vp Hai and made an heape thereof for ever, which is there yet vnto this daye. And the kynge of Hai caused he to be hanged on a tree vntill the enen.

But when the Sonne was gone downe, he commaunded to take his body from the tree, and to cast it vnder the gates of the cite,

Num. iij.
Deut. 20. 4
Ios. 8. 2
and 13

Deut. 10. 1
Ios. 10. 4

and made vpon him a greates heape of stones, which is there yet vnto this day.

¶ Then bayded Iosua an alcare vnto the **LORDE** God of **Israell** vpon mount **Elbal** a cordinge as **Moses** the seruante of **THE** **LORDE** commaunded the children of **Israell**, as it is wytten in the booke of the lame of **Moses** euen an alcare of wholo stone, wherupon the re was no yron lifrad: and he offred burnt-offeringes and bealch offeringes, and there vpon the stones he wrote the secande lame of **Moses**, which he wrote before the childen of **Israell**.

¶ And all **Israell** with their Elders and oficers and iudges, stode on both the sydes of the **Arde**, righte over agaynst the prestes **¶** bare the **Arde** of the coneuant of the **LORDE**, the straunger as well as one of them selues, the one halfe besyde mount **Gysim**, and the other halfe besyde mount **Elbal**, as **Moses** the seruante of the **LORDE** commaunded afore, to blesse the people of **Israell**. Afterwarde caused he to proclame all the wordes of the lame of the blessinge and cursyng, as it is wytten in the booke of the lawe. There was not one worde that **Moses** commaunded, but **Iosua** caused it to be proclamed before all the congregacion of **Israell**, and before the womē, and childen, and straungers which walked amonge them.

The IX. Chapter.

¶ Now when all the kynges that were beyonde **Jordane** vpon the mountaynes, and in the lowe countrees, & in all the hauen of the greates see, and besyde mount **Libanus**, herde this (namely, **¶** **Hechites**, **Amorites**, **Canaanites**, **Pherecites**, **Hevites**, and **Iebusites**) they gathered the felous together with one accord, to fighte agaynst **Iosua**, and agaynst **Israell**.

But when the inhabitants of **Gibeon** herde, what **Iosua** had done with **Jericho** and **Hay**, they deale craftely, went on their waie, and made a messige, and toke olde sacces vpon their asses, and eldrentee wyne botles, and olde mended shues vpon their fete, and put on olde and peced garmentes, and all **¶** the bich of their veytales was harde and moulde, and they wente vnto **Iosua** in to **¶** **hoofe** at **Gilgall**, and sayde vnto him, and to every man in **Israell**: We are come out of a farre countree, therfore make now a couenante with vs. Then sayde every man in **Israell** vnto **¶** **Hevites**: Peradventure thei dwelless amonge vs, how can **¶** then make a couenante with thei:

They sayde vnto **Iosua**: We are **¶** **strangers**, **Iosua** sayde vnto them: What are ye, & whence come ye: They sayde: Thy seruantes are come out of a very farre countree, because of the name of the **LORDE** thy God: for we haue herde the reuice of him, and all that he byd in **Egipte**, and all that he byd vnto the two kynges of the **Amorites** besyde **Jordane**, vpon the kyng of **Hay**, and **¶** **Og** the kyng of **Dasari**, which dwelt at **Astaroth**. Therfore sayde oure Elders and all the inhabitants of oure countree: Take ye with you for youre iourney, and go mee them, and saye vnto them: We are your seruantes, therfore make now a bond with vs: This cure theyd that we toke out of our houses for oure foode, was now when we were **¶** iourney towards you: but now lo, it is harde & moulded. And these botles shall mewe, and lo, they are ete. And these are our shes and shues are waxed olde, by **¶** reason of the sore longe iourney.

Then the capteynes toke their veytales, and axed not the mouth of the **LORDE**. And **Iosua** made peace with them, and made vpon a couenante with them, that they should be saved alwey, and the rulers of the congregacion swore vnto them. But the wyne after that they had made a couenante with them, they herde, that they were their neighbours, and badde amonge them: For as the children of **Israell** wente forth on their iourney, they came on the thirde daye vnto the cities, which are called **Gibeon**, **Captha**, **Beeroth**, and **Cirath** **Jerarim**, and smote thei not, because that the rulers of the congregacion had swome vnto them by the name of the **LORDE** the God of **Israell**.

But when all the congregacion murmured agaynst the rulers, all the rulers sayde vnto the whole congregacion: We haue swome vnto them by the **LORDE** the God of **Israell**, therfore maye we not touch them. But this wil we do vnto them: Let them be, we, that there come no weath vpon vs, because of the oath that we haue made vnto them.

And the rulers sayde vnto them: Let them lye, that they maye be **¶** **brekers** of word and bearers of water for the whole congregacion, as the rulers haue sayde vnto them. Then **Iosua** called them, and commaunded with them, and sayde: Wherfore are ye diseaued vs, and sayde, that ye were farre from vs, where as ye dwell amonge vs: Therfore shall ye be cursid, so that of you there shall not cease seruante **¶**

hem wold and to beare water for the hoofe of my God.

They answered Iosua, & sayde: It was wold by seruantes, that the LORDE thy God commaunded vs to his seruantes, that he shold geue you the whole lode, and that he wold destroye all the inhabitants of the lode before you: therefore were we fone a strayde of our lynes before you, and thus haue we done. But now lo, we are in thy handes: loke what thou thinkest good and righte to do vnto vs, that do.

And he byd euery so vnto them, and deliuered them from the children of Israels hie beche, that they shulde not slaie them. So vps the same daye Iosua made them beuers of wodd and water beaters for the congregation, and for the alectre of the LORDE vnto this daye, in the place that he shall choise.

The X. Chapter.

When Adonisedech the kynge of Ierusalem herde, that Iosua had wonne Hebron, and burned it, and bore vnto Hebron & kynge of it, like as he byd vnto Jericho and to the kynge thereof, and that they of Gibeon had made peace with Israel, and were come vnder them, they were sore afrayed. For Gibeon was a greate cite, like vnto one of the kynges cities, and greater then Hebron, and all the citifens thereof were men of armes. Therfore sent he vnto Hoham the kynge of Hebron, and to Piria the kynge of Jarmuth, and to Iaphia the kynge of Lachis, and to Debir the kynge of Eglon, and caused to saie vnto them: Come vnto me, and helpe me, that we maie fyny vnto Gibeon, for they haue made peace with Iosua and the children of Israel. Then came the fyve kynge of the Amoriters together, and wente vp, the kynge of Ierusalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon, with all their armies, & layed siege vnto Gibeon, and foughte agaynst it.

Howbeit they of Gibeon saie vnto Iosua to Gilgall, and caused to saie vnto him: Withdawe not thine hande from thy seruantes, come vp soone vnto vs: deliuerer and helpe vs, for all the kynge of the Amoriters that dwell vpon the mountaynes, are gathered together agaynst vs. Iosua wente vp from Gilgall, and all the warryers and all the men armes with him. And the LORDE saie vnto Iosua: Feare them not, for I haue geue them in to thy hande. There shall not one of them be able to stande before the,

So Iosua came suddenly vpon them, for all that nighte wente he vp from Gilgall. And the LORDE discomfyred the before Israel, and smote them with a greate slaughter at Gibeon: & they chauced them the waye downe to Beth Hoan, and smote them vnto Hebron and Maabeda.

And when they fled before Israel, the waye downe to Bethoron, the LORDE caused a greate hayle from heauen to fall vpon them, vnto Hebron, so that they dyed many mo of them dyed of the hayle, then the children of Israel slewe with the swerde.

Then spake Iosua vnto the LORDE the same daye that the LORDE gaue ouer the Amoriters before the children of Israel, and saide in the piasance of Israel: Some, he shalde stayll at Gibeon, and then Moone in the valley of Aialon.

Then the Sonne heide stayll, and the Moone stode, vntill the people had auenged the selues on their enemies. Is not this wrytten in the booke of the righteous: Thus the Sonne stode stayll in the myddes of heauen, and dyffered to go downe for the space of a whole daye after. And there was no daye like vnto this (neither before ner after man) the LORDE hardened vnto the voyce of one man: for the LORDE foughte for Israel. And Iosua wente agaynto Gilgall in to the rase, and all Israel with him. So for the fyve kynge, they were fled, and had byd the selues in the caue at Maabeda.

Then was it tolde Iosua: We haue forsaken the fyve kynge of the caue at Maabeda. Iosua saie: Rolle greate stones then before the hole of the caue, and sit men there to kepe them.

As for you, stande not ye stayll, but folowe after youre enemies, and smyte them behynde, and let them not come in their cities, for the LORDE your God hath deliuered the in to youre hande. And when Israel and the children of Israel had ended the sore greate slaughter vps them, so they were broughte to naughte, the remanens of them came in to the stronge cities.

So all the people came agaynto the hoofe vnto Iosua to Maabeda in prace, and no man durst moue his tynge agaynst the children of Israel. Iosua saie: Open the mouth of the caue, and bynne the fyve kynge forth vnto me. They byd so, and broughte the kynge vnto him out of the caue: the kynge of Ierusalem, the kynge of Hebron, the kynge of Jarmuth, the kynge of Lachis, the kynge of Eglon.

When these fyve pynges were broughte forth vnto him, Iosua called every man of Israel, and sayde vnto the rulers of the men of warre that were with him: Come forth and create vpon the neckes of these pynges with youre seer. And they came forth, and trode vpon their neckes with their seer. And

12 Iosua saide vnto them: Be not afraid, and feare not: be stronge and bolde, for thus shal the LORDE do vnto all yo^r enemies, agaynst whom ye fighte.

Deut. 11. d And Iosua smote them afterwarde, and put them to deathe, and hanged them vpon fyve trees. And they hanged stylly vpon the trees vntill the euenyng. But when the

Some was gone downe, he commaunded to take them off from the trees: and they cast them in the caue, wherem they had hyd them selues, to be foire the hole of the caue they layed greete stones, in which are there yet vnto this daye. The same daye warne Iosua

Deut. 11. c Makeda also, and smote it with the edge of the swerde, and the pynges therof, and dammed it, and all the soules that were therein, and let none remayne escaped: and byd vnto the pynges of Makeda, as he byd vnto the pynges of Jericho.

13 Then Iosua and all Israel with him departed fro Makeda vnto Eynon, and foughte agaynst it. And the LORDE gaue it with the pynges therof inco the hande of Israel, and smote it and all the soules that were therein, with the edge of the swerde, and let none remayne in it: and byd vnto the kinge therof as he had done vnto the pynges of Jericho.

14 Afterwarde wente Iosua and all Israel with him from Eynon vnto Lachis, and layed sege vnto it, and foughte agaynst it. And the LORDE deliuered Lachis also inco the hande of Israel, so that they warne it vpon the seconde daye, and smote it with the edge of the swerde, and all the soules that were therein, accordinge to all as he had done vnto Eynon. At the same tyme Iosua the pynges of Gazer wente vnto helpe Lachis. But Iosua smote him with all his people, tyll there remayne nor one.

And Iosua wente with all Israel from Lachis, vnto Elgon, and layed sege vnto it, and foughte agaynst it, and warne it the same daye. At the same tyme he smote it with the edge of the swerde, and dammed all the soules that were therein the same daye, accordinge vnto all as he had done vnto Lachis.

After that wente Iosua with all Israel from Elgon vnto Gebion, and foughte agaynst it, and warne it, and smote it with the

edge of the swerde, and the pynges of it, vnto all the cities therof, and all the soules that were therein, and let none remayne, and byd vnto all as he had done vnto Elgon, and dammed it, and all the soules that were therein.

Then turned Iosua agayne with all Israel towarde Debir, and foughte agaynst it, and warne it, with the pynges of it, and all the cities therof, and smote them with the edge of the swerde, and dammed all the soules that were therein, and let none remayne. Then as he had done vnto Hebron and Lyona with their pynges, so byd he also vnto Debir, and the pynges therof.

Thus Iosua smote all the londe vpon the mountaynes, and towarde the south, and the londe countrees, and by the ryuers, vnto all their pynges, and let none remayne, and dammed all that had been, as the LORDE God of Israel had commaunded. He Iosua smote them from Canaan Berma in to Gaza, and all the londe of Gosen vnto Beon, and rote all these pynges with the swerde at one tyme: for the LORDE God of Israel foughte for Israel. And Iosua was agayne with all Israel to the tentes in Gilgal.

The XI. Chapter.

1 When Iosua the pynges of Iosua be this, he sent vnto Jabob the pynges of Mazon and co the pynges Samron, and to the pynges of Achaph, as to the pynges that dwelt towarde the mountaynes, and in the playn the southside of Euerob, and in the countrees, and in the lordshippes of Iosua the see syde: and to the Cananites towarde east and west, to the Amorites, Gethites, Hivites, and Jebusites, vpon the mountaynes, and to the Hivites, vnto mount Gabaon the londe of Mispa. These were one with their armie, a greete people, as many as the soules of the six, and exchaunge many selues, and charrettes. All these pynges gathered selues, and came, and pitched together by the water of Merom, to fighte with Israel.

And the LORDE sayde vnto Iosua: feare them not, for comen to be vnto this tyme I deliuer them all slayne, be fore the chace of Israel: thou shalt lame their horses, and burne their charrettes with fire. And Iosua came sodenly vpon them, and all the men of warre with him by the water of Merom, fell vpon them. And the LORDE deliuered them inco the handes of Israel, and they smote them, and chaaced them vnto greete

and to the warme water, and to the playne of Milpa towards y^e eastward smote them, wchall there remayned not one.

Then healte Iosua with them as y^e LORD had saide vnto him, & lamed theiſe hoises, & burnt theiſe chariotes. And he returned backe at the same tyme, & warme Hasor, & smote y^e kynge of it wch the swerde, for Hasor was a foſt tyme y^e head cite of all theſe kyngdomes) and smote all the ſonles that were therein wch the edge of the ſwerde, and damned it, & let nothing remayne thac had beech, & damned Hasor with fyre. All the cities of theſe kyngdomes wane Iosua also, and smote theſe with the edge of the ſwerde, and damned them, accordinge as Moſes the ſeruaunt of the LORDE commaunded.

Howbeit the cities that ſtoode vpon the hills, dyd not the children of Iſrael burne with fyre: but Hasor onely dyd Iosua burne. And all the ſpoiles of theſe cities and the cattell, dyd the children of Iſrael deale amonge them, but smote all the men with the edge of the ſwerde, yll they had deſtroyed them, and let nothing remayne that had beech. As the LORDE commaunded his ſeruaunt Moſes, and as Moſes commaunded Iosua, even so dyd Iosua, ſo that there was nothinge vnto of all that the LORDE commaunded Moſes.

So Iosua rote all this lode vpon y^e mountayne, & all y^e lreth towards the ſouth, & all the londe of Goſen, and the lowe countre, & the playne felde, and the mountayne of Iſrael with the valley therof, from the mountayne that parteth the londe vpon towards Seir, vnto Baalgad, in the playne of moſt Libanus beneath mount Hermon. All theſe kynges rote he, and smote them, and put theſe to death. Howbeit he warred a longe ſeaſon with theſe kynges.

Yet now there not one cite, that yeldd it ſelfe peaceably vnto the children of Iſrael (excepte the Heuites, which dwelt at Gibeon) but they warne them all with battayll. And this was done ſo of the LORDE that their hart was ſo hardened, to come againſt the children of Iſrael with battayll, y^e they might be dined, & no ſauoure to be ſhewed vnto them, but to be deſtroyed, as the LORDE commaunded Moſes.

At the ſame tyme came Iosua, and rothe out the Kenakims from y^e mountayne, from Hebron, from Debir, from Anab, from every mountayne of Iuda, and from every mountayne of Iſrael, and damned theſe with their cities, and let none of theſe Canakims rema-

me in the londe of the children of Iſrael, ſauce at Gaſa, at Gath, at Aſdod, there remayned of them.

Thus Iosua conquered all the londe and bringe vnto all as the LORDE ſayde vnto Moſes, & gaue it vnto Iſrael to inheritance, vnto euer y^e lye his poſſion, and y^e lode be reſted from warre.

The XII. Chapter.



These are y^e kynges of the londe, wch the children of Iſrael smote, & conquered their lode, beyonde Iordane, eastward, fro the water of Arnon, vnto mount Hermon, and vnto all y^e playne felde towards the east: Sibon the kyng of the Amoritres, which dwelt at Heſbon, and had dominion from Aroer that lieth by the water ſyde of Arnon, and vnto the myddes of y^e marauder ouer halfe Silead, vnto the water of Iabok, which is the border of the children of Ammon: and ouer the playne felde, vnto the ſe of Cymmeroth eastward, and vnto the ſe of the playne felde, namely the Salt ſe towards the east, the waye vnto Bech Jeſimoth: and from the ſouth beneath by the ryuers of mount Pilga.

And the border of Og the kyng of Baſan, which remayned yet of Kaphaim, and dwelt at Aſtaroth and Edrei, and had the dominion ouer moſt Hermon, ouer Balcham, and ouer all Baſan vnto the border of Geſſuri & Maachati, & of halfe Silead, which was the border of Sibon the kyng at Heſbon. Moſes the ſeruaunt of the LORDE and the children of Iſrael smote them. And Moſes the ſeruaunt of y^e LORDE gaue it vnto the Rubenites, Gadmites and to the halfe trybe of Manasſe in poſſiſſion.

These are the kynges of the lode, whom Iosua & the children of Iſrael smote on this ſyde Iordane westward, fro Baalgad vnto the playne of ſmoone Libanus, vnto y^e moſt that parteth the londe vpon towards Seir, & that Iosua gaue vnto the trybes of Iſrael in poſſiſſion, vnto euerie one his parte, what

1 Re.

Ne. 22

Nu. 31. 10

Deut. 3. 4

23 Nu. 31. 10

Deut. 3. 4

Nu. 31. 10

and 34. 1

Deut. 3. 4

toſus. 12

so met was in 3 moztaynes, valleyes, playne felde, by the ryuers, in 3 wyldernesces & towards the south, the Geshizites, Amoitites, Cananites, Pherezites, Ghanites, and Iebusites.

C The kynge of Jericho, the kynge of Hai, which lieth beyde Bethel, the kynge of Ierusalem, the kynge of Hebron, the kynge of Iarmoth, the kynge of Lachis, the kynge of Eglon, the kynge of Geser, the kynge of Debir, the kynge of Geber, the kynge of Heoma, the kynge of Arab, 3 kynge of Libna, the kynge of Abdulla, the kynge of Madaba, the kynge of Bethel, the kynge of Tapnah, the kynge of Sepher, the kynge of Apher, the kynge of Lasaron, the kynge of Madan, the kynge of Hazer, the kynge of Simon Meron, the kynge of Achaph, the kynge of Tabenah, the kynge of Megido, the kynge of Cades, the kynge of Jakneam by Carmel, the kynge in the lordshippes of Doi, the kynge of the Heitken at Gilgall, the kynge of Thirsa. These are one and thirtie kynges.

The XIII. Chapter.

When Iosua was olde and red stricken in age, the LORD sayde vnto him: Thou art olde & well aged, and there remaineth yet much of the londe to conquer, namely all Galile of the Philistynes, and all Gessuri, from Sibon which floweth before Egypte, vnto the border of Ebron, northward, which is reftend vnto the Cananites: fyve lordes of the Philistynes, namely, the Gassites, the Asidobites, the Ascalonites, the Geshizites, the Ebronites & the Ghanites. But from the north it is all 3 londe of the Cananites, and Maara of the Sidonians vnto Apher, euen vnto the border of the Amoitites. Moreover the londe of the Gilybes eastward, from Daalgab vnder mount Hermon, vnto a ma come vnto Hamath. All they that dwell vpon the mount, from Libanus vnto the warme waters, and all the Sidonians. I wil dayue them out before the children of Israel: Oncly let them be deale out amonge Israel, as I haue commaunded the.

Beynde thou this londe now to inheritaunce amonge the nyne tribes and 3 halfe trybe of Manasse. For the Rubenites & Gad vices with 3 halfe trybe of Manasse, haue receaued their inheritaunce, which Moses gaue the beyonde Iordane eastward, according as Moses the seruaunt of the LORD gaue them the same, from Aroer which lieth vpon the water syde of Arnon, and the cite

in the myddes of the water, & all the countie of Moaba vnto Dibon, and all the countie of Sibon the kynge of the Amoitites, which dwelt at Hebron, vnto the border of the children of Ammonian Gilead and 3 berder of Gessuri and Maadani, and all mount Hermon, and all Dasan vnto Salcha: all 3 kynghomes of Og at Dasan, which dwelt at Astaroth and Edrei, that remained yet out of Raphaim. But Moses smote them and dayue them out.

The children of Israel diene not on the Gessurites & Maadachites, but both Gessur and Maadach dwelt amonge the children of Israel vnto this daye. But vnto 3 trybe of the Leuites he gaue an inheritaunce for the offeringe of the LORD: Gosh of Israel to their inheritaunce, according as he hath promysed them.

So Moses gaue vnto the trybe of 3 children of Ruben after their kynreds, from their border was Aroer, which lieth vpon the water syde of Arnon, and the cite in the myddes of the same water, with all the playne felde vnto Hebron: Hebron, and all the countie thereof which lye in the playne felde Dibon, Bamoth Baal, 2 Beth Baal Meon, Jabba, Achemoth, Meppaath, Ainarithaim, Sibama, Zereth Sabar, vpon mount Lemel, Beth Peor: the ryuers by Pilsa, and Beth Jeshimech, and all the countie vpon the playne, and all the countie of Sibon kynge of the Amoitites, which dwelt at Hebron, whom Moses smote with the prynces of Madian, Eui, Rekem, Zur, Hur, 2 Rebo, the mightie men of kynge Sibon, which were inhabitants of the londe. And Balaam the sonne of Beor the prophecier, vnto the children of Israel kill with the sworde amonge the other that were slayne: and the border of 3 childre of Ruben was Iordane. This is the inheritaunce of the children of Ruben amonge their kynreds, countie and citylages.

Vnto the trybe of the children of Gad amonge their kynreds gaue Moses, so that their border was, Jabesar and all the countie in Gilead, and the halfe londe of the children of Ammon, vnto Aroer, which lieth before Rebbach: 2 Bacomin: and from Mamman vnto the border of Debir. And in the valley, Beth Haram, Beth Timra, Bethoth and Zaphon, which remaind yet of the countie of Sibon kynge of Hebron, and was by Iordane, vnto the edge of the cite of Cymeroth, on this syde Iordane eastward.

This is the inheritance of the children of Gad in their kynreds, cities & wyllages.

^a And the halfe trybe of the children of Manasse after their kynreds, gave Mosse, for that their border was fro Mahanaim, all Basan, alle the kyngdome of Og kynge of Basan, and alle the townes of Jair which he in Basan, namely the scoie cities. And halfe Gilead, Ashtarath, & Beer, the cities of the kyngdome of Og at Basan, vnto the dyuyn of Machir the sonne of Manasse. This is the halfe portion of the children of Machir after their kynreds.

This is it that Mosse deales out vpon the side of Moab beyonde Jordans ouer agaynst Jericho eastwarde. • But vnto the trybe of Leui gave Mosse no inheritance: for the LORDE God of Israel is their inheritance, as he hath promysed them.

The XIII. Chapter.

^a This is it that the children of Israel haue inhereted in the londe of Canaan, which Eleazar the pish. and Iosua the sonne of Nūn, and the cheif of the fathers amonge the trybes of the children of Israel parted out amonge them. • But by lot they deuayde it out amonge them, accordinge as the LORDE commaunded Mosse to geue vnto the nyne trybes and the halfe byd Mosse geue inheritance beyonde Jordane. • But vnto the Leuites he gaue no inheritance amonge them. • For of the childre of Joseph there were two trybes, Manasse and Ephraim. Therfore gaue they the Leuites no portion in the londe, but cities, to dwell therein, and suburbs for their cattell and goodes. • Euen as the LORDE commaunded Mosse, so dyd the childre of Israel, and deuayded the londe.

^b Then came forth the children of Iuda to Iosua at Gilgall: and Caleb the sonne of Iephonne the Amisitayde vnto him: Thou knowest what the LORDE sayde vnto Mosse the man of God, concerninge me and the land of Canaan. • I was fortye year olde, when Mosse the seruante of the LORDE sawe me out from Canaan Bernea, to spye out the londe, and I broughte him wordes agayne, euen as I had it in my hert. • Howbeit my brethren that wente vp with me, discordede the hert of the people: but I followed the LORDE my God vnto the vtmost.

^c Then I bare Mosse vnto me the same daye, and sayde: The londe wher upon thou hast troden with thy fote, shalbe thine inheritance and thy childrens for ever, becaus

se thou hast followed the LORDE my God vnto the vtmost. • And now hath the LORDE letten me lyue, • accordinge as he sayde. • It is now fyue and foure year since the LORDE spake this vnto Mosse, when Israel dwelled in the wilderness. • And now so, this daie am I fyue and foure score year olde. • and am yet as stronge to daye, as I was in that daye when Mosse sent me out: euen as my strength was then, so is it now also to fight, and to go out and in.

• Woe me now therfore this meanes, wherof the LORDE spake in that daye, and thou herdest it the same daye: for now the Canaites dwell therein, and it hath greates and stronge cities: yf haply the LORDE wyl be with me, that I maye deuyde the one, as he hath sayde. • Then Iosua blessed him, and so gaue Hebron vnto Caleb the sonne of Iephonne. • Therfore was Hebron the inheritance of Caleb the sonne of Iephonne the Kenite, vnto this daye, because he followed the LORDE God of Israel vnto the vtmost. • But a fute tyme was Hebron called Aitriathara, & greates people were there amonge the Canaites. • And the lorde ceased from warre.

The XV. Chapter.

The lode of the trybe of the children of Iuda amonge their kynreds, was the coaste of Edom by the wilderness of Sin, which bordereth southwarde on the edge of the seyd coostes. • Ther south borders were from the vtmost syde of the salte see, that is, from the coast that goeth southwarde, and cometh out from thence toward the cast byde of Arabidim, and goeth forth thowen Zinna, and yet goeth vp from the south toward Canaan Bernea, and goeth thowen Hebron, and goeth vnto Beers, & fetcheth a compass aboute Carca, & goeth thowen Asmona, and cometh forth to the ryuer of Egipze, so that the see is the ende of the border. • Let this be youre border southwarde.

• But the east border is from the sale seede the vtmost parte of Jordane.

The border northwarde, is from the se coast which is on the edge of Jordane, and goeth vp vnto Beth Hagla, and stretcheth out from the north vnto Betharabs, and cometh vp vnto the stone of Bohan the sonne of Aben, and goeth vp vnto Bethie from the valley of Achor, and fall from the north coast that is toward Gilgall, which lieth ouer agaynst Abonim upwarde, which is on the north syde of the water. • Then goeth

it vnto 3 water of Ensema, and commeth out vnto the well of Rogid. Then goeth it vnto the valley of the soune of Ginnam, a longe beynde the Jebusite that dwellecth from 3 southward, that is Jerusalem: and commeth vp vnto the toppes of the mount which lyeth before the valley of Ginnam from the westwarde, that bordereth on the edge of the valley of Raphaim towards the north.

C Then commeth it from the toppes of the same mount vnto the water well of Nephcoah, and commeth out vnto the cities of mount Ephraim, and boweth towarde Baala, that is Ariath Jarim, and stretcheth a course aboute from Baala westwarde vnto mount Seir, and goeth by the north syde of the mount Jarim, that is Chesalon: and cometh downe to Berthesme, and goeth thowrre Chimna, and breaketh out on the north syde of Aeron, and stretcheth south towards Sicron, and goeth ouer mount Baala, and commeth out vnto Jabuel: so that their westmost border is the see.

The weste border is the greates see. This is the border of the children of Iuda rounde aboute in their Pynteds. Caleb the sonne of Iephune had his poision geue him among the children of Iuda (as the LORD ECG maunded Iosua) namely, Kiriatparba of the father of Enak, that is Hebron.

D And Caleb drewe from thence the three somes of Enak, Sefai, Ahiman, and Thalmas begeten of Enak. And from thence he wrote vnto the inhabiteres of Debir. (As for Debir, it was called Kiriat Sepher afore tyme.) And Caleb sayde: Who so smyteth Kiriat Sepher and wynteth it, I will geue him my daughter Achsa to wyfe. Then Achiel the sonne of Aenas the brother of Caleb wanne it: and he gaue him his daughter Achsa to wyfe.

And it fortuneth vpon them when they were in, that she was conueled of hir housbande, to a pece of lonbe of hir father. And she fell downe from the asse. Then sayde Caleb vnto her: What ayleth the? She sayde: Geue me a blessing, for thou hast geue me a south (and drye) lonbe: geue me welles of water also. Then gaue he her welles aboute and beneth.

E This is the inheritance of the trybe of Iuda amonge their Pynteds. And the cities of the trybe of the children of Iuda, from one to another by the coastes of the Libornites towarde the south, were these: Cabzeel, Eder, Jagur, Sima, Dumona, Adath,

Aedes, Hazor, Iachnam, Giph, Telem, Bulec, Hazor Gadatha, Kiriet Beyron, that is Hazor: Ama, Etma, Molada, Hazor Gadaba, Hesmon, Beth palet, Hazor Sual, Dur Seba, Bistrotin, Baala, Jim, Azan, Epha Lab, Chesil, Harma, Ziklag, Matnanna, San Sana, Lebaoth, Silhim, Ain, Kink. These are nyne and twenty cities & their villages.

But in the lome countrees was Ephraim: Zeren, Asna, Saroa, Engannim, Chapuz, Enam, Jarmoth, Abulam, Socho, Aize, Saaraim, Abithaim, Gedera, Giderotim. These are fouretee cities & their villages.

Bené Habasa, Migdal Gad, Dolea, Mipa, Jachiel, Lachis, Becherath, Eglis, Chidon, Lachma, Chirphis, Gideroth, Bethdagon, Naama, Makeda. These are sixtee cities and their villages.

Libna, Ezer, Asin, Jephthah, Aza, Teyth, Aza, Achib, Maraja. These are nyne cities and their villages. Othron wyth his daughters and villages. From Othron vnto the see, all that reacheth vnto Ashod and the villages thereof. Ashod wyth his daughters and villages thereof. Gasa wyth his daughters and villages vnto the water of Egipce. And the greates see is his border.

But vpon the mount was Samir, Jertir, Socho, Danua, Ariath Sama, that is Debir: Anab, Esphemo, Amim, Gofin, Hebron, Gilo. These are cleuen cities and their villages. Maon, Carmel, Siph, Jura, Jafael, Jafdeu, Sanoah, A ain, Giba, Thoma. These are ten cities and their villages. Halhal, Bethsur, Gedoa, Moarath, Beth Anoth, Elkhekon. These are six cities and their villages. Kiriat Baal (that is Ariath Jarim) Harabba, two cities & their villages. And in the wilderness was Berthara, Midbin, Gachaba, Tibsan, and the Sale cite, and Engabbi. These are six cities and their villages. But the Iudites were at Jerusalem, and the children of Iuda coude not dryue them awaye. So the Jebusites remaine wyth the children of Iuda at Jerusalem vnto this daye.

The XVI. Chapter.

D And the see fell vnto the children of Ephraim froe Iordane out agaynst Jericho, vnto the water on the east syde of Jericho, and the wilderness. I goeth vp from Jericho thowrre the mountaynes of Bethel, and commeth out from Bethel vnto Lusa, and goeth thowrre the coast of Aciaroth, and stretcheth downe westward.

be unto β coaste of Iaphleto β border of the lower Bethoron, and unto Gaser: and the end thereof is by the greatest. This the children of Joseph (Manasse & Ephraim) received to inheritance.

The border of the children of Ephraim amonge their kynreds of their inheritance from the east, was Aaroth Abar unto the upper Bethoron, & goeth out westwarde by the Ilichmethath that lyeth toward the north, there reacheth it a compass toward β the east syde of the cite Chanath Silo, and goeth there thowen from the east unto Janoha, and cometh downe from Janoha unto Aaroth and Naaratha, and boundeth on Jericho, and goeth out at Jordane. From Thepuah goeth it westwarde unto Halkama, and the out goinge of it is at the sea.

This is the inheritance of the trybe of the children of Ephraim amonge their kynreds. And all the borders, cities with their villages of the childre of Ephraim laye scattered amonge the inheritance of the children of Manasse. And they done not out β Cananites, which dwelt at Gaser. So β Cananites remayned amonge Ephraim unto this daye, and became tributaries.

The XVII. Chapter.

X And the lot fell vpo the trybe of Manasse: for he is Josephs first sonne) and it fell vpon Nachir the first sonne of Manasse β father of Gilead: for he was a mi of armes, therefore had he Gilead and Basan. It fell also vnto the other children of Manasse, namely vnto β childre of Abieser, the children of Helek, the children of Afriel, the children of Sechem, the children of Jether, and the children of Semida: These are the childre of Manasse the sonne of Joseph, males, amonge their kynreds.

But Zelapheab the sonne of Jether the sonne of Gilead, the sonne of Machir, the sonne of Manasse, had no sonnes, but daughteres, and their names are these: Mahala, Noa, Hogia, Milca, Tirza, and they came before Eleazar the prest, and before Iosua the sonne of Nun, and before the rulers, and sayde: The LORDE commaunded Moses, to geue vs inheritance amonge oure brethren. And so they had inheritance gotten them amonge their fathers brethren, according to the commaundement of the LORDE.

β There fell vpon Manasse ten meynes without the londe of Gilead and Basan,

which lyeth beynde Jordane. For β daughteres of Manasse receaved inheritance amonge his sonnes: but the other children of Manasse had the londe of Gilead. And the border of Manasse was first Asser south vnto Mid, methath, that lyeth before Sichem, and reacheth vnto the righte syde of them of En Tapuah: for the londe of Tapuah fell vnto Manasse, and the border of Manasse is vnto the childre of Ephraim. Then cometh it downe to Habelana toward the south syde of the ryuer cities, which are Ephraims amonge the cities of Manasse. But from the north is the border of Manasse by the ryuer, and goeth south by the sea syde, south ward vnto Ephraim, and to Manasse northwarde, and the sea is his coaste. And it shal border on Asser from the north, and on Isachar from the east.

So (amonge Nachar and Asser) Manasse had Beth Swan and the towne thereof, and Jehlaam and the towne thereof, and them of Doi and their towne, and them of En Doi and their towne, & them of Eanach and their towne, and them of Magdebo and their towne, and the thirde parte of (the cite) Tophet. And the children of Manasse coude not dryue awaye the inhabitants of these cities, but the Cananites beganne to dwell in the same londe. So betwixt when the children of Israel were able, they made the Cananites tributaries, and diuise them not out.

Then spake the children of Joseph vnto Iosua, and sayde: Wherefore hast thou gaue me but one portion and one meyne of inheritance, and I am yet a greete people, as the LORDE hath blessed me so largely? Then sayde Iosua vnto them: For so much as thou art a greete people, go vp therefore vnto β wod, and make thy selfe sonne the re in the londe of the Pheristees and Raphaim, for yenge nioit Ephraim is so narrowe for the.

Then sayde the children of Joseph: We shal not be able to attayne vnto the mountaynes, for there are yon charitees amonge all the Cananites, that dwell in the londe of Emek, by whom lyeth Beth Swan and the villages thereof, and Israhel in Emek. Iosua sayde vnto the house of Joseph, enen to Ephraim and Manasse: Thou art a greete people, & for so much as thou art so greete, thou must not haue one lot, but the meyn sayne where β wod is, shal be thine: & for out for β , so shall it be the out goinge of thy

porcion, when thou diuident out the Canaanites, which haue yet charozes, & are mighty.

The XVIII. Chapter.

AND all the multitude of the children of Israel gathered them selues together vnto Silo, and they set vp γ Tabernacle of witness, and the londe was diuided vnto them. But there were yet seven tribes of the children of Israel, vnto whom they had not deuised their inheritance. And Iosua sayde vnto the children of Israel: How longe are ye so slowe, to go and conquer the londe, which the LORD God of your fathers hath geuen you: Chose you the men out of euery tribe, γ I maye sende them, and that they maye get them vp and go thorow the londe, and describe it accordinge to the inheritance thereof, and come vnto me.

Deuide the londe in seven partes, Iudas shal remayne vpon his borders of the south syde, and the house of Ioseph shal remayne vpon his borders of the north parte: but describe ye the londe in seven partes, and byn get them vnto me, then shal I cast γ lot for you before the LORD our God. For the Lewites haue no porcion amonge you, but the pasture of the LORD is their inheritance. As for Gad & Ruben and γ halfe tribe of Manasse, they haue receaued their inheritance beyonde Iordane eastwarde, which Moses the seruante of the LORD gaue them.

When the men gat vp, to go their waye. And when they were aboute to go so to describe the londe, Iosua commanded them, and sayde: Go your waye, and make shew of the londe, and describe it, and come agayne vnto me, that I maye cast γ lot for you before the LORD at Silo. So the men departed, and wente thorow the londe, and described it in seven partes vpon a letter accordinge to the cities, and came to Iosua in the hoost at Silo. Then Iosua cast the lot ouer them at Silo before the LORD, and there distributed the londe amonge the children of Israel, vnto euery one his parte.

And the lot of the tribe of the children of Ben Iamin fell accordinge to their kynreds, and the border of their lot wente out betwene the children of Iuda & the children of Ioseph. And their border was on the north quarter of Iordane, and goeth vp from the north syde of Jericho, and commeth vp to the mountaine westwarde, and goeth out by the wyldernes of Bethanien, and goeth

from thence towarde Lns, then by the south syde of Lns (that is Bethel) and commeth downe vnto Beeroth Bar by the mountaine which lyeth on γ south syde of the londe, Bethouen. Then betwixt it downe, and so theye a compass vnto the fourth west quarter from the mounte that lyeth ouer agayn, Bethouen towarde the south, and goeth vnto Atriath Baal, γ is Atriath Jearim, a cite of the children of Iuda. This is the west border.

But the south border is from Atriath Jearim south, and goeth out towarde the west, and commeth south vnto γ water well of Nepehoah: and goeth downe by the edge of the mounte, that lyeth before the valley of the sonne of Ginnam: and goeth downe thorow the valley of Ginnam on γ south syde of the Jebusites, and commeth downe to the well of Rogell, and stretcheth from the northwarde, and commeth out vnto the Simeon, and commeth south to the bespae that lyeth vnto the Beeroth, and cometh downe vnto γ playne felde, and commeth beynde Beth Hagla that lyeth towarde the north, and his ende is at the north border of the Salt sea, vnto γ edge of Iordane south ward. This is the south border.

But Iordane shal be the ende of the east quarter. This is the inheritance of γ children of Ben Iamin in their borders round aboute, amonge their kynreds.

The cities of the tribe of the children of Ben Iamin amonge their kynreds are these: Jericho, Beth Hagla, Enet Reys, Baal raba, Zemaraim, Bethel, Anun, Happer, Ephra, Capbar Amona, Ephra, Gab: these are twoules cities and their villages.

Gibeon, Rama, Beeroth, Mispa, Capbara, Mose, Kefem, Jerpaal, Thareala, Sela, Eleph, and the Jebusites, that is Iussaleim, Beeroth, Atriath: these are souerain cities and their villages. This is the inheritance of the children of Ben Iamin in their kynreds.

The XIX. Chapter.

When fell the seconde lot of the tribe of the children of Simeon accordinge to their kynreds, and their inheritance was amonge the inheritances of γ children of Iuda. And to their inheritance they had Beer Geba, Molaba, Gasa, Sual, Basa, Azem, Eli Tholad, Bethel.

The booke of Iosua.

hama, Bleg, Betha Martaboeh, hazar
Bassa, Beth Ebooth, and Sarabenthes
are chinim cities ⁊ their villages. Ain, Ri
mon, Kether, Mantheseth are foure cities and
their villages. And all þ villages that lye
aboue the cities vnto Balath Beer
Ramoth towards the south. This is the inheri
tance of the tribe of the children of Si
meon in their kynde: for the inheritance
of the children of Simeon is vnder the por
cion of the children of Iuda. for so much as
the inheritance of the children of Iuda
was to greate for them, they fore inhereted
the children of Simeon amonge their inheri
tance.

The thirde lot fell vpon the childre of Ba
balon after their kyndes. And the border of
their inheritance was vnto Sarid, ⁊ goeth
vp westwarde to Marcala, ⁊ bordereth vpon
Dabosech, and reacheth vnto the ryue that
floweth out agaynst Iakneam: ⁊ turneth
from Sarid eastwarde vnto the border of
Asioch Thabor, and cometh out vnto Da
bath, and reacheth vnto Japia, and from
thence goeth westwarde thowm Githa Ge
pher, and Itha Kozim, and commeth out
towards Rimon, Samethor Ganea, ⁊ fir
deth a compass abeate from the north
vnto Lathon, ⁊ the goinge out of it is vnto
valley Jephtha el, Azarah, Mahalal, Sam
on, Jodala, ⁊ Bethlehem: these are twel
ue cities and their villages. This is the in
heritance of the childre of Zabulon in their
kynde: these are their cities and villa
ges.

The fourth lot fell vpon the childre of Ia
sach after their kyndes, ⁊ their border was
Jisraels, Chesiluloth, Sunem, Gapharaim,
Sion, Anaharath, Raabeh, Kision, Abes,
Amezah, En Garam, Enhadah, Beth Pazez,
⁊ bordereth vpon Thabor, Sabayima, Beth
Somes, and þ outgoinge of it was at Jor
dane. These are chynim cities and their villa
ges. This is the inheritance of the tribe
of the children of Jisachar in their kyndes,
cities and villages.

The fifth lot fell vpon the tribe of the
children of Assir, after their kyndes. And
their border was Gellath, Gali, Baren, Ach
saph, Alamelech, Amead, Misfal, and bor
dereth on Carmel vnto the sea, and on Ethos,
and Libnach, and turneth towards the east
vnto Beth Dagon, and bordereth on Zaba
lon, and on the valley of Jephthah, and
towards the north wyde of Beth Elmel and
Tegul: ⁊ commeth out vnto Cabul on the
west wyde of Ebron, Kethob, Samon and

The xix. Chap. Fo. x.

Cana, vnto greate Ebron. And turneth to
warde Rama, vnto the stronge cite of Ben,
and turneth towards the sea, and goeth out
vnto the sea, after y. c. xij. towards Ach
sib, Dma, Xphet, Kethob.

These are two and twenty cities and
their villages. This is the inheritance of
the tribe of the children of Assir in their in
heritance cities and villages.

The syxe lot fell vpon the children of
Iephthah in their kyndes. And their bor
der was fro Gileph, Elon thowm Zaanaum,
Abai Tereb, Jabneel vnto Akum, and
goeth out vnto Jordane, and turneth west
warde to Asioch Thabor, and cometh out
from thence vnto Gubet, and bordereth on
Zabulon towards the south, and on Assir
towards the west, and on Iuda by Jordane
towards the east: and hath stronge cities,
Bimzer, Samath Katsch, Chimmar, Adama,
Kama, hazor, Beza, Beza, En hazor,
Jereon, Migdal Elhar, Beth Anath, Beth
Somes. These are nyntene cities and their
villages. This is the inheritance of y tribe
of the children of Iephthah in their ky
ndes, cities and villages.

The seventh lot fell vpon the tribe of the
children of Dan after their kyndes. And the
border of their inheritance was Garza, El
baol, Jerusalem, Gaalabin, Aialon, Jerba,
Elon, Chimnata, Elron, Elchebe, Otheph
Baalach, Jehud, Duerbarat, Gat Rimon,
Me Jarton, Raion with the border by Ja
pho, and on the same goeth the border of the
children of Dan out. And the children of Da
went up, and foughte agaynst Efeim, and
wonne it, and smote it with the edge of the
sword, and rode it in possession, ⁊ built ther
in, and called it Dan, after y name of their
father. This is the inheritance of the tribe
of the children of Dan in their kyndes,
cities and villages.

And wha þ lode was all parted out with
the border there of, the children of Israel ga
ue Iosua the some of Eran, an inheritance
amonge them, and (as he sayng) to the com
mendment of the LORDE: they gaue him
y cite that he requyrd, namely, Thimnath
Serah, vpon mount Ephraim: here dwel
eth he the cite, and dwelt therein.

These are the inheritances which allea
far the people and Iosua y some of Eran, and
the due just of the fact are amonge y tribes,
demed out by lot vnto the children of Israel
at Silo before the LORDE, when he sawe the vo
re of the Tabernacle of witness, and so they
ended the bestyngs: one of the lorde.

The XX. Chapter.

2 **U**ND the **LORDE** spake vnto Iosua, and sayde: Spake to the children of Israel: Gene amonge you sixe cities, wherof I spake vnto you by Moyses, that a deeflayer which sleyth a soule vnawarres and vnwittingly, maye flye thither, & they maye be fre amonge you from the auenger of bloude. And he that flyeth to one of these cities, shall stande with our before the porte of the cite, and shewe his cause before the Elders of the cite, then shall they take him to them in to the cite, and geue him place to dwell with them.

3 And if the auenger of bloude folowe vpon him, they shall not deliuer the deeflayer in to his handes, for so much as he hath slayne his neighbour vnawarres. and was noe his enemye a foere: but he shall dwell in y^e cite, tyll he stande before the congregation in iudgment, wherell the hys past by, which shall be at that tyme. Then shall the deeflayer returne, and go vnto his owne cite, and vnto his house to the cite, from whence he was fled.

4 Then appointed they **Abez** in Galile vpon mount Terephali, and **Sechem** vpon mount Ephraim, and **Aziatharba**, that is Hebron vpon moue Iuda. And beyde Iordane on the east syde of Jericho, they gaue **Bezir** in the wilderness vpon the playne out of the trybe of Ruben, and **Ramoth** in Gilead out of the trybe of Gad, and **Golan** in Basan out of the trybe of Manasse.

These were the cities appoynted for all y^e children of Israel, and for the straungers which dwelle amonge them, that whosoener had slayne a soule vnawarres, with the flye thither, that he shalde not be put to death by the auenger of bloude, tyll he had stande before the congregation.

The XXI. Chapters.

1 **2** **3** **4** **5** **6** **7** **8** **9** **10** **11** **12** **13** **14** **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100** **101** **102** **103** **104** **105** **106** **107** **108** **109** **110** **111** **112** **113** **114** **115** **116** **117** **118** **119** **120** **121** **122** **123** **124** **125** **126** **127** **128** **129** **130** **131** **132** **133** **134** **135** **136** **137** **138** **139** 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And the loc fell vpon the trybe of the Zabathites, and the children of Aaron the prest amonge the Levites, had by the loc threene cities of the trybe of Iuda, of the trybe of Simon, and of the trybe of Ben Jamin. The other child of Zabath of the same trybe, had by the loc ten cities of the trybe of Ephraim, of the trybe of Dan, and of the halfe trybe of Manasse.

But the children of Gerson of the same trybe had by the loc threene cities, of the trybe of Isachar, of the trybe of Assir, of y^e trybe of Terephali, and of the halfe trybe of Manasse at Basan.

The children of Merari of their trybe had twelue cities, of the trybe of Ruben, of the trybe of Gad, and of the trybe of Soudon. So the children of Israel gaue these cities and their suburbs vnto the Levites by loc, as the **LORDE** commaunded by Moyses.

Of the trybe of the children of Iuda, and of the trybe of the children of Simon, they gaue these cities (which they name by name) vnto the children of Aaron of the trybe of the Zabathites amonge the children of Levi: for the first loc was thesya.

So they gaue them Aziatharba, which was the fathers of Enai, that is Schem upon the mount Iuda, and the suburbs thereof rounde aboute. But the siter of the cite and the vyllages therof, gaue they vnto Caleb the sonne of Iephani: for his possession.

Thys gaue they vnto the children of Aaron the prest, the sixe cite of the deed slyers, Schem and the suburbs thereof, Libna and the suburbs thereof, Iathir and the suburbs thereof, Eschuma and the suburbs thereof, Holon and the suburbs thereof, Debai and the suburbs thereof, Ain and the suburbs thereof, Iuda and the suburbs thereof, Beth Senna and the suburbs thereof, and threene cities of thesya trybe.

But of the trybe of Ben Jamin they gaue foure cities, Gibeon and y^e suburbs thereof, Gaba, and the suburbs thereof, Anathoth and the suburbs thereof, Almon and the suburbs thereof: so that all the cities of the children of Aaron the prest were thirent amonge their suburbs.

The trybes of the other children of Zabath the Levites, had by their loc foure cities, of the trybe of Ephraim, and they gaue the sixe cite of the deefslayers, Schem and the suburbs thereof vpon mount Ephraim, Gazer and the suburbs thereof, Ashdod

The booke of Iosua.

in the suburbs thereof, Bethron and the suburbs thereof.

Of the trybe of Dan foure cities, Elsheke and 3 suburbs thereof, Gibben and the suburbs thereof, Aialon and the suburbs thereof, Gash Rimon and the suburbs thereof. Of the halfe trybe of Manasse two cities, Thaanach and the suburbs thereof, Gash Rimon and the suburbs thereof: so that all the cities of the other children of 3 trybes of Ruben, were ten with their suburbs.

But vnto the children of Gerson amonge the trybes of the Leuites were geuen, Of the halfe trybe of Manasse two cities, the fre cite for the deedslayer, r. Gola in Basan and the suburbs thereof, Beashtia, and the suburbs thereof. Of the trybe of Issachar foure cities, Basien and the suburbs thereof, Dabiah and the suburbs thereof, Jarmuch and the suburbs thereof, Engannim and the suburbs thereof. Of the trybe of Aser foure cities, Mistal, Abdon, Helkath and Rehob with the suburbs thereof. Of the trybe of Saphraim the cities, the fre cite Kedes (for the deedslayer) in Galde, Hamoth, Dor, and Archan with the suburbs thereof: so that all the cities of the trybe of the Gersonites were thirtene with their suburbs.

Vnto the trybes of Merari the other Leuites were geuen, Of the trybe of Zabulon foure cities, Jaftreah, Kartha, Dimna and Uthalal with suburbs thereof. Of the trybe of Ruben foure cities, Bezer, Jab ja, Kedemeth and Mepphaat with their suburbs. Of the trybe of Gad foure cities, the fre cite for the deedslayer, Ramoth in Gilead, Mahanaim, Geshen and Jaeker with their suburbs: so that all the cities of the children of Merari amonge their trybes of y order Leuites, were twolue. Thus all the cities of the Leuites amonge 3 possession of the children of 3 Israel, were eighte and forty with their suburbs. And these cities were so deale out, that euery one had their suburbs rounde aboute, the one as the other.

Thus the LORDE gaue the children of 3 Israel all the londe, which he had sworne vnto their fathers to geue: they toke possession of it, and dwelt therein. And the LORDE gaue the rest before all these 3 were aboute them: so as he swore vnto their fathers, & none of their enemies stode agaynst the, but all their enemies deliuered he in to their hande. And their mysted noching of all the

The xxij. Chap. Fo. xi.

good that the LORDE had promised vnto, the house of 3 Israel, it came euery waye.

The xxxij. Chapter.

Then Iosua called 3 Rubenites, & 3 Gaddites, and 3 halfe trybe of Manasse, and saye vnto them: Ye haue kepte all, that Moyses the seruant of the LORDE commaunded you, and haue kepte vnto my voyce in all 3 I haue commaunded you. Ye haue not forsaken your hartes, a longe season, vnto this daye, and haue wrought vpon the commaundement of the LORDE your God. For so much now as the LORDE your God hath broughte you hertofore to rest, as he promised them, came you now, and go your waye to your countie in to the londe of youre possession, which Moyses the seruant of the LORDE gaue you beynde Jordane.

But take diligent hede now, that ye do accordinge to the commaundement and lawe which Moyses the seruant of the LORDE hath commaunded: That ye love the LORDE your God, and keepe in all his wayes, and keepe his commaundementes, and cleue vnto him, and serue him with all youre heart, and with all youre soule. So Iosua blessed them, and let them go. And they wente in to their tenne.

Vnto the halfe trybe of Manasse had Moyses geuen possession at Basan: vnto the other halfe gaue Iosua amonge their brethren on this syde Jordane westwards. And when he let them go to their tenne and blessed them, he saye vnto them: Ye come home agayne with greates good vnto your cleeke, with exceedynge much cattell, siluer, golde, dyasse, yron and rayme, distribute thespore the spoyle of youre enemies amonge your brethren.

So the Rubenites, Gaddites, and the halfe trybe of Manasse returned, and wente from the children of 3 Israel out of Gilead (which lyeth in the londe of Canaan) to go in to the countie of Gilead to the londe of their possession, that they mighte possess it, accordynge to the commaundement of the LORDE by Moyses.

And when they came vnto the heapes by Jordane, which lye in the londe of Canaan, the same Rubenites, Gaddites, and the halfe trybe of Manasse builded there beynde Jordane, a fayre greene altare. But when the children of 3 Israel herde saye, Beholde, the children of Ruben, the children of Gad, and the halfe trybe of Manasse haue builded an altare: our agaynst the londe,

num. 31. 1 Iosua 4

Deut. 10. 6

23

Deut. and Num. 31. 1 Iosua 4 12. 2. 4. 6

de of Canaan upon the heapes by Iordane on this syde the children of Israel, they gathered them selfes together with the whole congregation at Silo, to go up agaynst the with an army. And (in the meane season) they sent to them in to the londe of Gilad, Phineas the sonne of Eleazar the prest, and with him ten cheefe pynces amonge the houses of their fathers, out of every tribe in Israel this daye. And they came to the children of Ruben, to the children of Gad, and to the halfe trybe of Manasse in the londe of Gilead, and sayde:

D Thus sayeth the whole congregation of the LORDE vnto you: What trespasce is this, tudi. 10. b ye haue trespassed agaynst the God of Israel, that ye shalde come backe from γ LORDE this daye, to bulde you an altare, for to fall awaye from the LORDE:

Num. 33. a I haue we not enough of the widenesse of Peor: from the which we are not yet clesed this daye, and there came a plague amonge the congregation of the LORDE: and ye turne you backe this daye from the LORDE, and this daye are ye fallen awaye from the LORDE, that he maye be wroth to daye or tomorrow at the whole congregation of the LORDE.

If the londe of youre possession be vncleane, then come ouer in to the londe that the LORDE possideth, wherethe dwellynge of the LORDE is, and take possession amonge vs, and fall not awaye from the LORDE and from vs, to bulde you an altare with out the altare of the LORDE our God. Ios. 17. a Did not Achan the sonne of Serah trespasce in the thinge that was banned, and the wrath came ouer γ whole congregation of Israel and he wrecne not downe alone for his mysdede:

E Then answered the children of Ruben, and the children of Gad, and the halfe trybe of Manasse, and sayde vnto the heades and pynces of Israel. The mightie God γ LORDE, the mightie God the LORDE knoweth, and Israel knoweth also, yf this be a transgression or trespacyng agaynst the LORDE, then let it not helpe vs this daye: If we haue builded the altare, because we wolde turne awaye backe from the LORDE, so of fre burntofferings or meat offeringes there on, or to make any dede offeringes upon it, then let the LORDE requyre it: And yf we haue not done it rather for very feare of this thinge, and sayde: To daye or tomorrow mighte youre children saye vnto oure children:

What haue ye to do with the LORDE the God of Israel: The LORDE hath forborne vs a border betwene vs and you ye children of Ruben and Gad, ye haue not ynnocencie in the LORDE: By this shalde youre children make oure children to turne awaye from the feare of the LORDE.

Therefore sayde we: Let vs make oure children an altare, not for sacrifice, nor for burnt offeringe, but that it maye be a signe betwene vs and you, and oure posteritie, that we maye serue the LORDE in his sight with oure burnt offeringes, deed offeringes, and other offeringes: and γ your children to daye or tomorrow neede not to saye vnto oure children: Ye haue no parte with the LORDE.

And we sayde: But yf they shalde speake so vnto vs, or to oure posterities to daye or tomorrow, then maye we saye: Behold the similitude of γ altare of the LORDE, which oure fathers made, not for sacrifice, ne for burnt offeringe, but for a witness betwene vs and you.

God forbydde, that we shalde fall awaye from the LORDE, or turne backe from him this daye, and to buyle an altare his sacrifice, for burnt offeringe and for any purpose, without γ altare of the LORDE our God, that stondest before his habitation.

But when phineas the prest, and the cheefe of the congregation, the pynces of Israel which were with him, herde the wordes, that the children of Ruben, Gad, and Manasse had spoken, they pleased them well. And phineas the sonne of Eleazar the prest sayde vnto the children of Ruben, Gad and Manasse: This daye we knowe, that γ LORDE is amonge vs, in that ye haue not trespassed agaynst the LORDE in this daye. Now haue ye deliuered the children of Israel out of the hande of the LORDE.

Then phineas the sonne of Eleazar the prest, and the rulers returned out of the londe of Gilad, from the children of Ruben and Gad, vnto γ londe of Canaan to the children of Israel, and brought them wordes of the matter.

Then were the children of Israel well content with the thinge. And they praised the God of Israel, and sayde no more that they wolde go up agaynst them with an army, to destroye the londe that the children of Ruben and Gad dwel in. And γ child of Ruben and Gad called the name of the altare: This altare be witness betwene vs, that γ LORDE is God.

The booke of Iosua.

The XXXI. Chapter.

After a longe season, when the LORD Ehad broughte Israel to rest from all their enemies rounde aboute: and Iosua was now olde and well stricken in age, he called all Israel and their Elders, heades, iudges, and officiers, and sayde vnto them: I am olde and well aged, and ye haue sene all that the LORD E your God hath done vnto all these nacions in youre sightes. For the LORD E your God himself hath fought for you. Beholde, I haue parted amonge you y remanent of the nacions by lot, vnto euery crybe his enberitance from Iordane forth, and all the nacions whom I haue rooted out vnto the greatesse westward.

And the LORD E your God shal chynst from out before you, and dryue them awaye from you, that ye maye haue their londe in possession, as the LORD E your God hath promysed you. And stryde nowtherfore, that ye maye obserue and do all that is wyrtten in the boke of the lawe of Moyses: so that ye come not asyde from it, neither to the righte hande nor to the left: that ye come not amonge y remanent of these nacions, which are with you: And yet that ye make no mention ner iureate by the names of their gods, neither sene them, ner borne youre silues vnto them: But cleue vnto the LORD E your God, as ye haue done vnto this daye: the shal the LORD E dryue awaye greatesse and myghtie nacions before you, like as thre hath no man bene able to stonde before you (vnto this daye. * One of you shall chace a thousande: for the LORD E your God fighteth for you, a certynge as he promysed you. Take diligent garde therfore vnto youre scules, that ye loue the LORD E your God.

But if ye turne backe, and sene vnto the feether nacions, and make mariagea with them, so that ye come amonge thm, and they amonge you, ye ye sure then, that the LORD E your God shall no more dryue out all these nacions before you, but they shall be vnto you a snare and net, and prickes in youre sydes, and thornes in youre eyes, vntill he haue destroyed you from the good lode, which the LORD E your God hath given you.

Beholde, this daye do I ge the waye of all the realme, and ye shal knowe enen from all youre her, and from all youre soules, that there hath not sayed ou word of all the good that the LORD E your God promysed you. Nowe late as all the good is come forth the LORD E your God promysed you:

The xxxiii. Chap. Ho. xii.

enen so shal the LORD E cause all euill to come vpon you, vntill ye haue destroyed you from this good londe, which the LORD E your God hath given you: yf ye transgress y commandment of the LORD E your God, which he hath commaunded you. And yf ye go yd waye, and serue oether goddes, and worshippe the, then shall the wrath of the LORD E more wheroe ouer you, y shall shortly destroye you out of the good londe, y he hath given you.

The XXXIII. Chapter.

Osua gathered all the crybes of Israel together vnto Sidym, and called the Elders of Israel, the heades, iudges, and officiers. And whā they were come before God, he sayde vnto all the people: Thus sayeth the LORD E the God of Israel: * Iob fathers dwelt afore tyme beyde y water, Abiāh y Mahos y Sarah their father y serued oether goddes. * Then toke I yb father Abraham beyonde the water, y caught him to walke in the londe of Canaan, y multiplied his sibe, and gaue him Isaac, and vnto Isaac I gaue Jacob and Esau, and gaue Esau moule Seir to possess. And for Jacob, y his childen, they wente downe in to Egipte.

Then Ient I Moyses and Aaron, and plagued Egipte as I haue done amonge the. After y broughte I you and youre fathers out of Egipte, and whan ye came to y see, and the Egiptians solomned vpon youre fathers with charrettes and hoise men vnto the red see, then cryed they vnto the LORD E, which put a darcknesse betwene you and the Egiptians, and broughte the see vpon them, and ouerwhelmed them. And youre eyes haue sene whā I dyd to y Egiptians, y ye dwelt in y wilderness a linge season. And I broughte you in to y londe of the Amorites, which dwelt beynde Iordane: whā they fought agaynst you, I delynered them in to you, because that ye mighte haue their countre in possession, and I destroyed them before you. * Then Balac the sonne of Biphor the kynge of the Moabites gat him vp, and foughte agaynst Israel: and he sente and bad call Balaam the sonne of Beor, to curse ye, nevertheless I wolde not heare him, but I blessed you, and delynered you out of his hande.

And whan ye came ouer Iordane, and came vnto Jericho, the cietyes of Jericho foughte agaynst you, the Amorites, Pherezites, Canaanites, Hethites, Gergisites, Henites, y Jebusites: wherof I delynered the in to youre hande. * And I sent hornettes before you, which drewe them out before you, and

Deut. 32. 8

Gen. 11. d

Gen. 12. a

Gen. 11. a

Gen. 21. c

Gen. 21. a

Gen. 21. a

Gen. 21. a

Gen. 21. a

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melye the two kynges of 3 Amorites: not the
row thy swerbe, nor thowm thy borne. And
Deut. 4. b I have genes you a londe wherupon ye be-
fownd no labours, and cities which ye haue
not buyded, that ye might dwell therein, and
that ye might eate of the vnyardes and o-
lyne trees which ye haue not plamed. Feare
1. Reg. 7. 2
Tud. 11. c the LORDE now therfore, and serue him per-
fectly and in the treuth, and let go the god-
des, whom youre fathers serued beyonde the
water and in Egipte, and serue ye 3 LORDE.

But yf ye like not to serue the LORDE, the
D chose you this daye whom ye wyll serue: the
God whom youre fathers serued besonde 3
water, or 3 goddes of the Amorites, in who-
se lode ye dwell. As for me and my house, we
wyll serue the LORDE. Then answered the
people, and saide: God forbidde, that we shal-
be forsake the LORDE, & serue other goddes.
For the LORDE oure God brought vs and
oure fathers out of the londe of Egipte fro
the house of bondage, and did sych greates
to us before oure eyes, and perswaded vs all 3
ways that we wente, and amonge all the na-
cions, whom we entruayled by. And the LOR-
DE thrust out before vs all the people of the
Amorites that dwelt in the londe. Therfore
wyll we also serue the LORDE, for he is oure
God.

E Iosua sayde vnto the people: Ye can not
serue the LORDE: for he is an holy God, mightie,
and gelous, which spareth not youre
transgressions and synnes. But yf ye forsake
the LORDE, and serue a strange god,
Iosua. 2. d then shall the LORDE euer him, and do
you small, and consume you, after that he
hath done you good. The people sayde vnto
Iosua: Not so, but we will serue the LORDE.
Then sayde Iosua vnto the people: Ye are
witnesses ouer youre selues, that ye haue do-
ne for you the LORDE, to serue him. And they
sayde: Yee. Then put awaye from you, sayde
he: the strange goddes 3 are amonge you,
and encline youre hart vnto the LORDE the
God of Israel. And the people saye vnto
Iosua: We wyll serue the LORDE oure God,
4. Re. 11. c and be obedient vnto his voyce. So Iosua
made a conuauent with the people 3 same
daye, and laide statutes & lawes before them
at Sichem.

I And Iosua wrote this acte in the booke of
1. Reg. 7. c the name of God, and sette a greate stone, &
set it up there vnder an oke, which was in 3
Sanctuary of 3 LORDE, and sayde vnto all
the people: Beholde, this stone shall be wit-
nesse ouer you: for it hath herbe all the wo-
des of the LORDE, which he hath spoken

vnto vs, and shall be a witness ouer
that ye denye not youre God. So Iosua
the people go eurye one to his heritage.

And it fortuned after these actes, 3
Iosua the sonne of Nuan 3 seruaunt of the LOR-
DE dyed, when he was an hundred and
year old, and was buried in the towne
of his heritage at Timnath Serah, with
lyce on the mount Ephraim, on the moun-
te of mount Gaas. And the children of Is-
rael serued the LORDE as long as Iosua
lyued, and the Elders (that lyued long af-
ter Iosua) which knewe all the wordes of
the LORDE, that he had done vnto Israel. The
home of Ioseph, which the children of Is-
rael had brought out of Egipte, was
they at Sichem, in the pece of the lande: but
Jacob boughte of the children of Hamor
father of Sichem for an hundred penes
was the heritage of the children of
Ioseph. Eleazar the sonne of Aarn
died also, and they buried him at
Gibeath, which was Phi-
neas his sonnes, that
was geuen him
upon
mount Ephraim.

The ende of the booke
of Iosua.

The booke of the Iudges

collected,
Iudicum.

What this booke conteyneth.

- Chap. I. Iudges is made captayne of the
people of the Amorites, and buydeth
the iudgement of Israel, and ouerthreweth the
as God commaunded them.
- Chap. II. The angell of God purgeth the
lande of Israel, because they obliuied to their
covenants with the LORDE, for the which
God gaue them ouer in to captiuitie.
- Chap. III. God purgeth Israel, and pur-
sueth them vnder the iudges.
- Chap. IIII. Deborah the prophetesse with
Barack ouerthreweth Siffara, and deliuereth
the people of the LORDE.
- Chap. V. The songe of prayse which
Deborah and Barack singe because of the vic-
tory.
- Chap. VI. For their synnes God gaue them
ouer in to the handes of the Habonims.

- the which Steven deliuereth them.
- Chap. vii. How Gideon perceiued his boost, & discounereth the Midianites.
- Chap. viii. Gedeon pursueth the at Sichon, & Beth, and is rewarded.
- Chap. ix. Amalech seeketh the superstitious, sleight his sacrilegious victims, wyrmeth Beth & Hebron.
- Chap. x. Thebels or Jais ruleth the people. The Iteudites synne, and are punished.
- Chap. xi. Jepthe is made ruler of the people, and ouercometh Ammon in Ilasphob.
- Chap. xii. The Ephraimites rise up against Jepthe, and there are slayne of them two and forty thousand.
- Chap. xiii. The birth of Samson is shewed vnto his father and mother by an angell.
- Chap. xiiii. Samson receiued a wife I Timmath, catcheth a yong Lion in peeces, and purseth forth a deere slaying it into his companions.
- Chap. xv. How Samson hateth the Philistines with the force, & slayeth a thousand of them with the dyck of a bone of an ass.
- Chap. xvi. Samson taketh both the porters of the gate of the cite vpon his backe, & beareth them vp to the mount. Dalis the harlot buyeth him in bondage, for that he belitteth his fathers name, and is bryded of his enemies.
- Chap. xvii. Of Michah and his ymagines.
- Chap. xviii. Dan sendeth out men to spy the idols, which take Michahs ymage, & carrie away the prest.
- Chap. xix. How shamefully the Gabaonites dealt with the Leuites wife.
- Chap. xx. How the same synne is punished.
- Chap. xxi. The Ben Iamites spoyne wyues in Israel, wher the Iteudites had sworne not to goe them.

The first Chapter.



After the death of Joshua the children of Israel axed the LORD, and sayde: Who shall goe up to be a captayne of warre against the Canaanites? The LORD sayde: Iuda shall goe vp. Bebelde, I haue deliuered the sonne in to his hande. Then sayde Iuda vnto his brother Simcon: Goe vp w me in to my lorde, and let vs fighte against the Canaanites, then wyl I goe agayne with the in to y lorde. So Simcon wente with him.

Now when Iuda wente up the LORD deliuered the Canaanites and pherisitias in to their habes, & they slewe of thousande me at Bethel: they soude Abdon Besek at Bethel, a foughe agaynst him, and slewe the Canaanites and pherisitias. But Abdon Besek fled, and they folowed a fter him: and when they had surrailed him, they cut of the thobes of his handes and feete.

Then sayde Abdon Besek: There score and un thynges w the members of their habes z

free cut of, gathered vp the meate y was left in vnder my sable. How as I haue done, so hath God rewarded me agayne. And he was broughte vnto Ierusalem, where he dyed.

But y childie of Iuda foughe agayne Ierusalem, and dwane it, and smote it with the edge of the swerde, and set fyre vpon the cite. Then wente the children of Israel downe, to fighte agayne y Canaanites, y dwelt vpon the mount, and towards the south, and in the valley. And Iuda wente agayne the Canaanites, which dwelt at Hebron. As for Hebron, it was called Amatharba a fore tymes, and they smote Sejai, z Achiman, and Thalmi.

And from thence he wente agayne y inhabiteres of Debir (but Debir was called Amath Sether a fore tymes. And Caleb sayde: He y smyeth Amath Sether, z wyrmeth it, I wyl geue him my daughter Achis to wife. Then Achis the sonne of Aenao, Calebs yongest brother receiued it. And he gaue him his daughter Achis to wife. And it fortuned y when they were in, he was conuiled of hir husbande, to aye a peeces londe of his father. And she fell from the asse. The sayde Caleb vnto her: What ayleth y? She sayde: Geue me a blessing, for thou hast geuen me a duth z drye londe, whereas also a watery londe. Then gaue he her a londe that was watery z boue and teneth.

And the childie of y Kenite Moyses brother in lawe, wente up out of the palm cite, with the children of Iuda in to the wilderness of Iuda, thes lynch on y south syde of the cite Arad: and wente their waye, z dwelt amonge the people. And Iuda wente with his brother Simcon, z they smote the Canaanites at Sephath, z damned them, z called the name of the cite Goma. Iuda also manne Gasa with the borders therof, z Asealon with hir borders, z Asealon with the coastes therof. And the LORD was w Iuda, so that he conquered the meentaynes: but them that dwelt in the valley coude he not conquer, because they had yon dyarettes. And accordinge as Moyses had sayde, they gaue Hebron vnto Caleb, which diuene out the thie somes of Aenaf. Gombert y children of Ben Jamin diuene out one y Iebusites which dwelt at Ierusalem, but y Iebusites dwelt amonge the children of Ben Jamin at Ierusalem vnto this daye.

As for the children of Joseph they wente also vnto Bethel z the LORD was w the. And the house of Joseph spoyed one Bethel (which a fore tymes was called Luz) and the

Leu. 24 d

judic. 11 d

Deu. 30 c

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Deu. 24. 2

No. 10 d

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101. 14. d

1. 10. 1. 2. 1.

101. 14. d

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104. a. c
 watch men sawe a man goinge out of the ci-
 tie, and saide vnto him: Where wa robert we
 maye come in to the cite. & he sayd: I will shewe
 mercy vpon the. And when he had shewed
 them where they mighte come in to the cite,
 they smote γ cite w the edge of the sword:
 but they let the man go: & all his frendes.

105. 11. c
 106. 17. c
 Then were the same man vp into γ coun-
 tre of the Geshures, & buylded a cite, and cal-
 led it Loo, & so is the name of it yet vnto this
 daye. And Manasse dwelt out Beth
 Sean: w the villages therof, ner Chamah

105. 16. b
 w the villages therof, ner the inhabitants
 of Doi: w the villages therof: ner the in-
 habitants of Iethleam w the villages therof,
 ner the inhabitants of Mageddo w the vil-
 lages therof, and γ Cananites begonne to
 dwell in the same londe. But when Israel
 was mightie, he made the Cananites tribu-
 taries, and droue them not out.

In like maner Ephraim droue not out γ
 Cananites that dwelt at Gazer, but the Can-
 anites dwelt amonge them at Gazer.

Zabulon also droue not out the inhabitants
 of Aicher and Tacholol, but γ Cananites
 dwelt amonge them, & were tributaries.

107
 Affer droue not out γ inhabitants of Aco,
 & γ inhabitants of Sidon, of Abelah, of Ach-
 sib, of Helba, of Aphit & of Rehob, but γ
 Affrites dwelt amonge the Cananites that
 dwelt in the lode, for they droue the not out.

108
 Ephraim droue not out γ inhabitants of
 Beth Semes, ner of Beth Anach, but dwelt
 amonge the Cananites which dwelt in the
 londe: howbeit they of Beth Semes and of
 Beth Anach were tributaries.

109
 And the Amorites subdued the childre of
 Dan vpon the mountaine, and suffred them
 not to come downe in to the valley. And the
 Amorites begonne to dwell vpon mount He-
 res at Bholom and at Saalim. Howbeit γ
 hande of γ house of Joseph was to fight for
 them, and they became tributaries. And the
 border of the Amorites was, as a man goeth
 vponward to Arabiam, and from the rocke, &
 from the coper.

The ii. Chapter.

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done this: Then said γ mouer: I will
 digne them out before you, that they maye
 be a fall vnto you, and their goddes shal
 And when γ messauger of the LORD had
 spoken these wordes vnto all the childre
 of Israel, the people lefte vpon their voyce, & re-
 te, and called γ name of the place Bethel,
 and offered there vnto the LORD E.

For when Josua had sene a moate γ pe-
 ple, and the childre of Israel were gone
 ny one to his heritage, for to take posses-
 sion of the londe, the people serued the
 DE as longe as Josua liued and γ Elon,
 which liued longe after Josua, and sim
 all the greates workes of the LORD, which
 he dyd for Israel.

Now when Josua the sonne of Nun
 seruant of the LORD, was dead, whiche
 was an hū birth and ten year e lde, they
 ric him in γ border of his inheritance at
 Timnach heroe vpon mount Ephraim
 the north syde of mount Gaas. And when
 all the same gentes ciens was gathered
 their fathers, there came vp after them
 their generacion, which knew not the LOR-
 DE, ner the workes that he had done for I-
 rael.

Then wroughte the childre of Iud
 well before the LORD, and serued Baalim
 and forsoke γ LORD the God of their fa-
 thers, which broughte them out of the
 lde of Egypte) and folowed other goddes
 the goddes of the nations that dwelt
 aboute them, & worshipped them, & re-
 pleased the LORD E: for they forsoke γ LOR-
 DE euer more and more, and serued Baalim
 & Astaroth.

Then γ reuach of the LORD was reb
 ce vpon Israel, & he deliuered the in to γ han-
 des of those γ spoiled the, that they might
 spoyle them, & solde the in to the handes of
 their enemies aboute, & they were not
 able to withstande their enemies any more,
 but whate waye so euer they wolde out, γ h
 ve of the LORD E was agaynst the to the
 hurte (euen as the LORD E saide) and sent
 vnto them) and they were sore oppresse.

Now when the LORD E rayed them v-
 iudges, which helpe them out of the hand
 of such as spoiled the, they followed not
 indres necher, but re erue a whouinge afte
 other goddes, & worshipped them, and
 were soone gone out of γ waye γ their fathers
 walkd in, to heare the commaundementes
 of the LORD E: & dyd not as they dyd.

But when γ LORD E rayed vp indigna-
 vnto them, the LORD E was reb γ iudges

and helped them out of the hande of their
 1.1 enemies, as longe as the iudges byed. For
 the LORD had pitie of their complaints,
 which they made ouer these 3 subbaed the
 and oppressed them.

D Therefores when the iudge byed, they
 turned backe, and marred all moire thei
 fishers, so that they followed ocher
 goddes, so that they solumed ocher
 to save them and to downe them selues
 into chere: they woulde not fall from
 their purpose, nor from their obdinate
 waye.

Therefore wayed the wrath of the
 LORD allwaie so whore ouer Israel, that
 he sa yde: For so much as the people have
 transgressed my commandment, which I
 commaunded their fathers, so folow
 noemy waye, I wil from hence forth
 dyne out none of the heathen, wh^o
 Josua lefte behynde him, wh^o he byed,
 4.4 that by them I maye proue Israel,
 whether they will kepe the waye of the
 LORD, to walke therein, as their fathers
 byd, or noe. Thus the LORD suffred all
 these nacions, so that in a spoure
 cyme he downe them not out, whom
 he had noe geuen ouer in to Josua
 his hande. The iii. Chapter.

These are the nacions, whom the
 LORD suffred to remayne, 3 by them he
 might proue Israel, which had no
 iudgement: onely because 3 the trybes
 of the childre of Israel might knowe
 7 lerne to warre, which a fou had
 no knowlege therof, namely: The
 five tribes of 3 Philistynes, 7 all the
 Canaanites, 7 Sidonians, 7 the
 Gethites 3 dwelt upon mount
 Libanus, from mount Baal Hermon,
 until a man come unto Hamath.
 The same remayne, that Israel might
 be proued by them, that it might be
 knowen whether they woulde hearken
 to the commandmentes of the
 LORD, which he commaunded their
 fathers by Moses.

Now when the childre of Israel dwelt
 thus amonge the Canaanites, Gethites,
 Amonites, Perizzites, Gethites 7
 Jebusites, they toke their
 1.1.1 daughters to wyues, 7 gaue their
 daughters vnto their sonnes, 7 serued
 their godden, and wrought wick
 ednes before the LORD, 7 forgot
 the LORD their God, 7 serued
 Baalam 7 Astaroth. Then 3
 wayed whore ouer Israel, 7 he
 sold thei wibes into the hande of
 Cusan Rishathaim kynge of
 Mesopotamia: 7 so 3 childre
 of Israel serued Cusan Rishathaim
 six. yea.

B He cried the childre of Israel vnto
 1.1.2 the LORD, 7 the LORD rayfed the
 vp a sarme which deliuered the,
 namely Achiel of the forme of
 Amas, Calebs yongest brother.

And the spere of the LORD came
 vpon him, 7 he was iudge in Israel,
 7 wente out a warre fare. And 3
 LORD deliuered Cusan Rishathaim
 the kynge of Syria in to his hande,
 so 3 his hande was to struge for
 him. Then was the londe in rest
 foure yeares. And Achiel the
 forme of Amas byed.

But the childre of Israel byd yet
 more euill before the LORD. Then the
 LORD strenghted Eglon the
 kynge of Moabites agaynst 3
 childre of Israel, because they
 wrought wick ednes before 3
 LORD. And he gathered vnto
 him 3 childre of Ammon, 7 the
 Amalechites, 7 wete and smote
 Israel, and conquered the cite of
 the palme tree. And the childre
 of Israel serued Eglon the
 kynge of Moabites eighteene
 yeares. He cried they vnto the
 LORD. And the LORD rayfed
 the vp a sarme, namely Ehdub
 the sonne of Gera 3 forme of
 Temni, which was a man that
 mighte do noching with his
 righe hande.

And wh^o the childre of Israel sent
 a present by him vnto Eglon the
 kynge of Moabites, Ehdub made
 him a two edged dagger of a
 spanne longe, 7 gyrded it vnder
 his garment vnder his righe
 chyke, 7 brought the present
 vnto Eglon the kynge of Moabites.
 As for Eglon, he was a very fat
 man.

And when he had deliuered the
 present, he let the people go
 that had caried the present, and
 he himselfe turned backe from
 the Iudols at Bilgall, 7 caused
 to saye thus (vnto the kynge):
 I haue a secreete thinge to
 tell the kynge. And he commaunded
 to kepe silyence, 7 all they that
 stode aboute him, wente out
 from him.

And Ehdub came in vnto him,
 he sat in a sylde Sommer
 perle, which was for him selfe
 alone. And Ehdub saide: I
 haue somethinge to saye vnto
 the of God. The rof he vp
 fro his face. But Ehdub put
 forth his left hande, 7 toke
 the dagger from his righe
 chyke, 7 thrust it in to his
 belly, so 3 the beste wente
 in also after the blade, 7 the
 fatter closed the beste: so he
 dyed not 3 dagger out of his
 belly, 7 3 fylthines departed
 fro him. But Ehdub gat him
 out at the backe doore, 7
 do re after him, and locted it.

Now when he was gone,
 his seruantes came in, and
 sawe that the doore of the
 Sommer perle was locted,
 and they soughed: perauenture
 he is gone to the pryue
 in the sylde Sommer perle.

Then when they had wayed
 so lge tyme, they were
 ashamed: for no man opened
 the perle doore: they toke
 the keye, and opened it.

Dehelbe, then laye their sorbe deed vpo the earth. As for Elhad, he was gotten awaye, whyche they made so longe carriage, & he wente ouer by Idoia, and ranne his waye vnto Sirath.

And when he came in - he blewe β trompet vpo mount Ephraim, and the children of Iſrael wente with him from the mount, and he before them, and he saide vnto them: Follow me, for the LORDE hath deliuered the Moabites youre enemies in to yo^r hands. And they followed him, & manne of ferce of Iordane, β goeth towarde Moab, & suffred no man to go ouer, and at β same tyme they smote of the Moabites vpo a tenthousand men, all nobles and men of armes, so that there escaped not one. Thus were the Moabites broughte vnder the hande of the children of Iſrael at that tyme, and the londe was in rest foure scoie yeares.

Afterwarde was Samgar β sonne of Anath, which slewe fixe hundred Philiſtynes with an oxe gadd, and deliuered Iſrael also.

The III. Chapter.

B Vnto the children of Iſrael byd yet more enill becom of LORDE, when Elhad was dead. And the LORDE soldeth in to the hande of Jabin the kynge of the Canaanites, which dwelt at Hazor, & the cheefe captayne of his hooste was Siffera, and he dwelt at Harosheth of the Syechen. And the childre of Iſrael cried vnto the LORDE: for he had nunc hildeth yon charrettes, and subdued the children of Iſrael by violence twentye yeare.

At β same tyme was Iudgesse in Iſrael the prophetesse Debbeia, the wyfe of Lapidoch, and she dwelt vnder β palme of Debbeia betwene Rama & Bethel, vpon mount Ephraim, and the children of Iſrael came vp vnto her to the lawe. She sent forth, &

d. s. b

called for Barak the sonne of Abi Naam of Kedes Neftethai, and sayde vnto him: Heare mee β LORDE the God of Iſrael is maunded the: So thy waye, and get the vp vnto mount Thabor, & take wch e hundred and thowſande men of the children of Neftethai & Zabulon: for I will make Siffera the cheefe captayne of Jabinis hoost to come to the vnto

vnto. a. a

β water of Cyſon, with his charrettes and with his molaude, and I will deliuer him in to thy hande. Barak sayde vnto her: If thou wilt come w me, I will go: but if thou wilt not come w me, I will not go.

B She sayde: I will go with thee: neuertheless the prayſe ſhal not be thine in this iour

ney that thou goest, but β LORDE ſhal be thyer Siſſera in to a womans hande. So Debbeia gat hir vp, and wente with Barak vnto Kedes. Then Barak called Zabulon and Neftethai vnto Kedes, and weter on foot thence thowſande men. And Debbeia wente w him also. As for Heber the Benyte he was departed from the Benytes from the children of β Hobab Moſes brother in lawe, and had pitched his tent by β Oke of Zaanan, beyde Kedes.

Then was it tolde Siffera, β Barak the sonne of Abi Naam, was gone vp vnto mount Thabor: & he gathered all his charrettes together, nunc C. yon charrettes, & all the people β was with him from Harosheth of the Syechen, vnto the water Cyſon. Debbeia ſayde vnto Barak: Vp, this is the daie when the LORDE hath deliuered Siffera in to β hande: for β LORDE ſhal go forth before β . So Barak wente fro mount Thabor, and β tenthousand men after him.

But the LORDE diſcomfited Siffera & C all his charrettes & hoost, & made the frayde of the edge of the ſwerde before Barak, so β Siffera leaped of his charre, & fled onpece. Neuertheless Barak followed vpon the charrettes & the hoost vnto Harosheth of the Syechen, & all Sifferas hoost fell thowt β edge of the ſwerde, so β not one escaped. As for Siffera, he fled on foot vnto the tent of Jacl, β wyfe of Heber β Benite. For there was peace betwene kynge Jabin at Hazor & the house of Heber the Benite.

Jacl wote ſouth to mee Siffera, & sayde vnto him: Turne in my lorde, turne in to me, & be not a frayde. And he turned in vnto her in to the tente, & she covered him with a garment. She sayde vnto her: I praye β geueme a litle water to drynke, for I am a chyſt. She opened she a myle pot, & gaue him to drynke, and couered him. And he ſayde vnto her: Sitde in the tente done, & if one come & ask, is there any man here: saye I am man.

Then Jacl the wyfe of Heber cote a nail of the tente, and an hammer in hir hande, & wente in pcurly vnto him, & smote the nail in thowt the temples of his heade, so β he ſande to β earth. As for him, he was fallen on a ſlomber, and wery, and so he dyed.

But when Barak followed a ſer Siffera, Jacl wente for to mee him, and sayde vnto him: Come hithe, I will ſheue thee the man, whom thou ſeest. And when he came in to her, he ſawe Siffera dead, & the nails ſtonge in his temples. Thus God broughte downe Jabin the kynge of the Canaanites

The booke of the Iudges.

hefor the children of Israel at that tyme, & the bande of the children of Israel wence & subdued Jabin & Eryng of the Cananites, till they had rooted him out. Then Debboia and Barac the sonne of Abi Toam, fange at the same tyme, and sayde:

The V. Chapter.

Wow that ye are come to rest, ye crye crimer in Israel, playe β LORDE, Amonge such of the people as be fre willinge.

heare ye Erynges, & hearken to ye princes: I wyl, I wyl syng to the LORDE, euen vnto the LORDE β God of Israel wyl I playe.

LORDE, when thou wencest out from Seir, & camest in from the selde of Edem, & earth quaked, the heauen biopped, and the cloudes biopped with water.

The hills melted before the LORDE, Sinai before the LORDE the God of Israel.

In the tyme of Sanger the sonne of Anan: In the tyme of Jael the wayes fayled: and they that shulde haue gone in pathes, walked thowm crooked wayes.

There was scarcenesse, there was scarcenesse of husbande men in Israel, vntill J Debboia came vp, vntill I came up a mother in Israel.

God hath chosen a new thinge. He hath overcome β potea in batrayll: and yet was there sene neyther shyld neer speare amonge foure thousande in Israel.

My heart loueth β teachers of Israel: ye β are frewillinge amonge the people, playe β the LORDE.

At that tyme vpo saye Misses, ye that ye in iudgment and geue sentence, ye that go by the waye, playe β the LORDE.

Wha β archers cryed betwene β diuwers of warre, then was it spok of β righteounesse of the LORDE, of the righteounesse of his husbande men in Israel: then ruled the people of the LORDE vnder the gares.

Vp Debboia vp, get the vp, get the vp, & rehearse a songe. Arise Barac, & catch him β caddeth the, thou sonne of Abinoam.

Then had the desolate the rule with the might of the people. The LORDE had β dominion thowm the giantes.

Out of Ephraim was their rote against Amalek, and a fetter him Ben Jamin in thy people.

Out of Issachir haue teachers ruled, and one of Zabulou are there become gouernours thowm the wyntinge penne.

And out of Issachar there were princes with Debboia, and Issachar was as Barac

The v. Chap. Ho. xv.

in β valley, fixe with his people on foot: As for Ruben, he stode bye in his owne confyte, and separated him selfe from vs.

Why a bocest thou betwixt the borders, when thou hearest the noise of the flockes: because Ruben stode bye in his owne confyte, and separated him selfe from vs.

Gilead abode beyonde Iordane, and why dwelc Dan amonge the shippes? As for Issachar in the haue of the see, and caried in his possessions.

But Babilons people toperde their life vnto death: It healt also in the coppe of β selde of Hierom.

The Erynges came & foughte, then foughte β Erynges of the Cananites at Thounay by the water of Megiddo, but spoyle of money broughte they not ther from.

From haue were they foughte agaynst the starres in their courses foughte with Sissera.

The broke Elyon overwhelmed them, the broke Abumam, yee the broke Elyon. My soule treade then vpon the mighte.

Then made the hoise see a russhinge together, for the greates violence of their mighte heart men.

Curst the cite of Meros (sayde β angell of the LORDE) curst the citysma throff, be cause they ceine noot to helpe β LORDE, to helpe the LORDE to the giantes.

Blessinge amonge it emen hane Jael the wyfe of heber the Amecidiasinge haue she in the centre amonge the women.

When he ased water, she gaue him myl

She rote holde of the nase of his hande, & the synch hammer with his righte hande, and smote Sissera, cut of his heade: & pearced and bowed thowm his temple.

He bowed him selfe downe at his fete, he fell downe, and laye there. He sank downe, and fill at his fete: than he had soude downe, he laye there destroyed.

His mother lothed out at the wyndowe, & cried pitecully thowm the crollace: Why a riech his chauce out so longe. that he cometh not: Why for do the wchles of his chares make so longe tansenger?

The wysef amoge his labies answered, & sayde vnto her: Shulde they not finde & deald the spoyle, vnto every man a saye mayde or two for a pray. & parrye coloured garmentes of noble worke to Sissera for a spoyle, parrye coloured garmentes of noble worke aboute the necke for a pray?

Thus all thine enemies must perishe

LORDE: but they that loue the, shall be euen as the Sonne vsing up in his mighte.

And the londe had peace fortye yeares.
The vi. Chapter.

21 **W**HAN the children of Israel byd well in the sighte of the LORDE, the LORDE deliuered them vnder the hande of the Midianites vij. yeares. And whā the hande of the Midianites was to mighte ouer the childen of Israel, the childen of Israel made them dysses in 3 mountaynes, and caues and holdes, to defende them selues from y Midianites. And whā Israel somed any thinge, 3 Midianites and Amalechite, and the childen comarde the south came up vpon them, and pitched their ctes agaynst them, and destroyed the increase of the londe borne vnto Basa, 2 let nothinge remayne ouer of the bestes in Israel, neither shepe, ner oxen, ner asses. For they came up with their cartell and tentes, as it had bene a greate multitude of greshoppere (so that ne ther they nor their camels mighte be nombred) and fell in to the londe, that they mighte destroye it. Thus was Israel exceedinge small before the Midianites. Then cried the childen of Israel vnto the LORDE.

22 **B**ut whā they cried vnto the LORDE because of 3 Midianites, 3 LORDE senthe a prophete, which sayde vnto the: Thus saith the LORDE the God of Israel: I caried you out of Egypte, 2 broughthe you out of y house of bondage, 2 deliuered you from the hande of the Egyptians, 2 from the hande of all them that oppressed you, and I haue thrust them out before you, 2 giuen you their lde and sayde vnto you: I am the LORDE youre God. Feare not ye the goddesses of the Amorites, in whose londe ye dwell: inuertbeles ye haue not hearkened vnto my voyce.

xxv. 2
16. 12. 2

And ther came an angell of the LORDE, 2 sat him downe vnder an Oke at Aphia, which belongeth vnto Joas the father of y Ephraim, and his sonne Gedeon was thoskinge wheate in the barn, that he mighte slye a waye before the Midianites.

C Then appeared vnto him the angell of 3 LORDE, and sayde vnto him: The LORDE with 3 thou mightie giants. But Gedeon sayde vnto him: Sy, yf the LORDE be w us, wherfore is all this then happened vnto us? And where are all the wonders, which oure fathers tolde us, 2 sayde: The LORDE broughthe us out of Egypte: But now hath the LORDE forsaken us, and deliuered us in to the hande of the Midianites.

The LORDE turned him vnto him, 2 say

de: Go thy waye in this thy strength, thou shalt deliuer Israel out of the hande of 3 Midianites. I haue sent the. But he sayde: My LORDE, wherwith shall I deliuer Israel? Beholde, my tyned is the smallest in Manasse, 2 I am the least in my fathers house: The LORDE sayde vnto him: I will be w the, so 3 thou shalt smyte the Midianites, euen as though they were one man.

He sayde vnto him: If I haue soude grace in thy sighte, then make me a token, that it is thou, which speakest with me: go now awaye, tyll I come to 3, and bringe a meoffer ynge, to set before the. He sayde: I will tary, tyll thou comeist agayne. And Gedeon wote, and made ready a tydd, and an Ephes of unleuened flour, and layed the flesh in a maunde, and put the broth in a pot, and broughthe it forth vnto him vnder the Oke, and came nye. But the angell of God sayde vnto him: Take the flesh and the unleuened bread, 2 set it vpon the stonye rocke that is here, and poure the broth thereon. And he byd so. Then the angell of the LORDE stretched out the staffe that he had in his hande, and with the ende of it he touched the flesh and the unleuened flour: and the fyre came out of the rocke, and consumed the flesh and the unleuened flour. And the angell of the LORDE was shyed out of his sighte.

Now whā Gedeon sawe that it was an angell of 3 LORDE, he sayde: O LORDE LORDE, haue Iebus sene an angell of 3 LORDE face to face? The LORDE sayde vnto him: Peace be with the, feare not, thou shalt not dye. The Gedeon buyded an alcare there vnto 3 LORDE, 2 called it: The LORDE of peace. The same stonedei yet vnto this daye at Aphia, 3 belongeth vnto the father of y Ephraim.

And in 3 same nighte sayde 3 LORDE vnto him: Take a sedd bullocke frō among thy fathers oxen, 2 another bullocke of its own yeare elde, and breake downe the altare of Baal which is thy fathers, and cut downe the groue that stondech by it, and bynde thou an alcare vnto the LORDE 3 God aboue vpon the toppe of this rocke, and make it ready, and take the other bullocke, and offer a burnt offrynge with the rodd of the groue that thou hast hewen downe. Then came Gedeon ten men of his seruantes, and byd as 3 LORDE sayde vnto him: he was afrayed to do this by daye tyme, for his fathers house and the people in 3 cite, and so he byd it by nighte.

Now whā the people in the cite rose up easily in the mornynge, beholde, Baal also

it was broken, and the grone between downe by it, and the other bullocke a burnt offering upon the altare: that was buydded, & one sayde vnto another: Who hath done this? And when they sought & made searche, it was layde: Gebeon the sonne of Joas hath done it. Thei sayde the people of Iuda vnto Joas: Whyngt south y some, he must dye, because he hath broken Baals altare, and between downe the grone thereby. But Joas sayde vnto all them that stode by him: Wyl ye stryue for Baal? Wyl ye deliuer him? he shal death for him: shal dye this mourninge. If he be God, let him auenge him selfe, because he his altare is broken downe. From y daye forth was he called Jerubaal, because it was layde: Let Baal auenge him selfe, that his altare is broken downe.

¶ When y Madianites now & y Amalekites, & the childre towarde the south had gathered the felnes together, & were passed the riuer Jordan: & had pitched their tentes in the valley of Iustal, the spate of the LORD ended Gebeon, & he caused the trumpet to be blowne, & called the house of y Aduites, that they shoulde folowe him: & he sent messengers vnto all Manasse, & called them, & they shoulde folowe him also: and he sent messengers likewise vnto Assir & Zabulon & Naphtali, which came vnto meet him.



And Gebeon sayde vnto God: If thou wilt deliuer Israel thow my hande, as thou hast sayde: the vii. I laye a fleck of woll in the course: yf y dew be onely vpon y fleck: dye vpon all the gronde, then wyl I proue, that thou shalt deliuer Israel thow my hande, as thou hast sayde. And it came so to passe. And when he rose vp early on the morow, he waige y dew out of the fleck, and fylled a vessell full of water. And Gebeon sayde vnto God: Be not wroth at me, that I spake yet this one tyme. I wyl proue yet but once with the fleck, let it be drye vpon the fleck, and dew vpon all the gronde. And God dyd so the same night:

so that it was drye onely vpon the fleck, and dew vpon all the gronde.

The vii. Chapter.

¶ Then Jerubaal (that is Gebeon) gat him vp early, and all the people that was with him, and pitched their tentes by the well of Harod, so that he had the hoost of the Madianites on the north side by the byll of Ilions in the valley. But the LORD sayde vnto Gebeon: The people that be with y are so many for me to deliuer Madian in to their hande, lest Israel doost them felnes agaynst me, and saye: My hande hath deliuered me. Cause a proclamacon now to be made in the eares of the people, and saye: he that feareth, and in a frayd, let him come backe, and get him soome from mount Gilad. Then returned there of the people aboute a two and twenty thousand: so that there was left but ten thousand.

¶ And the LORD sayde vnto Gebeon: The people are yet so many: byngt them downe to the water, there wyl I proue them for y: and of whom I saye that he shal go w the, the same shal go with the: but of whos I saie that he shal not go with the, the same shall not go. And he broughte the people vnto y water. And the LORD sayde vnto Gebeon: Whosoever licketh of the water with his ell ge, as a dogg licketh, make him stonde asyde and lyke wyll who neuer fallt downe vps his necke to drynke. Then was the nombre of them that had lickt out of the hande to the mouth, thic hundred men. And the LORD sayde vnto Gebeon: Thow the thic hundred which haue lickt out, wyl I deliuer you, and geue over the Madianites in to thy hande: As for the other people, let them go enery one vnto his place.

¶ And they toke wyayles with them for y people, and their croppetes: but the other Israelites let he go, carry one vnto his tent. And he strengthened himselfe with the thic hundred men, and the Madianites hoost laye before him beneth in the valley. And the same night sayde the LORD vnto him: Up, and go downe in to the hoost, for I haue geuen them ouer in to thy hande. But yf thou be afrayed to go downe, then let y seruante Para go downe with the vnto the hoost, & thou maiest heare what they saie: after that shalt thou be bolde, and thy hande stronge, that thou maiest go downe in to the hoost.

¶ Then wente Gebeon downe with his seruante vnto y vniuersall parte of y watchtowers of armes y were in y hoost. And y Madianites and Amalekites, and all the children

Deu. 20. 8
Iud. 1. 8

of the south, had layed them selues beneath in the valley, as a multitude of greeshoppers, and their Camels were not to be nombred for multitude, eue as the soude on y see shore. Now when Gideon came, beholde, one tolde another his dreame, & sayde: Beholde. I haue dreamed a dreame. Wt thoughee a baile barley lofe came rollinge downe to y heoff of y Madianites: and when it came to the tize, it smote it, and euerthier it, and turned it vpyde downe, so that the tente fell. Then answered the other: That is nothinge do then y sword of Gideon the sonne of Joas y Jraclite: God hath geue euer the Madianites with all the hooff in to his hande.

¶ When Gideon herde this dreame telde, & the interpretation of it, he worshipped, and came agayne in to the hooff of Jracl, and saye: Up, for the LORDE hath deliuered y hooff of the Madianites in to youre hande. And he deuyded the thre hundred men in to thre partes, and gaue euery one a trompet in his hande, and empye pytchers, and lampes therein, and sayde vnto them: Eke vnto me, and do ye euf so, and beholde, whā I come to the vtremost parte of the hooff, euen as I do, so do ye also. When I blew y trompet, and all theae are w me, then shall ye blowe y pytchers also rounde aboute all the hooff, and saye: Here the LORDE & Gideon. Thus came Gideon and the thre hundred men with him vnto the vtremost parte of y hooff aboute the tyme when the nyght arch begynneth and wakd vpe the u. arches, and blew with the trompettes, and shoute aius der the pytchers in their hande.

ud. 9

¶ So all the theae companies blew with y trompettes, and brake the pytchers. But the lampes helde they in their lefte hande, and the trompettes in their righte hande, so that they blew, and cried: Here the sworde of the LORDE and Gideon. And euery one stode in his place aboute the hooff. Then ranne all the hooff, and cried and fled. And whye the thre hundred men liene the trompettes, y LORDE broughte it so to passe, that euery mans sworde in all y hooff was agaynst another, and the hooff fled vnto Berhsheba Bereracha, and vnto the border of the playne of Mephab beside Tabath. And y men of Jracl of Ephraim, of Asser, & of Manasse cried, and folowed vpon the Madianites.

.re. 14. c
. 1. Pa. 30 d

¶ And Gideon sent messengers vpon vnto all moune Ephraim, sayenge: Come downe agaynst the Madianites, and stoppe the warre from them vnto Berhsara and Jordane. And then cryed all they that were of Ephraim, and stopped the water from them vnto Berhsara and Jordane, and toke the pynnes of the Madianites Oreb and Zeb, and slewe Oreb vpon the roffe of Oreb, and Zeb in the royme presse of Zeb, and folowed vpon the Madianites, and broughte the heubes of Oreb and Zeb, vnto Gideon our Jordane.

¶ The viij. Chapter.

¶ The men of Ephraim sayde vnto him: Wherefore hast thou done this vnto vs, that thou hast not called vs, whā thou wentest forth to fight agaynst y Madianites: and they chode sore with him. But he sayde vnto them: Whye haue I done now that is like youre acte: Is not the ofter gadberyng of Ephraim betwixt them the whole hartus of Abisra: God hath deliuered y pynnes of the Madianites Oreb and Zeb in to youre hande, how coude I do other ye haue done: Whā he had I saye this, the blast was swaged from him.

¶ Now when Gideon came vnto Jordan, he wente euer with the thre hundred that were with him, and they were trecty, and folowed vpon their chace. And he saye vnto the men of Sucoth: I praye you ge the people that are with me, some leanes of bread (for they are trecty) that I maye sturre vpon Zeba and Salmanna the fingers of the Madianites.

¶ But the rulers of Sucoth sayde: In the handes of Zeba and Salmanna in thy hande already, that we must geue bread to thy men of warre: Gideon sayde: Well, when the LORDE deliuereth Zeba and Salmanna in to my hande, I wyll thers the your flesh with thounes of the wynter flis, and with beares. And from thence he wente vnto Penuel, and spake euen so vnto them. And the me of Penuel geue him life as before as they of Sucoth. And he sayde also vnto the men of Penuel: If I come peaceably agayne, I wil breake downe this tower.

¶ So for Zeba and Salmanna, they went at Barbar, and their hooff with them vpon a syffene thousant, & whid were all they were lefte of the whole hooff of the children of the East: for there were fallen an hundred and twenty thousande, that coude turne the sworde.

¶ And Gideon wente up by the way, wher they dwell in the tence on the east side of Tadah and Jabeba, & smote the hooff, in the hooff was carelesse, and mystified w things. And Zeba and Salmanna fled, he folowed a fier them, and toke y two h:

ges of the Madianites Zebca and Salmana, and put all the host in feare.

Now when Gedeon of some of Joas came againe first the battayll out of 3 cast, he took a lab of the men of Succoth, 7 examined him, which would him vp the names of the rulers of Succoth, and their Elders, and the scole and seruicemen.

D And he came to the men of Succoth, 7 sayde: Beholde, here is Zebca 7 Salmana, euer mynge wds ye laughed me to scoine, 7 sayde: Are the handes of Zebca and Salmana in thy handes all ready, that we must gene bred woe to them which are weary? And he toke the Elders of the cite, and throue out of the windowes, and beres, and caused 3 men of Succoth to come therewith. And the ruler of Peniel brake he downe, and slawe the men of the cite.

And he saide vnto Zebca and Salmana: What manner of me were they which ye slawe at Gabor: They sayde: They were euen liethes, 7 goodly men, as yf they had bene a kynges chyldre. He sayde: They were my brethren, euen my mother somes: As truly as the LORDE lyueth, yf ye had lette them lyue, I woulde not slaye you.

E And he saide vnto his first borne sonne Jether: Stande vp, 7 slaye them. So wote the laddme not our his swerde, for he was a frayd, for so much as he was yet but a lad. Zebca 7 Salmana sayde: Stande thou vp, 7 slaye us, for as the man is, soch is also his strenght. So Gedeon arose, and slawe Zebca and Salmana, and toke the ornamentes that were aboute their Camels neckes.

Then sayde certayne in Israel vnto Gedeon: Be thou lord ouer vs, thou and thy sonne, and thy sonnes sonne, for so much as thou hast deliuered vs from 3 handes of 3 Madianites. Theretoles Gedeon saide vnto them: I wil not be lord ouer you, neither shall my sonne be lord ouer you, but the LORDE shall be lord ouer you.

J Gedeon sayde vnto them: One thinge I desire of you: Every man gene me the earring that he hath spoyled. (For it so much as 3 men were Imaelites, they had earringes.) They sayde: Them wilt we geue thee. And they spred out a cloch, and every man cast the earringe thereon that he had spoyled. And the golden earringes which he requyred, had in weight, a thousande and seven hundred Syles of golde, besyde the spanges and thymes, and scarlet sayment which the kynge of the Madianites dyd weare, and besyde the neckbandes of their Camels. And

Gedeon made a coxe armour thereof, and soe it in his cite at Aphia. And all Israel wente there a whoringe after it, and it came on an occasion of fallinge vnto Gedeon and his house.

Thus were 3 Madianites broughte downe before the chyldren of Israel, and lifte vp their heade no more: and the lord was in rest fortye yeares, as lōge as Gedeon lyued.

And Jerubaal the sonne of Joas wote 2 dwel in his house. And Gedeon had thre score 7 ten sonnes, which were come out of his thyre: for he had in many wyse. And his concubine which he had at Sich, bare him a sonne also, whom he called Abimelech. And Gedeon the sonne of Joas dyed in a good age, 7 was buried at Aphia in 3 sepulchre of his father Joas the father of the Iffrites.

But when Gedeon was dead, the chyldre of Israel turned backe, and wente awhynge after Baalim, and made a covenante wth Baal Berith, for he shulde be their God. And 3 chyldre of Israel thoughte not on 3 LORDE their God, which had deliuered them fro the handes of their enemies rounde aboute: and they shewed not mercy vnto the house of Jerubaal Gedeon, according to all the good that he had done vnto Israel.

The ix. Chapter.

A Bimelech the sonne of Jerubaal wente vnto Sich to his mothers brethren, 7 spake vnto them, 7 to all the kynred of his mothers fathers house, and sayde: I praye you speake in the eares of all the men at Sichem: What is better for you, that thre score and ten men all chyldren of Jerubaal shulde be lordes ouer you, or that one man shulde be lord ouer you? Remember also that I am youre bone and youre flesh.

Then spake his mothers brether all these wordes for him, in 3 eares of all 3 men at Sichem. And their hart enclined to Abimelech, for they thoughte: He is oure biotther, and gaue him thre score and ten silverlinges out of 3 house of Baal Berith. And thre Abimelech byred men that were vagabondes and of lichte condicions, which followed him. And he came to his fathers house vnto Aphia, and slew his brethren the chyldren of Jerubaal, euen thre thre men and 2 upon one stone. But Jorham the youngest sonne of Jerubaal remayned ouer, for he was bydd. And all the men of Sichem, and all the house of Millo gathered them selfes together, and wente and made Abimelech kynge by the Oke that stonday at Githen.

4. Re. 10. 2

2

2

2. Job. 21. 2

B When this was tolde Iotham, he wente, and stode vpon the toppes of mount Gasiim, and lift vp his voyce, and sayde: heare me ye men of Sichem, that God maye heare you also. The trees wente to anointe a kinde ouer them, and sayde vnto the Olive tree: Be thou ouer kyngge. But the Olive tree answered them: Shall I go and leaue my fatnesse (which both God and men commende in me) and go to be puffed vpon above the trees? Then sayde the trees vnto the figge tree: Come thou and be kyngge ouer vs. But the figge tree sayde vnto the: Shall I leaue my sweetnes and my good frute, and go to be puffed vpon above the trees? Then sayde the trees vnto the vigne: Come thou and be ouer kyngge. But the vigne sayde vnto them: Shall I leaue my sweete wyne, which reioyseth God and men, and go to be puffed vpon above the trees? The figge tree sayde vnto the thorne busshie: Come thou, and be kyngge ouer vs. And the thorne busshie sayde vnto the trees: If it be true, & ye anointe me to be kyngge ouer you, the come, and put youre trust vnder my shadowe. If no, then go fyre out of the thorne busshie, & consume & Cedar trees of Libanus.

1. par. 11. c.
4. 65. 4. p.

C

If ye haue done righte now and iustly, & ye haue made Abimelech to be kyngge: and yf ye haue done well vnto Jerubaal and to his house, and haue done vnto him as he deserueth vnto you. Which euen my father soughte for your sake, and is perished his lyfe, to be lyeer out of the Madianites hande, eue you, which are rylen vp this daye agaynst my fathers house, & haue slaine his chyldre, the scole perforce & ten vpon one stone, and haue made you a kyngge: euen Abimelech the sonne of his handmaide, ouer the men at Sichem, for so much as he is youre brother.

If ye haue done righte now and iustly vnto Jerubaal and his house this daye, then reioyce ouer Abimelech, and let him reioyce ouer you. If no, then go fyre out from Abimelech, and consume the men of Sichem and the house of Millo: And fyre go out also fro the men of Sichem, and from the house of Millo, and consume Abimelech. And Iotham (whan he had spoken this out) fled, and gat him out of the waye, and wente vnto Ber, and dwelt there because of his brother Abimelech.

16. 41. a

D

Now whan Abimelech had reigned the yere ouer Issad, God sent an euill mynde betwene Abimelech and the men of Sichem (for the men of Sichem despised Abimelech, and repeated the nauage done to the sonnes of Jerubaal, and their bloude,

and layd it vpon Abimelech their brother which slewe them, and vpon the men of Sichem that strengethed his hande therein, that he mighte slaye his bretheren.

And the men of Sichem set an hynde watch vpon the coppes of the mountaynes, and spoyled all them that walkt ed vnto them by the waye, and it was tolde Abimelech. But there came Gaal the sonne of Eber, and his bretheren, and entred in to Sichem, and the men of Sichem put their trust in him, and wote out in to the felde, and gathered their vynyardes, and pressed them, and made a damme, and wente in to their gyle house, and ate and dranke, and cursid Abimelech.

And Gaal y sonne of Eber sayde: Wherfore is Abimelech? and what is not the sonne of Jerubaal, and hath set Sebul his seruaunt ouer the men of Hemor the father of Sichem? Wherfore shulde we serue him? Wolde he the people were vnder my hande, & I mighte put downe Abimelech.

And it was tolde Abimelech: Inueniethine hooft, and departe. For Sebul the chiefe ruler of the cite, whan he herde the wordes of Gaal y sonne of Eber, he was wroth fully displeasid, and sente messages secretly Abimelech, and caused to saye vnto him: Beholde, Gaal the sonne of Eber and his bretheren are come to Sichem, and make the cite to be agaynst the.

Arise therefore by nyght, thou and thy people that is with the, and laye waye fast in the felde: and comow whan the Sunn ariseth, gat the vp soone, and fall vpon the cite: and yf he and the people that is with him come out vnto the, the deale with him, as thine hande fyndeeth.

Abimelech stode vp by nyght, and alle the people that was with him, and layd waye for Sichem with foure companies of men of warres. And Gaal the sonne of Eber wote out and stode at the doore of the gate of the cite. But Abimelech gat him vp out of his hinder watch, and the people that was with him. Now whan Gaal sawe the people, he sayde vnto Sebul: Beholde, there cometh a people downe from the toppes of y mount. Sebul saide vnto him: Thou seest y shadowe of the mountaynes as though they were: Gaal spake yet more and sayde: Beholde, there cometh a people downe from y mount of the londe, & one bonde of men cometh by the waye to & watch the. The sayde Sebul: Wher is now y mouth & sayde: Wher

The booke of the Judges.

is Abimelech, that we shalbe streue him: for we see this 3 people, whom thou hast refused: Go forth now, and fighte with him.



Soal wente forth before the citizens of Sichem, and foughte with Abimelech. But Abimelech chased him, so that he fled, and there fell many slayne euen vnto the gate of the cite. And Abimelech abode at Armina. But Sebal dioue awaye Soal and his brethren, so that they must not remayne at Sichem. Vpon the morow wente the people forth in to 3 side. Whā this was tolde Abimelech, he rote the people, and parted them into the holdes of men, and wayted for the side he wold take. Now when he sawe 3 the people were out of the cite, he rose agaynst the, and smote them.

Abimelech and 3 company of men that was with him, fell vpon them, and sleete vnto the doore of the towre: but the other two companies fell vpon all them that were in the side, and sleete them. The sougher Abimelech agaynst the cite all 3 same daye, and wanne it, and sleete the people that was therein, and brake downe 3 cite, and sowed salt thereon.

When all the men of the towre of Sichem herde this, they wente in to a stronge holde of 3 house of their God Berith. But when Abimelech herde, that all the men of the towre of Sichem had gathered the selfe together, he wente vp vnto mount Gelboe, and all the people that was with him, and toke an axe in his hande, and hewed downe a bough of a tree, and toke it vp, & layed it vpon his shulder, and sayde vnto all the people that was with him: As ye haue sene me do, make ye haill, and do euen so as I. Then all the people hewed downe every one a bush, and followed Abimelech: and they layed them to the holde, and set fyre vpon them agaynst them and the holde: and all the men of the towre of Sichem dyed thowse the fynde and fyre, vpon a thousand men and women.

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As for Abimelech, he wrote vnto Thebez, and layed siege vnto it, and wanne it. Due in the myddes of the cite: there was a stronge towre, vnto the which all the men and women, and all the citizens of the cite fled, and shute it a ster them, and cymmed vp to the toppe of the towre. Then came Abimelech vnto the towre, and soughte agaynst it, and came nye vnto the doore of the towre, that he mighte burne it with fyre. But a woman call a peece of a mystone vpon Abimelechs heade, and brake his heane panne. Then Abimelech in alle the haill, called the seruaut that bare his weapon, and sayde vnto him: Dioue out thy swerde, and kyll me, that I be not sayde of me: A woman hath slayne him. Then his seruaut thrust him thorow, and he dyed. Whā the Israelites which were with him, sawe, 3 Abimelech was deed, they gaue them awaye euery one vnto his owne place.

Thus God recompensed Abimelech the enelle that he had done vnto his father, whā he sleete his thre sours and ten brethren: like wise all the enell of the men of Sichem, dyd God rewarde them vpon their heade: and so the curse of Jochem 3 some of Jerubaal came vpon them.

The X. Chapter.

After Abimelech there rose vp a man of their samoure in Israel. Thelsa a man of Yachar, and the sonne of Pua, the sonne of Dodo. And he dwelt at Samir vnto the mount Ephraim, and indged Israel thre and twentye years, and died, and was buried at Samir.

After him sode vp one Jair a Galaadite, and indged Israel two and twentye years, and had thre thirtie simmes, rydinge vpon thre asse soales: and had thre thirtie cities, whose names are (sauoth Jair) that is, the cities of Jair vnto this daye, and he is in Galaad. And Jair dyed, and was buried at Camon.

But the children of Israel thoughte wekdnes in the sighte of the LORDE, and serued Baalim and Astaroch, and the goddesses of Siria, and the goddesses of Sidon, and the goddesses of Moab, and the goddesses of 3 children of Ammon, and the goddesses of the Philistines, and souste 3 LORDE, and serued him not. Then was 3 wrath of 3 LORDE vnto the children of Israel, and he gaue the eme vnto the hande of the philistynes, and of the children of Ammon. And they were and oppressed 3 children of Israel eightene years longe. All the children of Israel that were beyonde Jotdane in the londe of the Moabites, which

lyeth in Gilead. The children of Ammon also wente out to Iordane, and foughte agaynst Jaba, Ben Jamin, and agaynst the house of Ephraim, so that Israel was very sore troubled.

C Then cryed the children of Israel vnto the LORDE, and sayde: We haue synned agaynst the, for we haue forsaken our God, & serued Baalim. But the LORDE sayde vnto the child of Israel: Did not the Egipcians, the Amozites, the children of Ammon, y Phi listines, the Sidonians, the Amalechites and the Moabites oppress you, and I helped you out of their hande, when ye cryed vnto me: Now haue ye forsaken me, and serued other goddes: Therfore will I helpe you no more.

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Go youre waye, and crye vpon the goddes whom ye haue chosen, let them helpe you in the tyme of youre trouble.

D But the child of Israel sayde vnto the LORDE: We haue synned, do thou vnto vs what pleaseth the, onely deliuer vs at this tyme. And they put the strange goddes fro them, and serued the LORDE. And his seale had pytie on the misery of Israel.

And the children of Ammon called them selues together, and pitched in Gilead: But the children of Israel gathered them selues together also, and pitched at Mijpa. And y people of the chereft of Gilead sayde amonge them selues: Who so euer begynneth to fight agaynst the children of Ammon, shall he be ouer all them that dwell in Gilead.

The XI. Chapter.

A Jephthas a Gileadite was a valiant man of armes, but an harlottes child. Gilead begate Jephthas. And when the wyfe had borne children vnto Gilead, and the same wyne child it were waye greace, they thrust out Jephthas, and sayde vnto him: Thou shalt not be here in our fathers house, for thou art another womans sene. Therfore fled he from his birth, and dwelt in the londe of Tob. And there resorted vnto him vagabondes, and wote eue with him. And after a certayne tyme foughte the children of Ammon with Israel.

Now when the child of Ammon foughte thus with Israel, the Elders wente from Gilead to fetch Jephthas out of the londe of Tob, and sayde vnto him: Come, and be oure capteyne, and fighte agaynst the children of Ammon. But Jephthas sayde vnto the Elders of Gilead: Are not ye they that hate me and haue thrust me out of my fathers house, and now come ye to me when ye are in trouble?

The Elders of Gilead sayde: Therfore we we now agayne vnto the, that thou mayest go with vs, and fighte agaynst the children of Ammon, and be oure capteyne: and all that dwell in Gilead. Jephthas answered vnto the Elders of Gilead: If ye let me agayne to fighte agaynst the child of Ammon, and the LORDE deliuer them before me, shall I then be youre heade: The Elders of Gilead saide vnto Jephthas: The LORDE beareer betwene vs, if we do not as thou hast sayde. So Jephthas wote with the Elders of Gilead. And the people made him heade, and darte out them. And Jephthas spake all this before the LORDE at Mijpa.

Then sente Jephthas messengers to the kynge of the children of Ammon, and caused to saye vnto him: What hast thou to do with me, that thou comest vnto me to fighte agaynst my londe: The kynge of the child of Ammon answered Jephthas messengers: Because that Israel toke awaye my londs (when they departed out of Egypce) from Ammon vnto Jaba, and vnto Iordan: I will take it me agayne now: therfore peaceably.

But Jephthas sente yet more messengers to the kynge of the children of Ammon, which sayde vnto him: Thus sayeth Jephthas: I had rather take no londe, neither from the Moabites nor from the children of Ammon: for when they departed out of Egypce, Israel walked theroon the nyther side into the reed see, and came to Cabes, and sent messengers to the kynge of the Edomites, and sayde: Let me go theroon thy londe. But the kynge of y Edomites wold not heare them. They sent likewise vnto the kynge of the Moabites, which wold not also. Thus Israel abode in Cabes, and compassed the lye of the Edomites and Moabites, and came on the east syde of the londe of the Moabites and pitched beyende Arnon, and came not within the coaste of the Moabites, for Arnon is the border of the Moabites.

And Israel sente messengers vnto Sihon the kynge of the Amozites at Heshbon, and caused to saye vnto him: Let me go theroon thy londe vnto my place. The king Sihon wolde not truste Israel to go theroon the border of his londe, but gathered all his people, and pitched at Jahja, and foughte with Israel. Sihon bet the LORDE God of Israel gaue Sihon with all his people to Israel, so that they slew them. Thus Israel conquered all the londe of the Amozites that dwelt in y same countrey. And thei toke possessiō of all the borders of the

me, from Arnon unto Jabot, & from I wyl
denise unto Jordan. So J LORD E God
of Israel drewe awaye the Amoitites before
his people of Israel, and wylt thou cōquere
them: Is it not so, yf thy God Camos gave
the oughte to possess, woldst thou not pos-
sess: What so ever the LORD E God
hath gūe us before us to possess, that shal
we conquer and take in possession.

E Hest thou better righte thanst thou xhd
111. Balac the sonne of Biphor, the kynge of I
Moabites: Dyd he ever go to lawe or fighte
against Israel: Though Israel haue
dwelt now vpon a cheit hūdredth yere in Hes-
bon, and in the vylages thereof, in Aroer and
Ieribe vylages therof, and in all the cities
that lye by Arnon. Why dyd not ye rescue it
a cheit lanne tyme: I haue not offended the,
ne thou dost me amill to fighte agaynst me:
The LORD E gave sentence this daie betwix
Israel and the children of Ammon.

Then artholes the kynge of the children of
Ammon wolde not heare yf wordes of Jeph-
thae, which he sent vnto him. Then came J
syner of the LORD E vpon Jephthae, and
he wente thowt Gilthead and Manasse, and
thowt Mispa which lieth in Gilead, and
for Mispa that lieth in Gilead, vnto J chil-
dren of Ammon.

J And Jephthae vowed a voue vnto the
112. LORD E, and sayde: If thou wilt deliuer
the child of Ammon in to my hande, what
so euer cometh first out at the doore of my
house in my waye, when I returne agayne
peacably from the child of Ammon, that
same shalbe the LORD E S, and J wyl offre
it for a burnt offeringe.

So Jephthae wente vpon the children of
Ammon, to fighte against them. And yf LORD
E gave them in to his hande, and he shone
tho from Aroer tyll thou comest vnto Min-
nith, tūc twenty cities, and vnto the playne
of J vnyardes a very greate slaughter,
and thos were the children of Ammon sub-
dued before the children of Israel.

Then when Jephthae came to Mispa
vnto his house, beholde, his daughter wente
out to meete him with tabrettes and daun-
ces: and she was his onely childe, & he had
no other sonne ner daughter. And when he
sawe her, he rent his clothes, & sayde: Alas
my daughter, thou hast made my heart so sorow-
full, and thou hast opened my mouth vnto the
LORD E, and canst thou call it agayne.

She sayde vnto her father, yf thou hast ope-
ned my mouth vnto the LORD E, then do

vnto me as it is proceeded out of J mouth. **E**
Accordinge as the LORD E hath sayde the
of thine enemies the children of Ammon.
And she sayde vnto hit father: Do this for
me, geue me leue to go downe vpo the moun-
taynes two monethes, that I maye become
my virginite with my playferees. She sayde
to thy waye. And he let her go two mone-
thes. Then wente she with her playferees,
and bewailed hit mayden herte vpon the
mountaynes. And after two monethes she
came agaynt vnto hit father. And he dyd
vnto her accordinge as he had vowed. And
she had neuer bene in daunger of any man.
And it was a custom: in Israel, that the
daughters of Israel shulde go every yere,
and mourne for the daughter of Jephthae
the Gileadite, foure dayes in the yere.

The XL Chapter.

D Idury of Ephraim made insurtec-
cion, & wente northward, & sayde vnto
Jephthae: Wherefore wilst thou
104. a. to the battayll agaynst the children of Am-
mon, & hast not called vs, that we mighte go
with the: We wil burne thy house and the
with fire. Jephthae sayde vnto the: J and
my people had a greate matter with J chil-
dren of Ammon, and J cried vpon you, but
ye helped me not out of their handes. How
when I sawe: J there was no helper, J put
my soule in my hande, and wente agaynst
the children of Ammon, and the LORD E de-
liuered them in to my hande. What for
come ye vp to me, to fighte agaynst me:

And Jephthae gathered all the men in
Gilead, & foughte agaynst Ephraim. And
the men in Gilead smote Ephraim, because
they sayde: Ye Gileadites are as they J
fle awaye before Ephraim, (and dwell) amonge
Ephraim & Manasse. And the Gileadites
rode yf ferye of Jordan from Ephraim: Tow-
ward one of yf fugitive Ephraimites dyd saye:
Let me go ouer, yf men of Gilead saybe: But
thou an Ephraimite: yf he sayd vnto the: Lo, thy
hand hath saue: Siboleth, & he sayde: Sib-
leth, & coulde not speake it righte: then they
toke him, & flew him at J ferye of Jordan,
so the same tyme there fell of Ephraim two
& forty men. Jephthae iudged Israel five yea-
res. And Jephthae yf Gileadite dyed, & was
buried in one of the cities of Gilead.

After him iudged Israel one Ephraim of
Bethleem, which had threie sonnes and as
many daughters: and his threie daughteres
gave he forth to mariage, and threie dought-
ers toke he from without for his sonnes,
and iudged Israel seuen yere, and dyed, and
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shadows 2 loynes: and wete downe, 2 wende in the stone clyffe at Uram. Then wente the Philistynes up, and layed sege vnto Iuda, 2 pitched at Lechi. But they of Iuda sayde: Wherefore are ye come vp against vs? They answered: we are come vp to bynde Samson, for we maye do vnto him, as he hath done vnto vs.

C Then mete there the III. men of Iuda downe to the stone clyffe of Uram, 2 sayde vnto Samson: And nowt thou not that the Philistynes raigne ouer vs? Wherefore hast thou done this then vnto vs? He sayde: As they dyd vnto me, so haue I done vnto the agayne. They sayde vnto him: We are come downe to bynde the, 2 to deliuer for into the hande of the Philistynes. Samson sayde vnto the: Then care 2 promise me, for ye will not slaye me. They answered him: We will not kyll the, we will but bynde the, 2 deliuer the in to their hande, 2 will not slaye for. And they bounde him with thre new cordes 2 caried him from the stone. And when he came vnto Lechi, the Philistynes shouted, and rane vnto him. But for space of for the LORD came upon him, 2 the cordes aboute his armes were like cheddes burne in the fyre, so for the bondes were loosid from his bondes.

D And he founde the chete bone of a deeb asse then put he forth his hande, and toke it, 2 slew a thousande men therewith: And Samson sayde: With an elce of ses chete bone, ye cut with the chete bone of an esse haue I slayne a thousande men. And when he had sayde for, he cast for chete bone out of his hande, 2 called the place Ramath Lechi. But when he was sicke a thyssit, he called vps the LORD, 2 saide: Och greate health hast thou geue by the hande of thy seruante, vnto now must I dye a thyssit, 2 fall in to for hande of for vnicuersite. The God opened a gome ege in for chete bone, so for water wete out: when he dranke, his spere came agayne, 2 he was refreshed. Therfore vnto this daye it is ye called for well of for chete bone of him for made intercession. And he indged Israel in the tyme of the Philistynes, euerye yeare.

The XVI. Chapter.

S Amson wente vnto Gasa: 2 there he sawe an harlot, 2 laye with her. The was it saide vnto the Gossizes: Samson is come hither. And they compassed him about, 2 cauld to laye wayte for him piensly, 2 watched all the nighte in the gate of for cite, 2 all that nighte they helde them styll, 2 sayde: A byde, com ome when we sighe, we will slaye him. But Samson laye vnto

myghte, then rose he at myghte, 2 toke holde on both for side partes of for gate of the cite, 2 bothe the postes, 2 luffe them with the barres, 2 layed them upon his shoulders, 2 bare them vp to for coppe of for moue ouer agaynst Gethion.

After this he fell in to the love of a woman by for booke of Gath, whose name was Dalila, vnto whom the pynces of the Philistynes came up, and sayde vnto her: What be him, and loke wherun he hath such greute strenght, 2 how we maye our come him, for myghte bynde him 2 subdue him, so we will greute the eury man a lill, and an C. splanagos. And Dalila sayde vnto Samson: I praye the tell me, wher in thy greute strenght is, 2 how thou mightest be bounde to be bounde. Samson sayde vnto her: If I was bounde with flur roapes of fresh feneme, which are not yet dryed vp, I shulde be weake, and as another man. The the pynces of the Philistynes broughe vp vnto her thre new roapes, which were not yet dryed vp. And she bounde him therewith. But then was wayte layed for him leside her in the chamber, and she sayde vnto him: The pyntes vpon the Samson. Therethere he brake the roapes in sande, vnto as a rownd chede break ech, when it hath catched the heat of the fyre. And it was not known wher in his strength was.

Then sayde Dalila vnto Samson: beholde, thou hast begyled me 2 vntosembled my metell me yet, wherwithall mayest thou be bounde? He answered her: If thou bounde me with new cordes, wherwith no laber hath bene done, I shulde be sible, 2 as any other man. Then toke Dalila new cordes, 2 bounde him withall, and sayde: The Philistynes vps the Samson (but there was wayte layed for him in the chamber.) And he brake them from his armes, when as it had bene a thede.

Dalila sayde vnto him: Yett hast thou begyled me 2 vntosembled me: What is ye, wherwithall mightest thou be bounde? He answered her: If thou playtest first part lesdes of my heade together in a fille, and softness them in with a nagle (I shulde be weake.) And she saide vnto him: The Philistynes vps the Samson. But he a waked out of his slepe, 2 drue out for played daye with the male and the sylle.

The sayde she vnto him: How cast thou saye for thou louest me, wher as thinkest is not yett with me? The tynes had the disceined me, and not solde me wherwith

grate strength is. So when she was every-
daye important upon him wth her wordes, &
woulde not let him haue rest, his soule was
fyrms euen vnto the death, & he shewed her
his whole hart, & sayde vnto her: There ca-
me neuer rasours vpon my heade, for I am a
Flayer of God fro my mothers wombe.
If I were shaven, my strength shoulde de-
part from me, so that I shoulde be weak, and
as all other men. Now when Dalila saue
that he had opened all his hart vnto her, she
saw & called for the prynces of the Philistines,
& sayde: Come ye once vpon, for he hath
opened his hart vnto me.

¶ The called the prynces of the Philistines
to come her: & brought the money w^{ch} they
gave them. And she made him to slepe
vpon her lappe, & called one which shone of
the best hayne loches of his heade. And she
begane to weze him. This was his strength
deperit fro him. And she sayde vnto him:
The Philistines vpon the Samson. Now
woulde he awake out of his slepe, he thought:
I will go forth as I haue done a fore tyme, &
eke my strength, & renewe not. The LORDE
was departed from him. But the Philistines
toke him, & put out his eyes, and brought him
downe to Gaza, & bounde him wth fetters, and
made him to gyve in the prison. But the
hart of his heade begane to growe agayn,
where it was shaven of.

¶ When the prynces of the Philistines we-
re gathered together, to make a greatesa-
crifice into Dagon their god, and to be ioyfull,
they sayde: Oure god hath deliuered Sam-
son our enemy in to our hande. Like wyl whan
the people sawe him, they prayed their god,
& sayde: Oure god hath deliuered in to our
handes our enemy, & destroyed oure londe,
& slawe many of vs. Now whan their here
was ioyfull, they sayde: Let vs fetch Sam-
son, that he maye make some pastyme before
vs. Then searched they Samson out of the
prison, & he made pastyme before them. And
they set him betweene two pilers. But Sam-
son sayde vnto the lad that led him by the han-
de: Let me touche the pilers wher vpon the
beast stoneth, & I maye leane ther vnto.
As for the house, it was full of men & women.
All the prynces of the Philistines were the-
re also, and vpon the rofe were aboute a thre
thousande men and women, which behelde
wher pastyme Samson made.

¶ But Samson called vpon the LORDE, &
sayde: O LORDE, I praye vpon me, &
strengthen me but this once O God, I besee-
che thee, for in both myne eyes I maye see agayne



in the Philistines. And he rote holde of
two myoposts, that the house fode vpon
the house by, the one in his right hande,
& the other in his left. & sayde: My soule bye
the Philistines, & he bowed him selfe might-
ly: Then fall the house vpon the prynces &
vpon all the people that were therein, so that
there were mo of the slayne which dyed in his
beach, than he slawe whyle he liued. Then
came his brethren downe and all his fathers
house, and rote him, and caried him vp, and
buried him in the graue of his father Ma-
noah betwixt Barga and Esbaol. Hel-
ged Itrael liued xij. years.

The XVII. Chapter.

¶ Here was a man vpon mount Ephraim
named Micha, which sayde vnto
his mother: The thousande and hun-
dredth silverlinges which thou hast taken
me to the, & swome, and spoken of before my
eares: beholde, I haue some money by me, I ha-
ue taken it vnto me. Then sayde his mother:
The blessinge of the LORDE be vnto my
sonne. So he gaue his mother the thousande
& hundredth silverlinges agayne. And his
mother sayde: That money haue I sanctified
vnto the LORDE wth my hande for my sonne,
to make a lean ymage: therfore I gaue it
the agayne. Therforthes he deliuered
the money agayne vnto his mother.

¶ Then toke his mother two hundredth sil-
verlinges, & put them forth to a goldsmith,
which made a molten ymage, & was a ter-
warbe in Michas house. And thus the man
Micha had a gods house, & made an oberby
by coze, & Iudis, and filled the house of one
of his women, & he might be his priest. As
the ymage was there no fyng in Itrael, & e-
very man dyd the thinge that was righte in
his owne eyes. There was a ydger man of Beth-
leem Iuba, and he the fyng of Iuba, and
he was a Leuite, and was a stranger there.
The same wente out of the cite of Beth-
leem Iuba, to walke whither he coulde.

¶ And whan he came vpon to mount Ephraim

unto the house of Michas, to go on his iourney, Michas asked him: Wherof愁st thou? he answered him: I am a Leuite of Bethleem Juda, and am past ym where I can. Michas sayde unto him: Carry with me, thou shalt be my father and my priest, I will graue thee earye years ten sheklinges and thy appointed raiment, and increase and daynte: and the Leuite wote on. And the Leuite agreed to abyde with the man: and he holde the yongema, as one of his owne sones. And Michas filled the Leuites hande, that he might be his priest, and so he was in Michas house. And Michas sayde: I am sure the LORD is with me good now, when I hope a Leuite to my priest.

The XVIII. Chapter.

AT that tyme was there no king in Israel. And yf trybe of Danites soughte them an euerlasting to dwell in, for unto that tyme there was no king in Israel. And the child of Dan sent out of their kynne fyve captaynes, which were men of armes: from Barga and Elshaal, to spy and search out the londe. And they sayde unto them: Go your way, and search out the londe. And they came up to nonne Elphaim to the house of Michas, and taried there all night. And whyle they were there w Michas husseholde, they knewe yf voyce of the yonge man the Leuite, and sayde unto him: Who broughte yf hither: What makst thou here: and why woldst thou come hither.

B He answered the: Thus I thus hath Michas done unto me, he hath hyed me to be his priest. They sayde unto him: Ware at God, yf we maye percase, whether our iourney which we go, shal prosper well or not. The priest answered them: Go your way in peace, your iourney yf ye go, is before the LORD. Then the fyve men wente their way, and came unto Aia, and sawe that the people which was therein, dwelt sure, even as yf Sidonians, at rest, and carelesse, and that there was no lorde in the londe to vex them, and were farr frome the Sidonians, and had nothinge to do with my man.

C And they came to their brethren to Barga and Elshaal. And their brethren saide unto them: How is it w you? They sayde: Arise, let us go up unto them, for we have sene the londe: yf it is a very good londe: make haist therfore, and be not slaffe to go, that ye maye come to take possession of the londe. When ye come, ye shall come to a carelesse people, and the londe is wyde: for God hath deliue

red this place in to yo hande, where noughte manerly of all yf is upon earth.

Then wente there thence out of the hundred of Dan from Barga and Elshaal, six hundred men ready armed to Aia, and wente up, and pitched at Biriath Jerim in Juda: the fox called they the place, yf hoost of Dan, unto this daye, which is behide Biriath Jerim.

And so thence they wente up unto nonne Elphaim, and came to the house of Michas. Then answered the fyve men that wente out to spye the londe of Aia, and sayde unto their brethren: A name ye not that in this house there is an overbodye colde Idole, a molten ymage: Let us maye ye lorde whiche we use to do. They departed thence, and came to the house of the yonge man the Leuite in Michas house, and saluted him freely. And the six hundred men, which were of yf children of Dan, stood ready armed before yf gate. And the fyve men that wente out to spye yf londe, wente up, and came thither, and sote the ymage, the overbodye colde the molten Idole. In the meane whyle stood yf priest at the gate, with the six hundred ready armed.

How whiche these were come in to Michas house, and sote the ymage, the overbodye colde, and the molten Idole, the priest sayde unto them: What do ye? They answered him: Holde thy peace, and laye thine hande upon thy mouth, and go with us, yf thou mayst be our father and priest. Is it better for the to be priest in one mans house, then amonge a whole trybe and kynne in Israel? This pleased the priest well, he toke boche the overbodye colde, and the Idole, and the ymage, and came in amonge the people. And when they turned them and wente thence, they sent the children, and cattell, and such precious thynges as they had, before them.

When they were come farr from the house of Michas, the men yf were in Michas house, followed yf child of Dan, and cried upon the child of Dan. They came thither face aboute, and sayde unto Michas: What ayleth the, yf thou makst such a crying? He answered: Ye have callen away my goddes, and the priest, and are goinge yo way, and what have I behynde? What is here? And yet ye saye unto me: What ayleth the? But the child of Dan saide unto him: Let us not thy waye be herde amonge us, that we maye not fulfill me thurst not at the, and it yf le and the scale of yf house be destroyed.

the aduice of Deniela on their waye. And Micha, when he sawe that they were to ston- ge his house, turned backe, and came agayne to his house.

7 And they take thec. Micha had made, & the post whom he had, & came vnto Laia, & a quyte carelesse people, and steepe them with the ayde of the shepards, and burne the ci- ty with fire, and thre was no man so hely- ar them for they vsyd sayre frō Eldon, and had to do with no man. And they laye in the valley which is besyde Beth Rehob. Then they told they the cite, & they set her in, & call it Laia Dan, a surname of their father Dan, whom Ihsai began. And it was called Laia of the ymages.

And when the ymage of Dan set up the ymages for them, and Jonathan the ymage of Gai. For the some of it was lost. & his sonnes were pastur amonge the tribe of J. Danites, & vnto the ymge if they were led awaye captiue out of the lande. And thus they set amonge the ymage of Micha, which he had made as he saie, & the house of God was at Silah. The xx. Chapter.

7 The same ymge was there moynge in Irael, and there was a man of Ephraim, which was a stranger besyde mou- nte Ephraim, and had taken him a concubine of Babelon Iuda ro wife. And whā she had playd the harlot besyde him, she ranne frō him to her fathers house vnto Bethleem Iuda, & was there foure yeres longe. And her husbande gat him up, & wente a fewe hert, to speake freely w her, & so fetch her agayne, & had a husband & a couple of asses w him, And he led him into his fathers house. And when the damfelle father sawe him, he was glad, & receaued him: & his father in lawe, & the damfelle father kepte him, so that he rayed the dayes w him: thus they ate and drinke, and raynyed there all nyghte.

8 And on y fourth daye he gat him up, & ar- he, & wolde go his waye. Then sayde the damfelle father vnto his sonne in lawe: Darest thou be sure w a morsell of bread, as yet thou shalt ye go. And they set them downe, & ate and dronte both together: Then sayde the damfelle father vnto the man: Oh carge all nyghte, & we aile refresh chine here. But if thou wilst, & wolde nedes go. And his father in lawe constrayned him to tarre all nyghte. On the fifth daye in the morninge he gat him up, and wolde be gone. Then sayde the damfelle father: I praye the comforte thyng here, & it is as tary tyll thy daye be farther past, and so they ate both together.

And the man gat him up, and wolde go with his concubine and with his seruante. But his father in lawe the damfelle father, saide. wnto his agayne: Lo, the daye is spent, & it begynneth to be even, carry all nyghte be hote, & refresh thyng for this daye, abyde here this nyghte, it shall refresh chine here as comon by wyse get you up, and go your waye vnto thy gate. Rememberles the man wolde not tarre, but gat him up, and wote his waye, and cause our agayne. Jehocheie is Jerusalem, and his couple of asses laide, and his concubine with him.

10 And when they were come nye vnto Je- hocheie, he sayd vnto his seruante: I praye the for to tarre in so chie one of the Iehosites, and set the thei alle nighte. And the seruante sayd vnto him: I wyl not tarre in so chie of the Iehosites, they are the of the children of Ihsai, but I wyl go vnto the house of Gideon, and set the Iehosites. And he sayde vnto his seruante: Gideon is here, that was made come to some place, and tarre at Gibeon, or at Ramah all nyghte. And they wente on and wailed, and the woman wente downe vpon the hard by Gibeon, which lyeth in the tribe of Ben- jamin, and they tarred in there, & they mighte come in the mornge at Gibeon all nyghte. And when he came in, he set him downe in the streete of the cite, for there was no man that wolde lodge them in his house that nyghte.

11 And beholde, then came there an olde man from his worke out of the feld in the eveninge: and he was also of mounte Ephraim, and a stranger at Gibeon: but of that place were the children of Iamin. And when he like up his eye, & sawe the stranger in the streete he sayde vnto him: Whether wilt thou goe? & whense comest thou: he answered him: We are goinge oure iourney from Bethleem Iuda, vntill we come besyde mounte Ephraim, whiche I am, and wente vnto Bethleem Iuda, and now I go vnto y house of y LORD, & no man wil harborow me. Wherof strange and prouder for our asses, and bred and wyne for me and thy handmayners, and for the yonge man which is with thy seruante, so that we wante no thinge.

12 The olde man sayde: Peace be with thei what deseruet thou wantest, thou findest it w me, only tarre ye not in the streete all nyghte. And he broughte him in to his house, and gaue the asses prouender: and they wailed their face, and ate & dronte. And whā they here was now ioyfull, the men of the eyes, the children of Delial, came, and compassed

the house round aboute, and ruffled at þe doore, and sayde vnto þe olde man, which was the good man of þe house. Bynge out the mā which is come in to thy house, that we maye knowe hym.

119. m. b

Then the good man of the house wente forth to them, and sayde vnto them: Oh no my husband, do not so wickedly, consideringe this man is come in to my house: Oh do not seke folye. Beholde, I have a daughter yet a virgin, and this man hath a concubine, thofe well. I brynge forth vnto you, that ye maye humble them, and do with them as ye like: but do not seke folye vnto this man. Wherecheles the men wolde not hearken vnto hym. Then toke þe man his concubine and broughed her forth vnto them: and they knewe her, and deale shamefully with her: all þe night vntill the morninge. And when the morninge began to rise, they let her go.

Then came the woman early in the morninge, and fell downe at the doore of the mā's house that her lorde was in, and laye there till it was light. Now when his lorde rose vp in the morninge, and opened the doore of the house, and wente forth to go on his iourney, beholde, his concubynne laye at the doore of the house, and his handes vpon the thier holde. He saide vnto her: Stande vp, let vs go. Wherecheles she gaue him no answer. He toke her vp vpon his asse, gaue hym up, and wente vnto his place.

Now when he came home, he toke a swerde, and heide his concubynne, and cut her to the bones and all in to twelue peeces, and sente them in to all the coastes of Israel. Who so ever sawe it, sayde: Such a thinge hath not bene done ner sene, sence the tyme that þe children of Israel departed out of the londe of Egypte, vnto this daye. Now as concerninge this, take youre aduysment, and geue yō counsell, and shew it forth.

The XX. Chapter.

Then wente the children of Israel out and gathered a congregacion together as one man, fro Dan vntill Ber saba, and from the londe of Gilead vnto the LORDE to Mishpa: and there came together of all the quarters of the people, and of all the tribes of Israel in to the congregacion of the people of God, fouer hundred thowsande force men that were out of þe swerde. Thus the children of Ben Jamin herde, howe that of children of Israel were gone vp vnto Mishpa. And the children of Israel sayde: Tell vs, howe happened this real?

Then answered the Leuite the husbande

of the woman that was slayne, and sayde: I came to Gibea in Ben Jamin with myne cabynne, to tary there all night, sence the synes of Gibea gaue them vp a gaynste me, and composed me abedde in the house by night, and thought to slaye me, and despyed my concubynne, so that she byed aben toke: I wayed my concubynne, and cut her in peeces, and sent them in to every corner of the imperiour of Israel: for they haue done an abominacion and folye in Israel. Beholde, here are the children of Israel aduysē you well, and take this matere in hande.

So all the people gaue them vp an ome, and sayde: I would shal go in to his towne, and departe to his house, but this wold be to us a gaynste Gibea: Let vs cast lot, and callen men of an hundred, and an hundred of a thowsande, and a thowsande of ten thowsande, one of all þe tribes of Israel, þe they maye take sode for þe people, to come to warre with Gibea Ben Jamin, accordinge to that sode whiche they haue done in Israel. Thus all the men of Israel beyng conference, gathered them selues together as one man vnto the cite: and the tribes of Israel firste men were all the hundreds of Ben Jamin, and cast a sode vnto them: What maner of wyldeynne is this, that is done amonge you? Deluyte us rethet fore the men the children of Beniamin Gibea, that we maye put them to death, and do awaye the euill out of Israel. Wherecheles the children of Ben Jamin wolde not followe the voyce of their brethren the children of Israel, but gathered them selues one of a cote vnto Gibea, to go forth in battayle a gaynste the children of Israel.

And the same daye were there numbered of the children of Ben Jamin out of the cite, fixe and twenty thowsande men, that were the swerde, beside the carynes of Gibea of whom there were tolde fixe hundred thowsente men. And amonge all this people there were chosen out seven hundred men, which were not the right hande but the left, and yet the synge could theye touch an heer, and not myse. But the men of Israel, beside them of Ben Jamin, were nobid foure hundred the same, which were the swerde, & were all men of armes. And the children of Israel arose, and wente vp to the house of God (in Bethel) and asped at God, and sayde: Who shall go vp for vs to be gonne the battayle with þe children of Ben Jamin? The LORDE saide: Ihu shall begynne.

So the children of Israel gaue the vp in the morninge, & pitched ouer a gaynste Gibea, & came

than of Israel wente out to fighte with Ben Jamin, and set them silens in arraye to fighte agaynst Gibeon. Then fell the children of Ben Jamin out of Gibeon, and slewe the same daye amonge Israel two & twenty thousande to the grounde.



But the people of the men of Israel came forth them selens, and made them ready to fighte yet more in the same place, a fere they had prepared them selens the daye afore. And the children of Israel wente vp, and wepe before the LORD E. vntill the eveninge, and sayd at the LORD E. sayde: Shall we go any more to fighte with our brethren the children of Ben Jamin? The LORD E. sayde: Go vp vnto them. And whar the children of Israel gaue them vp to the childen of Ben Jamin on 3 next daye, the Ben Jamin, too fall out of Gibeon agaynst them the same daye, and slewe yet eight thousande of the children of Israel to the grounde, which all was the swerde.

Then wente all the children of Israel vp, and all the people, and came to the house of God, and wepe, and staid there before the LORD E. & fasted that daye vntill the euen, and offered burnt offeringes and beo offeringes before the LORD E. And the children of Israel asped at the LORD E. (the Aelte of the covenants of God was there at that tyme, and Phineas the sonne of Eleazar the sonne of Aaron stode before him at the same tyme,) they sayde: Shall we go forth any more to fighte with our brethren the childen of Ben Jamin, or shal we leaue of? The LORD E. sayde: Go vp, tomorrow will I deliuer them in to your handes.

And the children of Israel set a pretty watch agaynst Gibeon rounde aboute, and so the children of Israel wente vp to the children of Ben Jamin on the thirde daye, and set them silens in arraye agaynst Gibeon like as the other two tymes afore. The came the children of Ben Jamin out agaynst the place, & battel out of the cite, & begonne to slaye

certaine wounded of the people (like as the other two tymes a fore in the same) vpon two streetes: wher of one goeth towards Bethel, the other vnto Gibeon vpon a thirde men in Israel. Then thought the childen of Ben Jamin: They are smyten before vs like as a fore. But the childen of Israel sayde: Let vs see, what we maie promouethem out of the cite in to the hye streete.

Then all the men of Israel gat them vp from their place, and prepared them selens vnto Baal Thamar. And the hinder wardes of Israel brake out of their place, from the caue of Gaba, and came vnto Gibeon, twenty thousande chosen men out of all Israel, so that it was a sore battayll: but they knewe not that the euill shulde happen vnto them. Thus the LORD smote Ben Jamin before the children of Israel, so that the same daye the children of Israel destroyed fye & twenty thousande and an hundred men in Ben Jamin, which all was the swerde.

So whan the childen of Ben Jamin sawe that they were smyten, the men of Israel gaue them rowine (to flye). So they trusted to the watch, which they had set by Gibeon. And the watch made haist also, & battel forth vnto Gibeon, and wente vpon it, and smote all the cite with the edge of the swerde. They were appointed betwene them selens the men of Israel and the hinder watch, so fill vpon them with the swerde, whan the smote of the cite arose. And whan the men of Israel turned them in the battayll, and Ben Jamin begonne to smyte the wounded in Israel vpon a thirde men, and thoughte, they are smyten before vs, like as in the battayll afore, then begonne there a piler of smoke to arise vp from the cite. And Ben Jamin looke behonde them: and beholde, the flammes of the cite wente vp vnto heauen. And the men of Israel turned them, and were farsee vpon the men of Ben Jamin: for they sawe that the euill molde happen vnto them.

And they turned them before the men of Israel in the waye to the wilderness, but the battayll folowed vpon them. And then of the cite destroyed they amoge them. And they compassed Ben Jamin rounde aboute, and folowed vpon them vnto Menusah, and trode them downe vnto a fere Gibeon eastward. And there fell of Ben Jamin eighte thousande men, which were all men of armes.

Whan the remmaines of Ben Jamin sawe that they turned them and fled toward the wilderness vnto the stony rocke of Rimmon

But in the same stre: they slew five thousand men, and solowed upon them vnto Sichem, and slew two thousande of the: and so there fell the same daye of Ben Jamin fyue and twenty thousande men which bene 3 swordes, and were all mē of armes. Onely five hundred men turned backe, and fled toward the wyldernesse vnto the stone rocke of Rimon, and abode in the rocke of Rimon foure monethes. And the men of Israel came agayne to the children of Ben Jamin, and smote them that were in the cite with 3 edge of the sworde, both me and carrell and all that was founde: and what soeuer was founde in the cite, they cast it in to the fyre.

The XXI. Chapter.

21 The men of Israel had swoie at Mispa, and sayde: A woman shal geue his daughter to the Ben Jaminites to wife. And the people came to the house of God (in Silo) aboue there before God vntill the enenyng, and liue vp their voyce, and wept sore, and sayde: O LORDE God of Israel, what soe is this come to passe in Israel this daye: But on the morow the people gat the vp early, and diuided there an altare, and offered burnt offerings and deed of frynges.

And the children of Israel sayde: Where is there any mā of the trybes of Israel, that is not come vp with the congregacion vnto the LORDE: For there was a greates oath made, that who so came not up to Mispa vnto the LORDE, shoulde dye the deeth. And the children of Israel were sorry for Ben Jamin their brother, and sayde: This daye is there oner the ieste in Israel. How will we do that the remanant maye haue wyues? For we haue swoine by the LORDE, that we wyl not geue the wyues of oure daughters. And they sayde: Where is there any mā of the trybes of Israel, that is not come vp to the LORDE vnto Mispa? And behold, there was not one man of the citefins of Jabes in Gilead.

Then sent the congregacion twelue thousande men of armes thither, and commaunded them, and sayde: Go your waye, and smite the citefins of Jabes in Gilead with the sworde, the women also and the children, but so that ye do after this manner: Se that ye damne all them that are males, and all the women that haue lyen with men. And amonge the citefins of Jabes in Gilead they founde foure hundred damfels, which were virgins, and had lyen with noman: those they broughte in to the hoose vnto Silo, which lieth in the londe of Canaan.

Then sent the whole congregacion, and caused to calke with the children of Ben Jamin, which were in the stone rocke of Rimon, and called vnto them friendly. So the children of Ben Jamin came agayne at the same tyme, and they gaue them women which they had of the women of Jabes in Gilead, and sounde no more that manner. There were the people sorry for Ben Jamin, that the LORDE had made a gappe in the trybes of Israel. And the Elders of the congregacion sayde: What wil we do, that the remanant maye haue wyues also: for the women in Ben Jamin are destroyed, and they sayde: The inheritance of them of Ben Jamin that are escaped, must needs remayne, that there be not a trybe destroyed out of Israel: we can not geue them oure daughters to wives. In the children of Israel haue swoine and sayde: Cursed be he that geueh a wyfe to the Ben Jaminites.

And they sayde: Beholde there is a yongly fraile of the LORDE at Silo, which lieth on the north syde of the Gods house, and ende callid, of the strete as a mā goeth from Bethel vnto Sichem, and lieth on the south syde of Libeia. And they commaunded the children of Ben Jamin, and sayde: Go your waye, and waye in the vynyng tyme. And when ye see that the daughters of Silo go forth by dappayes to damns, get you out of the vynyng tyme, and every man take him a wyfe of the daughters of Silo, and go your waye in the londe of Ben Jamin. As for their fathers and brethren, when they come to laue with vs, we will saye vnto them: Be favourable to them, for they haue not taken the in hand: but ye gaue the not vnto them by hand, and it is youre fault.

The children of Ben Jamin did so, and accordinge to their nombre toke them wyues from the damns, whom they caught by violence, and wente their waye, and dwelle in that same inheritance, and buyided cities and dwelce therin. The children of Israel also gat them vp from thence at the same tyme, not one to his trybe and to his tyme, and departed thence, every man to his owne inheritance. And 3 tyme was there no kynge in Israel, and eue ryman dyd 3 thinge 3 was right in his owne eie.

The ende of the booke of the Judges, called Judicium.

The booke of Ruth.
The booke of
Ruth.

What this booke conteineth.

- Cap. i. Elimelech departed from Bethle-
em with his wife and two sonnes in to the land
of Moabites, where the father dyeth
and both the sonnes. Ruth the wife of the one
same goeth home with his mother in lawe.
Cap. ii. Ruth gathereth vp eares of corne
in the fildes of Boos his husbandes bynsins.
Cap. iii. Ruth layeth her downe in the barnne
at Boos feet, and he geueth her good wories,
and leaueh her with his mother of berie.
Cap. iiii. Boos marrieth Ruth, which be-
causeth Boos graundfather.

The first Chapter.



It is thyme when the
Iudges ruled, there
was a berth in the lan-
de. And there wente a
ma from Bethleem Ju-
da to take his iourney
in to the londe of the
Moabites w his wi-
fe and two sonnes, which man was called
Eli Melech, and his wife TLaemi, 2 his two
sonnes, the one TLaehlon, and the other Chi-
lilon: the first was the father of Boos the
Iuda. And when they came in to the londe of
the Moabites, they dwelt there. And Eli Me-
lech TLaemis husbande dyed, 2 she was lef-
t behinde w his two sonnes, which toke TLaeh-
lon his wyne: 2 the one was called Arpa, the
other Ruth. And when they had dwelt the
ten years, they dyed both, TLaehlon and
Chilon, so that the woman remayned deso-
late of both hir sonnes and hir husbande.

Then gat she her vp w both hir sonnes
wyne, 2 wente agayne out of the lode of
the Moabites (for she had berde in the londe
of the Moabites) for the LORD had visited his
people 2 greden them herie: so she departed
from that place where she was, 2 both hir son-
nes wyne w her. And as they wete by the
waye to come agayne in to the londe of Ju-
da, she sayde vnto both hir sonnes wyne:
Go w waye, 2 turne backe ether of you to
his mothers hous: the LORD shewe mercy
vpon you, as ye haue done on the yare de-
ced 2 on me. The LORD geaunte you, 2 ye mai-
e sinde rest ether of you in hir husbandes hou-
ses: when ye shal geuen and she kysed them.

Then lift they vp their voyce, and wepte,
2 she was her: We wil go with the wo-

The first Chap. Ho. xxiii.

3 people. But TLaemi sayde: Turne agayne
my daughter, why wolde ye go with me:
How can I haue children any more in my bo-
dy, so be youre husbandes? Turne agayne
my daughter, and go youre waye, for I am
now to olde to take an husbande.

And though I shalde saye: I hope this
might be to sake an husbande 2 to bringe forth
children, yet coulde ye not saye all they wete
growe vp: for ye shalde be to olde, so that ye
coulde haue no husbandes. It is my daugh-
ters, cher foie ain I fory for you, for y^e hude of
the LORD is gone forth ouer me.

Then lift they vp their voyce, and wepte
yet more, and Arpa kysed hir mother in
lawe (and turned backe agayne but Ruth a-
bode still by her: TLaemi helde she sayde: De-
holde, thy sister in lawe is turned backe vnto
hir people and to hir god, turne thou agat
me also a for thy sister in lawe. Ruth answe-
red: Speake no: come therof, that I shalde
forsake the, and turne backe from the: whi-
ther I com thou goest, thither wil I go also:
and loke where thou abydest, there wil I aby-
de also: Thy people is my people, 2 thy God
is my God. Lette where thou dwelst, there wil
I be, and enen there wil I also be buried. The
LORDE do this and that vnto me, dearely
only shal departe yo.

Now when she sawe, that she was need-
fastly mynked to go with her, she spake no-
more ether therof. So they wete on both
together all they came vnto Bethleem. And
when they wete come in to Bethleem, the
whold cite was moued ouer them, and sayde
To no: this TLaemi: TLaehlon helde she say-
de vnto them: call me not TLaemi, but TLaeh-
lon: for the Almighty hath made me very so-
ry. I departed full, but the LORD hath
brought me home agayne emptye. Why call
ye me then TLaemi: wha the LORD hath
brought me to me, and the Almighty hath
made me fory.

It was aboute the tyme of the begynnin-
ge of the barley haruest, when TLaemi and
his sonnes wite Ruth 2 TLaehlon, came
agayne from the londe of the Moabites in-
to Bethleem. There was a Biniman also of
the name of Eli Melech TLaemis husbande,
whose name was Boos, which was an ho-
nest man. The ii. Chapter.

It is to Ruth the Moabite she dwelt vnto
TLaemi: Let me go in to y^e fildes, 2 ga-
ther eares of corne, after him, in whose
fildes I shal finde fode. She sayde vnto her
Go y^e waie my daughter. She wete on, 2 ca-
me 2 gathered after y^e reapers in y^e fild. And

it founde that the same felde was the enche-
reance of Doos, which was of the fymde
of Elimelech, and beholde, Doos came from
Bethlem, and sayde vnto the reapers: The
LORDE be wedy you. They answered: The
LORDE blisse the. And Doos sayde vnto his
youngman which had the ouersight of 3 reapers.
Whose damsell is this? The yonger
man that was set ouer 3 reapers, answered
and sayde: It is the damsell the Moabitisse,
which came agayne with Naomi from the
londe of the Moabites. And she sayde: Let
me plaue vp and gather: I praiſe the betwe-
ne the sheues aſter the reapers: and thus is
ſhe come, and hath ſtonde here ever ſince the
mouynge, and within a litle whyle ſhe wol-
de haue bene gone home agayne.

Then sayde Doos vnto Ruth: Hearſt
thou my daughter? Thou shalt not come
upon another mans londe to gather, and go
not away from hence, but tary with my da-
ſels, and loke where they reape in 3 felde, go
thou aſter them: for I haue commaunded my
ſeruauntes that no man touch the. And yf
thou be a thyiſt, go thy waye to the weſſell
2 drynke, where my ſeruauntes drinke. Then
ſhe fell before vpon hir face, and bowed hir
ſelf downe to the earth, and sayde vnto him:
How haue I founde this fauoure in y sight,
that thou woldeſt knowe me, which am
yet a ſtranger?

C Doos answered and sayde vnto her: It
is to lode me altogether, what thou haſt
done vnto thy mother in lawe aſter thy huſ-
bands death, how that thou haſt left y father
and thy mother, and thy natie countrie, and
art come to a people, whom thou haſt not
knowne afore. The LORDE recompence the
thy doynge, and thy rewarde be perfecte. As
the LORDE God of Iſrael, vnto whom thou
art come to put thy truſt vnder his wynges.
She ſayde: let me fynde ſanctiſme (ſhe)
before thyne eyes, for thou haſt comforted me,
and ſpoken friendly vnto thy handmayde, where
as I am not yet like one of y handmaydes.

Doos sayde vnto her: When it is eatinge
tyme, come hither, and eate of the beeb, and
dwypp thy mouſell in the wyneger. And ſhe
ſat hir downe beſyde the reapers. And he ſet
parched come before her, and ſhe ate, 2 was
ſatiſfied, and lefte ouer. And whi ſhe roſe to
gather, Doos commaunded his ſeruauntes,

D and ſayde: Let her gather betwene the ſhe-
ues alſo, and do her no diſhonour: and caſt
of the ſheues vnto her, and let it ſee that ſhe
maye gather it vp, and ſe that woman re-
proue her for it.

So ſhe gathered in the ſilue vntill eue,
and ſhe ſhaked out what ſhe had gathered,
and it was almoſt an ell ſpa of barley: as
ſhe toke it vp, and came in to the cite, and
ſhewed hir mother in lawe what ſhe had gath-
ered. She toke ſom alſo, and gaue her of
that which was left, wherof ſhe was ſay-
fred. She ſayde hir mother in lawe vnto he:
Bleſſynge haue the man that hath bene
the, where thou haſt gathered and laboured
this daye.

She tolde hir mother in lawe by whom
ſhe had laboured, and ſayde: The man is
me, by whom I haue wrought to buye, a
Doos. Naomi ſayde vnto hir daughter in
lawe: The bleſſynge of the LORDE be with
the, for he hath not liſte of to be mercifull vnto
the thy ynge - and to the dead. And Naomi
ſayde vnto her: The ſame man belongeth
to vs, and is ouer nyet kynſman. Ruth the
Moabitisse ſaide: ſhe ſande mo ouer wnto:
Thou ſhalt reſoite vnto my ſeruauntes, yf
they haue made an ende of all my beere.
Naomi ſayde vnto Ruth hir daughter in
lawe: It is better my daughter, than thou
ſouche with his damſell leſt any man woulde
be the in another felde. Thus ſhe kepte hir-
ſelf with Doos damſell, ſo that ſhe gathered
vntill the barlye harneſt and the whete
harneſt was out, and came agayne to her
ther in lawe.

The iii. Chapter.

Did Naomi hir mother in lawe ſet
vnto her: My daughter, I wyl praye
be reſt for thee, that thou maieſt proſe-
re. Doos ouer kynſman, by whoſe damſell
thou haſt bene, ſeeketh vp barlye now
nigte in his barn. Waſhe thy ſelf therein,
and moſſell the, and put on thy clokes, and
go downe vnto the barn, ſo y nemiſe knowe
the, yll they haue all eaten and dronke.

When he layeth him downe then to ſle-
pe, mark y place where he lyeth downe,
and come thou, and take vp the corner of his
ſete, and laye the downe, ſo ſhall he talke
what thou ſhalt do. She ſayde vnto he:
what ſo euer thou ſaiſt vnto me, I wil do.

She wente downe to the barn, 2 ſpyed
as hir mother in lawe had commaunded.
And whi Doos had eate 2 dronke, his beere
was mery, 2 he came and layed him downe
behynde a heape of ſheues. And ſhe com-
creted, y and toke vp the coverynge at his feet
and layed hir downe. Now whi it was
nigte, the man was aſrayed, and grope
bente him, and beholde, a woman laye at his
feet. And he ſayde: Who art thou? She

saide: I am Ruth thy handmayden, sprede y myghte ower thy handmayden: for thou art the nyte kynsmā.

C... she saide: The LORDES blessings haue thou my dougher. Thou hast done a better woorke here after then before, y thou art noe gaue after yonge men, neyther riche ner poore. Gaue not no my dougher: All y thou hast saide, will I do for the: for all the cite of my people knoweth, y thou art a vertuous woman. Truth it is now, y I am a nye kynsmā, but there is one nyer then I. Tarye thou all nyghte. Tomorrow ys he take the, well: ys he like noe to take y, then wil I take y myselfe, as truly as y LORDE lyeth. Slepe thou ryll y morning. And she slepte at his fete **D** wryll y morning. And she rose vp: erer one coude knowe another. And he thoughte thus: That no mā knowe now y there hath com a woman in to the barn, and he saide: Ready me the dolle y thou hast on the, y hold it forth. And she helde it forth. And he met her sixe measures of barye, and layed it upon her, y she wente in to the cite, y came to hir mother in lawe, which saide: How is it to thy daughter? And she tolde her all þe mā had done vnto her, y saide: These sixe measures of barye gaue me, for he saide: Thou shalt noe come empty vnto y mother in lawe. She saide: Abyde my dougher, ryll thou se what y matter wil growe to: for the man wil noe cease, ryll he buyge it to an ende this daye.

The iiii. Chapter.

I... **B**... Oo wemen vnto y gate, and sae him downe there: beholde, whan y nye kynsmā wente by, Boos spake vnto him, y saide: Come y se the doune here: and called him by his name. And he came vnto her doune, y he rote hermen of the Elders of y cite, y saide: Se ye you doune here. And they sae the doune. The saide he to the nye kynsmā: Naomi which is come againe fro the lode of the Moabites, offereth to sell y pece of lande, y was oure brothers Elimelech, therfore thoughte I to shewe it before thine eares, y to tell the: If thou wilt rede me, then bye it before the cressym, y before the Elders of my people: but ys thou wilt noe rede me, then tell me, y I maie knowe for there is no nye kynsmā ex cept thou, and I wote a sur the.

D... she saide: I wil rede me it. Boos saide: In the baye y thou byest the lode out of y han be of Naomi, thou must take Ruth also the Moabisse the wif of the deed, that thou mayest ysse vp a name to y deed in his inhe

ritance. The saide he: I can not rede me it, lest I happya bestrope myne awne emheritance. Rede me thou y I shall rede me, for I can not rede me it. But this was an olde custome in ysael concerninge the redemynge y chalyngynge, y allmatters mighte be stalle, the one put of his shoe, y gaue it vnto y other: y was the testimony in ysael.

And the nye kynsmā saide vnto Boos: Bye thou it, y he put of his shoe. And Boos saide vnto the Elders and to all the people: Ye are witnesses this daie, y I haue boughte out of the hande of Naomi, all that belongeth to Eli Melech, and all that was Chilion and Moablon: And Ruth the Moabisse Moablones wife, take I to my wife, that I maye raise vp a name vnto y deed in his inheritance, and that his name be not rote out from amonge his brethren, and one of the gate of his place: Of this are ye witnesses. And all the people that was in the gate with the Elders, saide: We are witnesses. The LORDE make the woman that cometh in to thy house, as Rachel and Lea (which both haue byryded vnto the house of ysael) that she maye be an ensample of vertue in ysael, and haue an honorable name in Bethleem. And thy house be as y house of Phares: whos Thamara bare vnto yudax: whos the fete, that the LORDE shall gaue the of this damsell.

So Boos rote Ruth, and she became his wif. And whan he laye with her, the LORDE graunted her y she conceaued, and bare a sonne. The saide the wemen vnto Naomi: Prayse be the LORDE, which hath not suffred a kynsmā to cease from y: he at this tyme that his name maye conuynce in ysael: he shall restore thy life agayne, and proude for thine age. For y somes wif which hath loued the, hath done him that is better vnto the, then seven sonnes.

And Naomi rote the childe, and layde it upon hir lappe, and became the noist of it, and hir neyghbours gaue him a name y saide: There is a childe borne vnto Naomi, and they called his name Obed. The same is y father of Dauid.

This is y generacion of Phares. Phares begat Heseom. Heseom begat Aram. Aram begat Aminadab. Aminadab begat Naasson. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Iai. Iai begat Dauid.

The ende of the booke of Ruth.

Deut. 24.
C
Gen. 29.
Gen. 28.

1. Par. 2.
Matth. 2.

The first booke
The first booke of
 the Iynges, ocherwyse cal
 led the first booke of Samuel.

What this booke concerneth.

- Chap. I. Of Hannah and his two wyues Du
 ro Anna geerth God Samuel, whiche is appo
 pointed vnto the LORDE.
- Chap. II. The thankfull songe of Anna. The
 Iannes of Eli doo miserly, therfor he is foue
 from him and his Iannes.
- Chap. III. The reuolucion sheweth vnto Sa
 mel, and vnto Eli.
- Chap. IIII. Iſrael fighteth agaynst the Philis
 tynes, Ioseph the victorie, and is smythen the se
 conde tyme. The Philistynes wyne the Iefe
 of the LORDE. The two Iannes of Eli perishe,
 the father falleth downe and breaketh his
 necke.
- Chap. V. The Philistynes bringe the Iefe of
 the LORDE in to the temple of Hagon, which
 falleth downe before it.
- Chap. VI. The Philistynes kinde the Iſrea
 gynes vnto the people of God, with certayne
 giftes and offerynges.
- Chap. VII. The Iſrele is broughte in to Ram
 beth house. Samuel exhorteth the people to
 amendment.
- Chap. VIII. Samuels Iannes rule not well. The
 people be tray to haue a Iyng.
- Chap. IX. X. Saul sleeth his fathers asses, and
 cometh vnto Samuel, which at the commaun
 demēt of the LORDE, doo noyeth him Iyng,
 and sheweth him vnto the people.
- Chap. XI. Saul defendeth Iſraels from Na
 habs the Ammonites.
- Chap. XII. Samuel sheweth his innocency vnto
 the people, and geerth them a goodly exhor
 tacion.
- Chap. XIII. The Philistynes gather them sel
 ues agaynst Iſrael. Saul is disobedient vnto
 the LORDE. Samuel reuoceth him.
- Chap. XIII. Jonathan defendeth the enemies
 by Ioyne, Saul helpeth him: the father wol

of the Iynges.

- defoyeth Ionne, the people be tray to him.
- Chap. XV. Samuel commaundeth Saul to
 be Iſrael and vnto to be Iyng. Saul
 is disobedient, or therfore he be depoyed
 from the Iyngdome.
- Chap. XVI. David is a noyeth Iyng. The
 Iannes weerth Saul, David sleeth him
 playnly at the camp.
- Chap. XVII. Davids be Ioyeth Iſrael
 is The Philistynes.
- Chap. XVIII. Jonathan and David are Ioyeth
 oers. David behaveth himselfe wisely in al
 thynges. The people lese him. Saul
 him his daughter of purpoſe, that the
 Iannes be Ioyeth him.
- Chap. XIX. Saul commaundeth to Iyng
 Jonathan geerth him with Iyng. David
 sleeth his wyfe. His wife be Ioyeth him.
- Chap. XX. David anoyeth from the Iyng
 displeasur. Jonathan warnerth him.
- Chap. XXI. David sleeth vnto Iſrael to the
 Iſrael, and eateth of the ſteue.
- Chap. XXII. Davids Iyng be Iyng. David
 geerth Iyng Iſrael, or the other
 Iyng of the LORDE.
- Chap. XXIII. Saul Ioyeth weyeth for
 David geerth him out of the waye, and the LORDE
 defendeth him.
- Chap. XXIII. Saul commaundeth in to
 David to Iyng, which will not Iyng him,
 but certayne of Iyng
 of his Iyng, &c.
- Chap. XXV. Samuel byeth Iſrael
 David. Iſrael pacifieth him.
- Chap. XXVI. David Iyngeth Saul
 Iyng, and where as Iſrael Iyng
 Iyng, but Iyngeth awaye his
 Iyng, and Iyngeth
 Iyng.
- Chap. XXVII. David Iyngeth vnto
 Iſrael Iyng.
 Saul Iyngeth Iyng. Iſrael
 Iyngeth Iyng. Iſrael Iyngeth
 Iyng. Iſrael Iyngeth Iyng.
- Chap. XXVIII. David is made Iſrael
 Iyng. Saul Iyngeth Iyng. Iſrael
 Iyngeth Iyng. Iſrael Iyngeth
 Iyng. Iſrael Iyngeth Iyng.
- Chap. XXIX. The Philistynes are not
 Iyng. Iſrael Iyngeth Iyng. Iſrael
 Iyngeth Iyng. Iſrael Iyngeth
 Iyng. Iſrael Iyngeth Iyng.
- Chap. XXX. The Iſraelites Iyngeth
 David Iyngeth upon them, and
 Iyngeth the Iyng Iyng.
- Chap. XXXI. The Philistynes Iyngeth
 Iſrael. Iſrael Iyngeth Iyng. Iſrael
 Iyngeth Iyng. Iſrael Iyngeth
 Iyng. Iſrael Iyngeth Iyng.



The first Chapter.

There was a man of Ramathaim Sophim, of mount Ephraim, whose name was Elcana, of sonne of Jeroham, of sonne of Elihu, of sonne of Tobu, of sonne of Zaph, of sonne of Ephate. And he had two wyves, of one was called Anna, of other Peninna. So for Peninna, she had children, but Anna had no child. And of same man wrote vp fro his cite. at his tyme, to worshipp and to offer vnto the LORDE Jehoaoh at Silo. There were the priestes of the LORDE Ophni and Phineas, the two sonnes of Eli. Now when it came vpon a daye that Elcana of sed, he gaue partes vnto his wife Peninna, and to all his sonnes and daughter. But vnto Anna he gaue one deale heuely, for he loved Anna. Nevertheless the LORDE had closed hir wombe: that byd hir eury yeare, when they wente vp to the house of the LORDE, and thus she presented her. So she weper, and ate no thinge. But Elcana hir husbards sayde vnto her: Wherefore wepest thou, and whye callest thou not? And wherfore is thine here so pressed? Am not I better vnto the then ten sonnes?

B Then stode Anna vp, when she had eaten and dronken at Silo. But Eli the priest sat vpon a stole by the poste of the temple of the LORDE. And she was full of heauynesse in hir herte, and prayed vnto the LORDE, and weper, and vowed a vowe, and sayde: LORDE Jehoaoh, if thou wilt lode vpon the aduersite of thy handmayden, and thine vpon me, and not forget thy handmayden, and mine gene thy handmayden a name, I wil gene him vnto the LORDE all

his life longe, and there shal no rasoure cut me vpon his heade.

And when she had prayed longe before of LORDE, Eli toke heede to hir mouch, for Anna spake in hir herte, hir lippes onely moued, but hir voyce was not herde. Then thought Eli she had bene dronken, and sayde vnto her: How longe wilt thou be dronken? Let come from the the wyne that thou hast by che. Nevertheless Anna answered and sayde: To my lorde, I am a fousfull woman, wyne and stronge drynke haue I not dronken, but haue poured out my herte before of LORDE. Counte not thy handmayden a daughter of Belial; for out of my hert thoughte and shew haue I spoken thus.

Eli answered her, and sayde: O of maye in peace, the God of Israel shal graunte of thy petition that thou hast desired of him. She sayde: Let thy handmayden fynde sauoure in thy sighte. So the woman wente hir waye and ate, and loked nomore so fousfull vnto of of moioe they gaue them vp by tyme. And when they had worshipped before of LORDE, they returned, and came home vnto Ramatha.

And Elcana laye with Anna his wife, and the LORDE remembred her. And after certayne dayes, she conceiued and bare a sonne, and callid his name Samuel, for I haue desired him (sayde she) of the LORDE. And when the man Elcana wente vp with all his household to offre sacrifice and his vowe vnto the LORDE at sod tyme as of custome was, Anna wente not vp, but sayde vnto hir husbards: I wil not go vpyll of child be weened: then will I bynne him, that he maye appaere before the LORDE, and of tyme there: for euer.

Elcana hir husbards sayde vnto her: The do as thou thyntest best, tary till thou haue weened him: but the LORDE performe that he hath spoken. So the woman abode, and gaue hir sonne sucke, till she weened him. And when she had weened him, she broughte him vp with her, with the bullocke, with an Ephri of fyne floare, and a botell of wyne, and broughte him in to of house of the LORDE at Silo.

Nevertheless the child was yet but yonge. And they sleme a bullocke, and broughte the child vnto Eli. And she sayde: O my lorde, as truly as thy soule lyeth my lorde, I am the woman that stode here by of, and made intercession vnto the LORDE, when I prayed for this child. Now hath of LORDE graunted me my petition, which I desired.

Iud. 11. 4

Iud. 11. 4

Iud. 11. 4

red of him, therfore haue I geuen him ouer
vnto the LORDE, as longe as he is lent vnto
the LORDE. And they worshipped þe LORDE
there.

The ii. Chapter.

Did Anna praye, and sayde
My bett reioyseth in the LORDE, 2
my homete is exaltes in the LORDE.

My mouth is opened wyde vps mynes eie
wies, for I am glad of thy saluacion.
There is no man holy as the LORDE, for
without he is nothyng, and there is no co-
fouse like vnto our God.

As go yor greate dooings of hys thynges,
let go out of youre mouth that olde by-
woorde: for the LORDE is a God þe knoweth
all thynges, 2 he hath set all woorkes in order.
The borne of the myghte is broken, and
the weakes are gyded aboure with strenght.

They that were fylled afoze, are solde for
bede: and they that were hongry, are satis-
fied: vntill the baren bare seuen, and ryll she
that had many childre, was become weak.

The LORDE slayeth, and geueth life: he
ledeeth vnto hell, and bringeth our agayne.

The LORDE maketh poore and maketh
riche: he bringeth lowe and exaltech.

He calketh vp the neaby out of the dust,
and lieth vp þe poore out of the myre, that
he may set them amonge the pynces, and
to let them inherite the seate of honoure: for
the foundacions and corners of the woilde
are the LORDES, and he hath set the com-
passe of the earth thereon.

He shall preserue the feze of his sayntes,
but þe vngodly shal be put to sylence in dar-
nesse. For there is no ma that can do ougth
re of his owne power.

The LORDES enemies shal be put in feare
before him, he shal thdoer vpo the in beane.

The LORDE shall iudge the endes of
the woilde, 2 shal geue strenght vnto his kyn-
ge, 2 shall exalte the borne of his anoynted.

Elcana wente his waye to Ramath vn-
to his honse. And the childe became the LOR-
DES mynister before Eli the prest. But Eli
somewere the child of Belial, and knewe
not the LORDE, ner the dutye of the prestes
vnto the people: but when any man wol-
de offre ougth, the prestes boye came, why-
le the flesh was seething, and had a tye for
ked fleshope in his hande, and thurst it in to
the cauldion, or pannel, or panne, or pot: and
loke what he drew forth with the fleshope,
that toke the prest therof. Thus dyd they vn-
to all IJraell which came thither vnto Silo.

As he went, or euer they burned the face,
the prestes lad came, and sayde vnto him
that broughte the offer ynge: Geue me the

flesh, that I maye rote it for the prest, whiche
wyl receaue no sodden flesch of y, but none.
If any man sayde then vnto him: As it is
fascorne as it oughte to do this daye, and
a steruorde take what thine part thou
then sayde he vnto him: I thou shalt geue
me euen now: y no, I wyl take it from
the by wylde ce. Therfore was the summe of y
did vey greate before the LORDE, for y
simple spake euell of y meate offer ynge of y
LORDE. But Samuel was a mynister before the
LORDE, and the childe was gyded with an
our body cose of linnen. His mother also
made him a litle coze of sylte, and broughte
it vnto him as anement crymes, whiche
she wente up with his husbando to offer y
offer ynge in due season.

And Eli blessed Elcana 2 his wife, and
sayde: The LORDE geue the side of thine
bede: and the good that thou hast lent me
the LORDE. And they wote vnto that pla-
ce. And the LORDE wysed Anna, so that
she conceiued and bare thre sonnes and two
doughters: but the childe Samuel grewe up
with the LORDE.

As for Eli, he was vey olde, and had
of all that his sonnes dyd vnto all IJraell,
and how they laye with the women that se-
ued God before the doore of the tabernacle of
witness, and he sayde vnto them: wherfor
do ye this? For I heare of youre euell con-
sacion of all this people. It is so my child,
this is no good repote that I heare, ye can
seeke people of the LORDE to offende. If
any ma synne agaynst a man, the iudge can
dresse it. But yf any ma synne agaynst the
LORDE, who can redresse it? Wherfor the
herdened not vnto the voyce of then father,
for the LORDES wyl was to slaye them.
But the childe Samuel wente and grewe
up, 2 was accepted of the LORDE 2 of men.

There came a man of God to Eli, and
sayde vnto him: Thus sayeth the LORDE
I shewed my selfe vnto thy father house,
when they were yet in Egypt vnder þe
se of pharaon, and chose him there vnto
my selfe before all the trybes of IJraell, for
the presthode, that he shulde offer vpon my
care, and burne incense, and wete the
cubbye coze before me, and vnto thy father
house I gaue all the offer ynges of the
children of IJraell. Why layest thou thy
selfe then agaynst my sacrifices and mirafic
gates, which I commaunded to offer in
habitation: and thou hast offered thy
more then me, that ye mighte fede youre
soul with the firstlinges of all the weate
offer ynges of my people of IJraell;

101. 22

101. 23

101. 24

101. 25

101. 26

The i. boke of the kynges.

Therefore sayeth the LORDE God of Iſrad: I haue ſpoken, that thy houſe and thy fathers houſe ſhalde walke before me for euer. But now ſayeth the LORDE: That be ſure ſo me. But who ſo euer honoureth me, him wil I honour alſo: as for thoſe ſeſſe of deſpyſe, they ſhal not be regarded. Behold de, the cyme ſhal come, chat I will breake thye arme in two, and the arme of thy fathers houſe, ſo that there ſhal no oldeman be in chy houſe. And thou ſhalſe thine aduertiſias in the habitacion, in all the good of Iſrad, and there ſhal neuer be olde man in thy fathers houſe. Yet wilt I not roce out euerymen of the ſre myne altare, but ſe thyme eyes maye be conſumed, 2 that ſe ſoule maye be ſore: 2 a greace multitudes of chy houſe ſhal dye, when they are come to be men.

And this ſhalde a token vnto the, that ſhal come vpon chy two ſonnes Ophni and Phinias: They ſhall both dye in one daye.

But vnto my ſelſe I will rayſe vp a faithfull piſt, which ſhal do a courdinge as it is in my hert 2 in my ſoule: vnto him wilt I buyde a ſure houſe, that he maye allwaye walke before myne anoynted. And who ſo euer remayneth of chy houſe, ſhal come and worſhippe him for a ſylner pety and for a pecc of bad, and ſhall ſaye: I praye the leaue me to one peeces parte, chat I maye eate a morſell of beed.

The iii. Chapter.

¶ **W**hen the childe Samuel mynſtered vnto the LORDE vnder Eli, the woode of ſe LORDE was deare at the ſame cyme, neither was there any ſite 2 inuifiſi viſion. And it ſortuned at the ſame cyme, chat Eli laye in his place, and his eyes beganne to be bynne, ſo that he coulde not ſe. And Samuel had layed him downe in ſe temple of the LORDE (where the Arke of God was before ſe lampe of God was put in). And the LORDE called Samuel. He answered: Beholde, here am I. And he came vnto Eli, 2 ſayde: Beholde, here am I, thou haſt called me. But he ſaide: I haue not called the, go thy waye agayne, and laye the downe to ſlepe. And he wence his waye, and layed him downe to ſlepe.

¶ The LORDE called a gaine: Samuel. And Samuel aroſe, 2 wence vnto Eli, 2 ſayde: Beholde, here am I, thou haſt called me. Clearelye he ſayde: My ſonnes, I haue not called the. So chy waye agayne, and laye the downe to ſlepe. So for Samuel, he knewe not the LORDE as yet, 2 the woode of ſe LORDE was not yet ſhewed vnto him. And ſe LORDE called Samuel ſe thirde cyme. And he aroſe, 2 wence vnto Eli, 2 ſayde: Beholde, here am

The iiij. Chap. Ho. xxvij.

¶ **T**hou haſt called me. Then perceaued Eli ſe the LORDE called ſe childe, 2 he ſayde vnto him: So chy waye agayne, 2 laye the downe to ſlepe: and yf the LORDE call the eny more, then ſaye: Speake LORDE, for ſe ſeruaunt heareth. Samuel wote his waye, and layed him downe in his place. The came ſe LORDE, 2 ſtole, and called like as afore: Samuel, Samuel. And Samuel ſayde: Speake LORDE, for thy ſeruaunt heareth. And the LORDE ſaide vnto Samuel: Beholde, I do a thinge in Iſrael, ſe who ſo euer ſhall heare it, both his eares ſhal glome. In ſe daie wilt I rayſe vp vpon Eli: all ſe I haue ſpoke eſcernyng his houſe. I will eate it in bande, 2 perſourme it: for I haue tolde him, ſe I will be Judge ouer his houſe for euer, becauſe of the wickednes, ſe he knewe how ſhamefully his childe be haued the ſilnes, and hath not once loked ſowery therto. Therefore haue I ſworne vnto ſe houſe of Eli, ſe this wickednes of ſe houſe of Eli ſhall not be reddeſted neither ſe ſacrifice net ſe meat offeringe for euer. And Samuel laye vnto ſe mooring, 2 opened the doores of the houſe of the LORDE.

¶ But Samuel was a ſtrayd to call the viſion vnto Eli. Then Eli called him 2 ſayde: Samuel my ſonne. He answered: Beholde, here am I. He ſayde: What is ſe woode ſe the LORDE hath ſpoke vnto the: by de: not ſe me. God do this 2 that vnto ſe, yf thou heyd oughe ſe frome, of all that he hath talke of the. Then Samuel tolde him alltogether, 2 hyd nothyng from him. He ſayde: It is the LORDE, let him do what pleaſeth him.

¶ Samuel grewe vp, 2 the LORDE was to him, 2 there ſell none of all his wordes vnto the earth. And all Iſrael ſit Dan vnto Ber ſaba, knewe ſe Samuel was faithfull to be a prophet of the LORDE. And the LORDE appeared agayne at Gilo: for the LORDE ſhewed him ſilſe vnto Samuel at Silo, the rowe the woode of the LORDE.

The iii. Chapter.

¶ **W**hen all Iſrael ſpate of Samuel. And Iſrael wente forth to the battayll agaynſt the Phillyſtines, 2 pitched beſyde the. Helpe ſtone: As for the Phillyſtines, they pitched at Aphek, and prepared them ſilnes agaynſt Iſrad. And when the battayll beganne, the hoſt was denyded, ſe chat Iſrad was ſmyt before the enemies, 2 in the edge in the ſelde they ſleme aboute a ſoure thouſande men. And when the people came in to the hoſt, the Elbers of Iſrad ſayde: Wher fore hath the LORDE cauſed vs to be ſmyt: ten this daie be fore the Phillyſtines: 2 euer va take vnto vs the Arke of the LORDES co-

The i. booke of the Iynges.

menant from Silo, & let it come amonge vs, that it may helpe vs from the hande of our enemies. And the people came vnto Silo, & caused to set there the Arke of y^e couenaunt of the LORDE Jezabach, that stoneth vpon the Cherubina. And with the Arke of the couenaunt of God there were the two sonnes of Eli, Ophni and Phineas.

B And when the Arke of the couenaunt of the LORDE came in to the hoost, all Israel shouted wth a greates shout, so that the earth sounded withall. But when the Philistynes herde y^e noyse of y^e shout, they sayde: what noyse is this of soch greates shoutinge in the tentes of the hebrues? And when they perceaued y^e the Arke of the LORDE was come in to the hoost, they were a frayd & sayde: God is come in to the hoost. And they sayde morouer: Wo vnto vs, for it hath not bene thus a sate tyme. Wo vnto vs. Who will deliuer vs fro the hande of these h^{ye} goddes? These are the goddes that smote El gyges wth all maner of plagies in the wyldernesse. We stronge now and manly ye Philistynes, that ye serue not the hebrues: as they haue serued you. Be manly and fighte.

ud. 1. a

C Then saughe the Philistynes, & Israel was smytten, & every one fled vnto his cite, & there was a very greates slaughter, so that there fell of Israel thierye thousande souldiers, & the Arke of God was take, & the two sonnes of Eli, Ophni and Phineas dyed.

11. 2. g

Then rane there one of Ben Jamin out of the fore fronte of the batayl, & came vnto Silo the samedaye, & had his clothes rent, and had earth vpo his heade. And when he came in, Eli sat vpon the seate, & that he mighte loke toward the waye: for his herte was fearfull aboue y^e Arke of God. And when the man came in to the cite, he tolde it foorth: and all the cite cried. And when Eli herde y^e noyse of the crynge, he ayed: What noyse of busynes is this? The man came haistly, and tolde Eli. (As for Eli, he was

11. 2. 1. a

fourtye and eighthe yere olde, & his eyes were dymme, so that he coulde not se.) The man sayde vnto Eli: J come and am fled this daye out of the hoost. He sayde: How is it my sonne?

D Then answered the rydinge bringer, & sayde: Israel is fled before the Philistynes, and a greates slaughter hath there bene amonge the people, & thy two sonnes Ophni & Phineas are ded, yet the Arke of God is take awaye. When he had made mention of the Arke of God, he fell downe backwarde from the seate by the gate, and brake his neck, and dyed: for he was olde, & an hey man. He ind

The v. Chap.

god Israel foure yeres. The wiffe of his sonne Phineas was a childe, & she was sodaye be deliuered, when she herde the crynges of the Arke of God was taken, and y^e childer in lawe and hir husbande were ded. She bore with hir selfe and trauayled: for her payne came vpon her. And when she was vpon the payne of death, the woman thus spake by her sayde: Feare not, thou hast a yonge sonne. But she gaueno answer, neither ingadbed it, and she called the childe Jacob, and sayde: The glory is gone from Israel, because the Arke of God was taken awaye, and hir boother in lawe and hir husbande. And she sayde morouer: The glory is gone from Israel, for the Arke of God is take awaye.

The V. Chapter.



AS for the Arke of God, the Philistynes toke it and broughte it from the stone of helpe vnto Ashdod in to the house of Dagon, and set it besyde Dagon. And when they of Ashdod rose vp earlye the morowe, they founde Dagon lyinge on his face vpon the earth, before the Arke of the LORDE. But they toke vp Dagon, and set him agayne in his place. The next daye when they rose vp earlye on the next morowe, they founde Dagon lyinge on his face agayne vpon the earth before the Arke of the LORDE: but his heade and both his handes weren of vpon the thershelde, so that the blocke laye there onely. Therefore the priests of Dagon, and all they that goe into his house, treade not vpo the thershelde of Dagon at Ashdod vnto this daye.

But the hande of the LORDE was vpon them of Ashdod, and destroyed them, and smote Ashdod and all the borders thar in secrete places. When the men of Ashdod sawe that they were so plaged, they sayde: Let not the Arke of the God of Israel ry with vs, for his hande is to haue vpo vs & gathered all the priences of the Philistynes vnto them, and sayde: What shall we do with the Arke of the God of Israel? The

The i. booke of the Iudges.

answered they of Beth: Le the Arte of the God of Israel be done aboute. And they carried the Arte of the God of Israel rounde aboute.

C But whā they bare it aboute, there was a very greates rammour in the cite thero in the hande of the LORDE, and smote the people of the cite, from the smallest vnto the greatest, and destroyed them in the secretre places. Then sent they the Arte of the LORDE vnto Elron. But whā the Arte of the LORDE came vnto Elron, they of Elron cried: They haue carried the Arte of God aboute vs, to slaye me and my people.

D Then sent they forth, and gathered all the pynces of the Philistynes together, and sayde: Sende away the Arte of the God of Israel agayne vnto hir place, that it slaye us not: for there is a very greates rammour with the deid in all the cite, and the hande of God is chere. And the people that dyed not, were smytten in secretre places, so that the noyse of the cite wote vp vnto heauen.

The Vi. Chapter.

Ihus was the Arte of the LORDE in the londe of the Philistynes seven monethes. And the Philistynes called their prestes and soothsayers, and sayde: What shal we do with the Arte of the LORDE: Shewe vs, wher with shal we finde it vnto hir place: They sayde: If ye wyll sende away the Arte of the God of Israel, then be it not a maye emptye, but geue a trespass offeringe: so shal ye be made whole, and ye shal knowe, why his hande departeth not from you.

They sayde: What is the trespass offeringe that ye shall geue him: They answered: Sume hynder partes of golde, and sume golde myce, accordinge to the nombre of the fyve pynces of the Philistynes. For there hath bene one maner of plage vpon you all, and vpon youre pynces. Therefore must ye make youre hynder partes of one sushion and foure myce, which haue destroyed youre londe, that ye maye geue the God of Israel the honoure: peradventure his hande shal be the lighter vpon you and vpon youre God, and

D vpon youre londe. Why harden ye youre hart, as the Egipcians and Pharao hardened their hart: Whā he smytten him selfe vpon them: whyd not they let them departe to go their waye:

141 So to now therfore, and make a new cart, and take two myle pync, vpon the which there neuer came yod, and yode them to the cart, and let their calues tary behynde them, and thensward take ye the Arte of the LORDE

The vi. Chap. Ho. xxiiii.

and laye it vpon the cart: and the Jewels of golde that ye geue him for a trespass offeringe put in a coffer beside it, and sende it awaye and let it go. And loke well: if it go the waye of hit name coaste Beth Seme, the hart be done vs all this greates mell: If not, then shal ye knowe that his hande hath not condeid vs, but that it happened vnto vs by chauce.

The men dyd so, and toke two yonge myle pync, and yoded them to a cart, and led their calues at home, and layed the Arte of the LORDE vpon the cart, and the coffer with the golden myce, and with the myceges of their disease. And the pync wente straight waye vnto Beth Seme vpon the hye strete, and wente on bearinge, and turned necher to the righte hande ner to the left. And the pynces of the Philistynes wente after them vnto the coast of Beth Seme.

The Beth Semeites were euen reapinge downe their wheate harvest in the valley, and lyste vp their eyes, and sawe the Arte, and reioysed so fit. The cart came in to the silde of Josia the Beth Semeite, and there it stode still. And there was a greates stone, and they clene the ymber of the cart, and offered the pync vnto the LORDE for a burnt offeringe.

But the L. witen toke downe the Arte of the LORDE, and the coffer that was by it, wherin the Jewels of golde were, and set it vpon the greates stone. The men of Beth Seme offered burnt offeringes, and ocher offeringes also vnto the LORDE the same daye. And whā the fyve pynces of the Philistynes had sene it, they departed agayne the same daye towards Elron.

D These are the golden diseases, that the Philistynes offered for a trespass offeringe vnto the LORDE: Ashod one, Gasa one: Ashalon one, Gath one, and Elron one: and golden myce, acoordinge to the nombre of all the cities of the Philistynes amonge the fyve pynces, from the walled cite vnto the vylage, and vnto the greates playne felde, wher vpon they set the Arte of the LORDE (which was now this daye vpon the felde of Josia the Beth Semeite.

And certains of Beth Semes were slaine because they had sene the Arte of the LORDE, and he slewe fyfety thousande and stuenty men of the people. Then mourned the people, because the LORDE had done so greates a slaughter in the people. And the men at Beth Seme sayde: Who maye sēde before the LORDE so holy a God: And to whō shal he go sēd us: And they sint messengers to the inhabitants of B. Ierich: Ierich said: The

The i. booke of the Iudges.

Philistines haue brought the Ark of God agayne, come downe, & sech it vp vnto you.

The VII. Chapter.

So the men of Axiath Jearim came downe, & seched vp y^e Ark of y^e LORD. & brought it in to y^e house of Abinadab at Gibeā, & they consecrated Eleasar his sonne, y^e he might keepe y^e Ark. And fro y^e daye that the Ark of y^e LORD abode at Axiath Jearim, y^e tyme extended south so longe tyll it came to twentye yeares: and all the house of Israel wepte after the LORD.

But Samuel sayde vnto all the house of Israel: If yett come you withall your heert vnto the LORD, then put awaye from you the straunge goddes, and Ashtaroth, and directe your heert vnto the LORD, and serue him onely, so shall he deliuer you out of the hande of the Philistines.

Then the childre of Israel put awaye Baalim and Ashtaroth from them, and serued the LORD onely.

Samuel saide: Gather all Israel together vnto Mizpa, that I maye praye for you vnto the LORD. And they came together vnto Mizpa, and drue water, & poured it out besyde the LORD, and fasted the same daye, and there they sayde: We haue sinned vnto the LORD. So Samuel iudged the childre of Israel at Mizpa.

But when the Philistines herde that y^e childre of Israel were come together vnto Mizpa, the princes of the Philistines were vp agaynst Israel. When y^e childre of Israel herde that, they were afrayed of y^e Philistines, & sayde vnto Samuel: Ceasse not to crye vnto the LORD oure God for vs, y^e he maie helpe vs out of the hande of y^e Philistines.

Samuel toke a fat lambe, & offered an whole burnt offering vnto the LORD, & cried vnto the LORD for Israel, and the LORD heere him.

And whyle Samuel was offeringe y^e burnt sacrifice, y^e Philistines came to fight agaynst Israel. But the LORD throude a thunder vpon the Philistines the same daye & discomfited the, so y^e they were smytte before Israel. The thretye y^e men of Israel forth, & chased y^e Philistines, & smote them all vnder Bethcar. Then toke Samuel a stone, & set it vp betwene Mizpa & Bethcar, & called it y^e helpe stone, & sayde: Hither to hath the LORD helped vs. Thus were the Philistines brought downe, & came nemoire within the border of Israel. And y^e hide of y^e LORD was agaynst the Philistines, as longe as Samuel liued.

So Israel gat the cities agayne, that the Philistines had conquered, fro Ekron vnto Gath, with the borders thereof, those did Israel rescue our of the hande of the Philistines.

The viij. Chap.

Israel had peace with the Amonites. Samuel iudged Israel as lge as he liued, & not ce about euery yeare vnto Bethel & Gilgal & Mizpa: & whā he had iudged Israel in all these places, he came agayne vnto Ramath: for there was his house, & there he iudged Israel, & builded an altare there vnto y^e LORD.

The VIII. Chapter.

When Samuel wared olde, he set his sonnes to be iudges ouer Israel. His firstborne sonne was called Iud & the secōde Abia, & they were iudges at Rasaba. Nevertheless his sonnes walkt not in his wayes, but enclined vnto conuocousnes, & toke giftes, & was yled the laze. Then all y^e Elders in Israel gathered the felous together, & came to Ramath vnto Samuel, & said vnto him: Beholde, thou art waxen olde, & thy sonnes walkt not in y^e wayes, & stande now ouer vs therfore, to iudge vs, as all y^e heithe haue. The was Samuel vs pleased whā they sayde: Goe vs a tynge, to iudge as. And Samuel prayed before the LORD.

The LORD saide vnto Samuel: Herken vnto the voice of the people in all y^e they haue sayde vnto the. For they haue refused the, but me, y^e I shalde not be kinge ouer them. They do vnto the as they haue done euer, since the daie y^e I broughte them out of the lande of Egipt vnto this daye, and haue forsaken me, and serued other goddes, but now therfore vnto their voyce. I will slye vnto them, and sheme them: the lame of the tynge that shall raigine ouer them.

And Samuel tolde all the wordes of the LORD vnto y^e people, that requyred a change of him. This shal be the lawe of the tynge y^e shal raigine ouer you: If somer shal be take for his charrettes, and for hounny runne before his charrettes, and so he milke & capteynes, to be plowmen to tyll his londe, and to be reapers in his harvest, and to make his harness, and such thinges as belongeth to his charrettes. As for y^e doughtris, he shal take the, to be Apoceries, cofes, and dard. Your best londe, and vynyardes, and oyle gardens shall be take, and geue vnto his seruantes: Of youre sedes also, and winndes shal he take the Tiches, & geue vnto his childerlaynes and seruantes. And youre seruantes and youre maydes, and youre best yongmen, and youre asses shal be take, and to his businesse withall. Of youre flockes shal he take the Tiches, and yr shal be his seruantes. When yr shal crye then at the same tyme, wher youre tynge, whom ye haue chosen vnto the LORD shal not heare you at the same tyme. Nevertheless the people refused it.

heare the voyce of Sammel, and sayde: Let so be, but there shall be a hynge ouer vs. & we maye be as all other heathē, & & hynge maie iudge vs, & go forth before vs, and gouerne ouer our worra. The hērtend Sammel vnto all & & people sayde. & tolde it before & cares of the LORDE. The LORDE sayde vnto the: Herken thou vnto their voyce, and make them a hynge. And Sammel sayde vnto the men of Iſraē: So yare maye eueri one vnto his cite.

The IX. Chapter.

There was a man of Ben Jamin named Cis, the sonne of Abiel, the sonne of Zeos, the sonne of Berberah, & sonne of Apiah, the sonne of a man of Jemini, a valiant man, which had a sonne named Saul, which was so goodly a yonge man, that there was not a goodlier amonge the children of Iſraē, bigger by the heade then all the people. Cis the father of Saul had lost his asses, and he sayde vnto Saul his sonne: Take one of the children with thee, go the way, and seeke the asses. And he wente his waye the waye mount Ephraim, and chooseth the lōde of Solisa, and founde them noe. They wente the waye the lōde of Saalim, & there they were noe. They passed the waye the lōde of Jemini, & founde the mee. But whā they came in to the lōde of Daph, Saul sayde vnto the childre, that was with him: Come let vs go home agayne, lest my father let go the asses, and take care for vs. He sayde: Beholde, here is an honorable man of God in this cite, all that he sayeth, cometh to passe. Let vs go thither now, peradventure he maye shewe vs our waye which vs go. Doe Saul sayde vnto his childre: Though we shōde go, what bynne we the man? For the beed is gone out of & water, and els haue we no giste to bringe the man of God, what haue we? The childre answered agayne, and sayde: Beholde, I haue the fourth parte of a syluer Gycke by me, & some wyll we geue the man of God, that he maye shewe vs our waye.

A first tyme in Iſraē, whā a man wente to anye counsell at the LORDE, he sayde: Come, let vs go to the Steer: for they that now are called prophetes, were called Steers afore tyme. Saul sayde vnto his childre: Then haſt will spoken, come let vs go. And whā they wente vnto the cite where the man of God was, and came vp to the cite, they founde barnesle which were gone south to drawe water, vnto them they sayde: Is the Steer here? They answered them and sayde: Beholde, he is there, make haſt, for he came into the cite this daye, because the

people haue a sacrifice to do to daye in the hie place. Whā he came in the cite, he shall fynde him, & so he go vp to the hie place for to eate: for the people wyll not eate tyll he come. For he shall blesse the offeringe, then shall they eate that are called. Therefore go ye waye vp, for eue now shall ye fynde him.

And whā they came vp to the cite, and wā a cūen in the myddes of the cite, beholde, Sammel came forth in their waye, and wolde go vp to the hie place. (Doe the LORDE had opened Samuels eare the daye afore, & euer Saul came, and sayde: Come now aboute this tyme wyll I sende a man vnto the oute of the lōde of Ben Jamin, whā shall thou anoynt so be pryncer ouer my people of Iſraē, that he maye deliuer my people from the hande of the Philistynes: for I haue looked vpon my people, and their crye is come before me.) Now whā Sammel beholde Saul, the LORDE answered him: lo, & he is the man of whom I tolde thee, that he shall be raigne ouer my people.

Then came Saul vnto Sammel vnder the gane, and sayde: Tell me (I praye thee) where is the Steer's house? Sammel answered Saul, and sayde: I am the Steer. So he wente with me to the hie place: for ye shall eate with me to daye, common wyll I let thee go, and all that is in thine her, wyll I call thee: and as for the Asses which were lost the daye agoe, care not thou for them, for they are founde. And to whom shall belonge all that is pleasaunt in Iſraē? Shall it not belonge vnto thee, and to all thy fathers house? Saul answered: I am not I a sonne of Jemini, & and of the smallest trybe, and my tyme of the least amonge all the trybes of Iſraē. Why speakest thou so vnto me? Sammel tolde Saul & his childre & brought them in to the perler where they shalbe eate, & satte them aboute those that were called, of whom there were aboute a charite men. And Sammel sayde vnto the coſte: Geue me the poſcion that I gaue thee, and had the kepe it by thee. Then the coſte toke up a shulder, and bare it forth, and set it before Saul. And (Sammel) sayde: Beholde, this is left, laye it before thee, and eate: for it was dopes for the agaynst this tyme, whā I called the people. Thus Saul ate with Sammel the same daye.

And whā they were gone downe from the hie place vnto the cite, he called with Saul in the chamber. And they roſt up early on the morow. And whā the mostryng sprynge arose, Sammel called Saul in the chamber, and sayde: Up, & I maye sende

1. Reg. 14.

1. Reg. 14.

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1. Reg. 14.

the chy maye. And Saul gaue him vp: & they both wete south egerbes, he and Samuel. And whan they came downe to the ende of the cite, Samuel sayde vnto Saul: Speake vnto þy chyldre, that he go on south before vs, but sitte thou styll now, that I maie shewe the what God hath sayde.

The X. Chapter.



21 **W**hen toke Samuel a glasse of oyle, and poured it vpo his heade, and kysed him, and sayde: Seist thou that the LORDE hath anoynted the, to be the pynne ouer . his enheritaunce: Whan thou goest now fro me, thou shalt fynde two men sitte bye. Achela graue in the coast of Ben Jamin at Bethsh, which shal saie vnto the: The asses are founde, whom thou wentest to see: and beholde, thy father hath put the asses out of his mynde, and taketh thoughte for the, and sayeth: What shall I do for my sonne?

22 And whan thou goest on south from thence, thou shalt come to the Oke of Thabor, there shall the men fynde the, which go vp vnto God comarde Bethel: one beareth the kiddes, another the loanes of bierd the chyldre a hornel with wyne: and they shall salute the, and geue the two loanes, which thou shalt take of their hande. After that shalt thou come to the hyll of God,

23 where the philistynes watch is: and whā thou comest there in to the cite, there shall meete the a company of prophetes communynge domine from the hye place, and before them a psaltre, and tabret, a pype and a harpe, and they them silens propheteinge. And the spere of the LORDE shall come vpon the, and thou shalt prophete with them, and shal be chaunged in to another man.

24 Whan these tokens now come vnto the, when do what so euer cometh vnder thyme hande: for God is with the. Thou shalt go downe before me vnto Bēgall: Beholde, thither wil I come downe vnto the, that

thou mayest offre burnt offeringes and beest offeringes. Seven dayes shalt thou tary: till I come to the, and shewe the what thou shalt do. And whan he turned his stouder to go from Samuel, God chaunged him another hert, and all these tokens came vnto the same daye.

25 And whan they came vnto the hill, beholde, there met him a company of prophetes: and the spere of God came vpon him, so that he propheted amonge them. Dur whā they which knewe him before, sawe that he propheted with the prophetes, they sayde all amonge them silens: What is hapened vnto the sonne of Cis? Ja Saul also amonge the prophetes: And one of them answered and sayde: Who to their father: herof came the pnceber: Ja Saul also amonge the prophetes: And whā he had left of propheteinge, he came vp to the hyll.

26 Sauls wde sayde vnto him and to his chyldre: Whither wente ye? They answered: To see the asses. And whan we sawe that they were awaye, we came vnto Samuel. Then sayde Sauls wde: Tell me, what sayde Samuel vnto you? Saul answered his wde: He tolde vs, þe asses were founde. One of þy kyngdome he tolde him nothings whas Samuel had sayde.

27 Samuel called the people together vnto the LORDE to Bethsh, and spake vnto the chyldren of Israel: Thus saiech þe LORDE the God of Israel: I broughe Israel out of Egipte, and delyered you from the hande of þe Egiptians, and from the hande of all the kyngdomes that oppossed you. But now haue ye refused yo God, which hath helpe you out of all youre sorowes and troubles, & ye haue saide vnto him: See a thinge ouer vs. Well stonde ye now before þe LORDE: accorde youe trybes and byrdes.

28 Now whan Samuel had broughe forth all the trybes of Israel, the trybe of Ben Jamin was taken. And whan he had broughe forth the trybe of Ben Jamin with his byrdes, the byred of Mani was take, & Saul the sonne of Cis was take. And they sought him, but they founde him not.

29 Then aske they further at the LORDE, whether he was for to come thither. The LORDE answered: Beholde, he hath byt him selfe amonge þe wessels. Then came they thither, and seached him. And whan he was amonge the people, he was hygher by the heade then all the people. And Samuel sayde vnto all the people: There is ye kyng vpon the LORDE hath chosen, for in all

o. 2. r. 7. 8
1. P. 2. 1. 1. 8

the people there is none like him. Then gaue all the people a shout, and sayde: God sa-
ueth the kynge.

Samuel tolde the people all the lawe of the kynghome, and wrote it in a boke, and layd it before the LORDE. And Samuel let all the people go, eury one to his owne house. And Saul wente home also vnto Gibea, and there wente with him one parte of the host, whose heres God had touched. But the child of Belial sayde: What shal this solum helpe vs, and despyed him, & brought him no present. But he made him as though he herde it not.

The XI. Chapter.

When Ammonite wete vp & layd siege vnto Jabes in Gilead. And all the men of Jabes sayde vnto Lahai: Be at one with vs, & we wyll serue the. But Lahai & Ammonite answered them: I wil make a cowaunt with you, of this condicion, that I maye thrust out all youre right eyes, and put you to shames amonge all Israel. Then sayde all the Elders of Jabes vnto him: These vs sisen dayes respce, that we maye sende messengers into all the coastes of Israel: If there be then no sauoure, we wyll go south vnto the.

When messengers came vnto Gibeon of Saul, and spak this before the eares of the people. Then all the people lifte vp their voyce, and wepe. And beholde, Saul came after the open out of the sulde, and sayde: What ayleth the people that they wepe? So they tolde him the carande of the men of Jabes. Then came the spere of God vpon him, when he had herde these wordes, and his wrath was soe moued, and he toke a couple of oxen, and hewed them in sunder, and sent them in to all the coastes of Israel by the messengers, sayenge: Who so euer perishe not south after Saul and Samuel, his oxen shalbe thus deale withall.

Then fell the feare of the LORDE vpon the people, so that they wente south like an one man, and they were tolde at Baseth, and of the child of Israel there were thus hundred thousand men, and threie thousande of the child of Iuda. And they spake vnto the messengers that were come: Saye thus to the men of Jabes in Gilead: Tomorrow shal ye haue helpe, when I come in at the whodes. When the messengers came and tolde this co the men of Jabes, they were glad. And the men of Jabes sayde: Tomorrow wyll we come south vnto you, that ye maye be vnto vs, what so euer

it pleaseth you. And on the next morow Saul set the people in thre partes, and came into the hooft aboute the morninge march, and since the Ammonites eyll the daye was at the whodes. As for those that remayned, they were so feared, that eue of them abode not together.

Then sayde the people vnto Samuel: Where are they that saye: I shalbe Sauls raigne ouer vs? Whyer vs here the men, that we maye put them to death. But Saul sayde: There shal noman dye this daye, for to daye hath the LORDE geuen healeh in Israel. Samuel sayde vnto the people: Come, let vs go vnto Gilgall, and reue the kynghome there. Then wente all the people vnto Gilgall, and there they made Saul King before the LORDE at Gilgall, and offred vnto offeringes before the LORDE. And Saul with all the men of Israel rayoyd there greatly.

The XII. Chapter.

Samuel sayde vnto all Israel: Beholde, I haue hertened vnto youre voyce in all that ye sayde vnto me, and haue made a fynge ouer you. And now lo, the re goeth youre fynge before you. As for me, I am mayn olde and graye heered, and my sonnes are with you: and I haue gone before you from my youth vp vnto this daye. Beholde, here am I: answer ye agaynst me before the LORDE and his anoynted. If I haue done any violence or wronge, if I haue oppressed any man, or if I haue wronged any mans hand, and kepte it secretly, I wil restraite it you agayne.

They saide: Thou hast done vs neither violence nor wronge, neither oppressed, nor taken oughte of any mans hande. He sayde: The LORDE be witnesse agaynst you, and he be his anoynted this daye, that ye haue sayde nothinge in my hande. They saide: Wee they shalbe witnesse. And Samuel sayde vnto Isai and Aaron, and brought your fathers out of the londes of Egipte (is here present.) Seide south now therfore, that I maye iudge you before the LORDE wher the righte is: for the LORDE, which he hath done for you and your fathers.

When Jacob was come in to Egipte, your fathers cryed vnto the LORDE. And he sent Moses and Aaron to bringe your fathers out of Egipte, and to cause them to dwell in this place.

Gen. 46.
Exod. 1. d.
Exod. 4. b.

in the face of the LORD: so J boldened
myself, & offered a burnt offering.

Samuel sayde unto Saul: Thou hast do
ne foolishly, and not kept the commaunde-
ment of the LORD thy God, which he com-
manded thee. For if thou haddest not done
this, he had prospered thy Kingdom vpon
Israel for ever: but now shall not thy King-
dome continue. The LORD hath fought
14 a for him one a man after his owne hart: him
hath the LORD commanded to be prync-
e over his people, for thou hast not kept J
the LORD commanded J. And Samuel
arose, and went vp from Gilgal vnto Gi-
ben Ben Jamin.

And Saul numbered the people that was
founde with him, vpon a six hundred men.
Saul & his sonne Jonathan, and J people
that was with them, carried at Gibea Ben
Jamin: but J Philistynes had pitched their
tents at Michmas. And out of the hoost of
the Philistynes there wente three hundredes
more to destroye: one turned the waye towar-
de Ephraim in the sonde of Saul: another
turned towarde the waye of Bethoron: the
thirde turned towarde the waye, that reach-
eth to the valley of Jezebaim vnto the wy-
lernes.

But there was not a smyth founde in all
the lode of Israel: for J Philistynes thought
it: The hebrues mighte happily make sword-
es and speares. And all Israel were fayne
to go downe to the Philistynes, whan any
man had a plowshare, a mattock, an axe, or
a sycke to sharpe: and the edges of the plow
shares, and mattocks, & sickes, and axes,
were laboured, and the pointes blont. Now
whan the daye of the battayll came, there
was neither swerde ner speare founde in
the hande of all the people, that was with
Saul and Jonathan: but for Saul and Jo-
nathan his sonne there was somewhat foun-
de. And J Philistynes watche wote ouer
by Michmas.

The XIII. Chapter.

It fortuned at J same tyme, J Jona-
thas sayde vnto his lad which was
his wapen bearer: Come, let vs go ou-
er to the Philistynes watche J lynch above,
that he wold not his father. Saul dwelt at y
end of Gibea vnder a Domgranate tre, which
was in the suburbs. And the people J me-
14 a nt by him, were vpon a six hundred men.
And thus the sonne of Achitob the brother
of Jacob, the sonne of Phineas J sonne of
El J prest of the LORD at Silo, waite
the warby core. But the people knewe

not that Jonathan was gone.

Between the passages where Jonathan
soughte to go ouer vnto the Philistynes
watche, there were two hye rockes, the one on
the one syde, the other on the other: the one
was called Bozes, the other Benne. And J
one laye on the north syde towarde Mid-
mas, and the other on the south syde towar-
de Giba. And Jonathan sayde vnto his wa-
pen bearer: Come, let vs go ouer to J watche
of these uncircumcised, perambulate the
LORD shall reuenge with vs. For it is no
hard matter for the LORD to helpe by
many or by fewe. Then answered him his
wapen bearer: Do all that is in thine hart,
go ouer thy wathe, beholde, I am with thee, euen
as thine hart wyll.

Jonathan sayde: Well than, When we
are gone ouer to the men, and come within
the sighte of them, yf they saye: Stande still,
till we come to you, then wyll we stande still
in oure place, and not go vp to them. But yf
they saye: Come vp to vs, we wyll go vp to
them, the hath the LORD deliuered them
in to oure hande, and this shalbe a token for
vs. Now whan they came both in the sighte
of the Philistynes watche, the Philistynes
sayde: Se, J hebrues are gone out of their
holes, that they were crept in to. And the
men in the watche answered Jonathan and
his wapen bearer, and sayde: Come vp to vs,
and we wyll teach you what the matter is.
Then sayde Jonathan to his wapen bear-
er: Come up after me, the LORD hath
deliuered them into Israels hande. And Jo-
nathan claime vp with handes and feete,
and his wapen bearer a feet him. And Jo-
nathan smote them downe from his ban, and
his wapen bearer stode behynde him, so that
the first slaughter that Jonathan and his
wapen bearer byd, was vpon a twenty men,
with in the length of halfe an after of
onde, which a part of ozen maye tyll in one
daye.

And there came a fearfulness and flighte
in the hoost vpon the felde, and amongst all
the people of the watche: and vpon the de-
stroyers there came a fearfulness also and
flighte, so that the sonne was in a remour,
and there came a flighte towarde God. And
Sauls watches at Gibea Ben Jamin sawe,
that J muste gat them awaie, and ran-
ne to and fro.

Saul sayde vnto the people that was
with him: Tell and se which of vs is gone a-
waie. And whan they nombred, beholde, Jo-
nathan & his wapen bearer was not there.

Then saide Saul vnto Ahia: Drynge hit her
the Arke of God (for as that tyme was the
Arke of God with the children of Israel.)
And whyle Saul was yet speakyng to the
puff, the multitude in the Philistynes hoost
ga: vp, raine, and was greater. And Saul
sayde vnto the puff: Wichdowesthine han-
de. And Saul cryed, and all the people that
was with him, and came to the battayll.
And beholde, every mans swerde was a-
gainst another, and there was a very grea-
te rumoure.

1.7. f
1.2. a. d

The Hebrews also that were with 3 Phi-
listynes afore, and had gone vp with them
in the hoost on euery syde, toynded them sel-
ues vnto Israel which were with Saul and
Jonathas. And all the men of Israel which
had hyd thei syles upon mount Ephraim,
whan they herde that the Philistynes fled,
folowed a fter them in the battayll. Thus of
LORDE helped Israel at that tyme, and 3
battayll lastyd vnto Bethauen.

12. a. b

D And whan the meny of Israel came forth,
Saul charged all the people the same daye,
and sayde: Cursed be euery man, which
catcheth dyed vnyell ruen, that I maye avenge
me on mye enemies. Then all the people
taisted no dyed. And all the people of the ion
de came in to the wodd. But there laye hony
upon the felde: and whan the people came
in to the wodd, beholde, the hony flowed,
but no man put of it to his mouth with his
hade: so the people were affraid becaus of
the oerh. As for Jonathas he had noe herbe,
that his father had charged the people, and
he put forth his staff that he had in his han-
de, and dnypped the ende of it in 3 hony: m
be, and turned his hande to his mouth, and
his eyes were lighted.

Then answered one of the people, and say-
de: Thy father hath charged the people, and
sayde: Cursed be euery ma that catcheth oug
the this daye. Therewithes the people were
saynte. Then sayde Jonathas: My father
hath troubled the londe: Se how lighte mye
eyes are become, becaus I haue taisted
a litle of this hony. If the people this daie
had eate of the spoye of their enemies that
they founde, the slaughter shulde haue be-
ne greater agaynst the Philistynes. Yet sime
te they the Philistynes the same daye fro
Michmas vnto Aialon, and the people were
very weery.

en. 1. c
ad. 1. f

Q And 3 people turned to the spoyles, and
toke shepe and oren, and calues, and slewe
them upon the carth, and ate them with
the bloude. Then was it tolde Saul. Behol-

de, the people syne agaynst the LORDE, in
that they eate bloude. He sayde: De haue
me well: I will vnto me now a greateson.
And Saul sayde moouer: So abide and
ge the people, and saye vnto them, that eu-
ry one drynge hit ope and his shepe, and
sleye them here, that ye maye eate, and see
to syne agaynst the LORDE with eatyng
of bloude. Then broughte all the people eu-
ry one his ope with his hade the same nigh-
te, and slewe them there. And Saul buylded
an altare vnto 3 LORDE. This is the first
altare that he buylded vnto the LORDE.

And Saul sayde: Let vs go downe apon
the Philistynes, by nighte, and spoyle them
till it be clare morninge, that we leaue non
escape. They answered: Do what thou wyldest
seth the. But the puff sayde: Let vs go my
here vnto God. And Saul aye at God.
Shal I go downe here apon 3 Philistynes:
I wille thou deluyre the in to Israel hande:
I wenter, eles he answered him not as that
tyme.

Then sayde Saul: Let all the armys of 3
the people come hit her, and make search af-
te, in whom is this syne at this tyme. As
as truly as God the Gouernour of Israel is-
ureth, 2 though it be in my sonne Jonathas,
he shal dye. And no man answered him of
all the people. And he sayde vnto all Israel: De
ye on the one syde, I 2 my sonne Jonathas
wyl be on this syde. The people sayde vnto
Saul: Do as it pleaseth the. And Saul say-
de vnto the LORDE the God of Israel: De
thou that righte is. The was Jonathas and
Saul taken: but the people wente forth fro.
Saul sayde: Cast the loe ouer me and mye
sonne Jonathas. So Jonathas was safe. And
Saul sayde vnto Jonathas: Tell me, what
hast thou done: Jonathas tolde him, 2 say-
de: I taisted a litle hony with the staff that
I had in my hande, and beholde, most Ioye
the for: The sayde Saul: God doo this and
that vnto me, Jonathas thou must dye the
death.

But the people sayde vnto Saul: Shal
de Jonathas dye, that hath done so greates
healch in Israel this night: God sayth.
As truly as the LORDE is ureth, there shal
not one her of his beate fall upon 3 earth
for with God hath he wroughte at this tyme.
So the people deluyred Jonathas, that
he dyed not. Then wente Saul vp from the
Philistynes and the Philistynes w. c. c. vnto
their place.

Whan Saul had requered the tyme
some ouer Israel, he soughte agaynst all

menys rounde aboute, against the Moabites, against the childre of Ammon, against the Edomites, against the kynge of Zoba, against the Philistynes: and whither so euer he turned him, he gat victory. And he made an hook, and inuoceth the Amalechites, and deliuered Israel from the hande of all those that spoiled them.

Saul had these sonnes: Jonathan, Jisai, and Malchisua. And these were the names of his two daughters: the first borne Merob, and the yonger Michal. And Sauls wife was called Abinoam, the daughter of Ahimaas. And his chiefe capteynes name was Abner, the sonne of Ner, Sauls uncle. Cis was the father of Saul. But Ner the father of Abner was the sonne of Nabal.

There was a mightie foie warre against the Philistynes, as longe as Saul liued. And where Saul fawe a man that was stronge and more for to warre, he cote him to him.

The XV. Chapter.

Samuel sayde vnto Saul: The LORD desireth me to anoynte the for to be kynge ouer his people of Israel: heere now therfore the voyce of the wordes of the LORD. Thus sayeth the LORD of Zebaoth: I haue remembered what Amalek dyd vnto Israel, & how he layed wayte for him in the waye, when he wente out of Egypte: So I wayte now therfore, and spyle the Amalechites, & damne them with all that they haue, & spare him not: but slaye boeth man and woman, children & suckylinges, open & sheepe, Camels and asses. Saul commaunded the people the same, and nombred them at Talam, and hadeth thousande footemen, & ten thousande men of Iuda.

And when Saul came to the cite of the Amalechites, he set an hynder roach by the waye, and sayde vnto the Benites: Get you hence, departe, and go downe from the Amalechites, for I spyle you not with them, for I shewed mercy vnto all the children of Israel, when they departed out of Egypte. So the Benites got them awaye from amonge the Amalechites.

Then smote Saul the Amalechites from Gilaie vnto Sur: which lyeth ouer against Egypte: & cote Agag the kynge of the Amalechites alyue, & dammed all the people to the edge of the sword. Nevertheless Saul and the people spared Agag, and the shepe and oxen that were good and fat, and the lambes, and all that was good, and wolde not damne: he but toke what was soule and not thing worth: that they dammed.

Then came the wordes of the LORD vnto Samuel, and sayde: Je repentech me that I made Saul kynge, for he hath turned him selfe backe fro me, and not esformed my wordes. Therfore was Samuel angrye, & cried vnto the LORD all that nyght. And Samuel gat him vp early, that he might meete Saul in y morninge. And it was tolde him, that Saul was come vnto Carmel, & had set him vp a piler, and was gone aboute, and come downe to Gilgall.

Now when Samuel came to Saul, Saul sayde vnto him: Blessed be thou vnto the LORD, I haue performed the wordes of the LORD. Samuel answered: What crye is this then of shepes in myne eares, and the crye of oxen which I heare?

Saul sayde: They haue broughte them from the Amalechites: for the people spared the best shepe & oxen for the offeringe of the LORD thy God, the other haue we dammed. Nevertheless Samuel answered Saul: Let me tell the what the LORD hath sayde vnto me this nyght: he sayde: Saye on. Samuel sayde: When thou wast but small in thine amone eyes, wast thou not if heade amonge the trybes of Israel: & the LORD anoynted the to be kynge ouer Israel: and the LORD desireth y in to the waye, & sayde: So I waite & damne the synners the Amalechites, and fighte against them, vntill thou hast utterly destroyed the: Whether hast thou not herden vnto the voyce of the LORD, but hast turned thy selfe to the spoyle, and done euill in the sighte of the LORD?

Saul answered Samuel: Yee I haue herden vnto the voyce of the LORD, & I haue gone the waye that the LORD sent me, and broughte Agag the kynge of the Amalechites, & dammed the Amalechites: but the people haue eate of the spoyle, shepe & oxen, and the best amonge the dammed, to offer vnto the LORD thy God in Gilgall. Samuel answered: hath the LORD pleasure in sacrifices and burnt offeringes, as in obeynge the voyce of the LORD? Beholde, obedience is better then offeringe, and to hearken is better then the fac of rammes. For disobedience is as the synne of witchcraft, and rebellion is as the blasphemie of Idolatrye. In so much now as thou hast refused the wordes of the LORD, he hath refused the also, that thou shalt best not be kynge.

Then sayde Saul vnto Samuel: I haue synned, for I haue transgressed the commaundement of the LORD and thy wordes: for I was a shyed of the people, and herkened

Deu. 17.

1. Re. 4. and so.

Eccl. 4.

Ecc. 10. Deu. 10.

unto their voyce. And now forges me my syme, & requere with me, that I maye worshippe y^e LORDE. Samuēl saide vnto Saul: I wil not turne backe with y^e, for thou hast refused the worde of the LORDE, and the LORDE hath refused the also, y^e thou shuldest not be kyng in y^e Israel. And when Samuēl turned him backe to go his waye, he gat him by y^e edge of his garment, & cōte it. Then saide Samuēl vnto him: The LORDE hath raide the kyngdome of y^e Israel from y^e this daye, & given it vnto y^e neyghbo^r, which is better then thou. The omer wyinner in y^e Israel also shal not lye, neither shal he repente for he is no man, that he shulde repente.

¶ He saide: I haue synned, yet honoure me now before the Elders of my people and be for y^e Israel, and turne backe with me, that I maye worshippe the LORDE thy God. So Samuēl turned agayne after Saul, that Saul mighte worshippe the LORDE. But Samuēl saide: Dunge me hither Agag the kyng of the Amalechites. And Agag wente vnto him cōfessyng. And Agag saide: Thus departed the bytternesse of deathe. Samuēl saide: Like as thy swerde hath made wemen childlesse, so shal y^e moether also be with our children amonge wemen. So Samuēl hewed Agag in peeces before y^e LORDE in Gilgal.

¶ And Samuēl departed vnto Ramath. But Saul wente vnto his house at Gibea. Saul. And Samuēl sawe Saul nemoie vnto the daye of his deathe. Nevertheless Samuēl mourned for Saul, because it repented the LORDE, that he had made Saul kyng ouer y^e Israel. The XVI. Chapter.

¶ **¶** Vnto y^e LORDE saide vnto Samuēl: How longe mournest thou for Saul, whom I haue refused, that he shulde not be kyng ouer y^e Israel? Will thine home with oyle, go thy waye, I will sende the to y^e Iai the Bethleemite: for amonge his sonnes haue I prouyded me a kyng. But Samuēl saide: How shal I go? Saul shal percase it, and shal slaye me. The LORDE saide: Take the a calf from the bosc, & saie: I am come to do sacrifice vnto y^e LORDE. And thou shalt call y^e Iai to y^e sacrifice, so shall I tell the what thou shalt do, that thou mayest agnoye me him, whom I shall slaye the. Samuēl vnto the LORDE saide, and came to Bethleem. Then were the Elders of the cite aslonyed, and wente forth to meete him, and saide: Is thy commynge peaceable? He saide: Yee. I am come to do sacrifice vnto the LORDE. Sanctifie youre selues, &

come with me to the sacrifice. And he sanctified y^e Iai and his sonnes, and called the to the sacrifice.

¶ Now why they came in, he behelde Saul, & thoughte, whether he shulde be his enemy before the LORDE. But y^e LORDE sayde vnto Samuēl: loke not vpon his countenance, ner vpon the tallnesse of his person, for I iudge not after the sighte of man. A man hath respectes vnto the thinge that is before his eyes, but the LORDE loketh vpon the herte. Then y^e Iai called Abinadab, & broughthe him before Samuēl. And he saide: This hath not the LORDE chosen. Then y^e Iai broughthe Samuēl. But he saide: This also hath not the LORDE chosen. Then broughthe y^e Iai his seven sonnes before Samuēl. Nevertheless Samuēl saide vnto y^e Iai: The LORDE hath chosen none of these.

¶ And Samuēl saide vnto y^e Iai: Take all the childre: he saide: There is yet one y^e least of all, and beholde, he keepeth the shepe. He saide: Samuēl vnto y^e Iai: Stande & call him to be fetchyd, for we will not see the in the cable, wyl he come. Then saide he, & called him to be broughthe. And he was all colored wth saie eyes & of a heavenly countenance. And the LORDE saide: Arise, and anoynte him, that is he.



¶ The oyle Samuel his oyle borne, & anoynted him amonge his brethren. And the spere of the LORDE came vnto Dauid fro y^e boye forth. So for Samuēl, he gat him vp, & wente vnto Ramath.

¶ But the spere of the LORDE departed from Saul, and an euill spere from y^e LORDE vnto him. Then saide Sauls seruantes vnto him: Beholde, an euill spere from God vnto the. & et oure lord saie vnto his seruantes which stonde before him, y^e they see a man which can playe vpon the harpe, and instrumente, that when the euill spere of God cometh vpon the, he maye playe wth his hande, to ease the witchall. Then saide Saul vnto his seruantes: Prouyde we a man

to 17. c
u 14. c

to 17. d

to a. b

The i. booke of the Iynges.

that can playe well vpon the instruments, ⁊ bringe hit into me.

D Then answered one of the children, ⁊ sayde thus, I sawe a sonne of Iſai ⁊ Dabshal, which can playe vpon the instrumente, an honest ⁊ valiant man, and one ⁊ hath warres in his matters, ⁊ is well fauoured. The Saul sent messengers vnto Iſai, sayenge vnto Dauid ⁊ his sonne, which is with the shepe. Then toke Iſai an asse wth bred, ⁊ a bottell wth wyne, and a byd, and sent it vnto Saul by Dauid his sonne. So Dauid came to Saul, ⁊ stode before him, ⁊ he leued him well, and he became his wapen bearer. And Saul saue vnto Iſai, sayenge: Let Dauid remaine before me, for he hath founde fauor in my sight. How vnto what the spere of God came vnto Saul, Dauid toke ⁊ harpe, ⁊ played wth his hande: so was Saul reſreshed, ⁊ casteth the euill spere departed from him.

The XVII. Chapter.

In the Philistynes gathered their hoost to ⁊ batayll, and came to gether to Socho in Iuda, ⁊ pitched their tentes betwene Socho ⁊ Aſeka, at the ende of Damus. But Saul ⁊ the me of Iſrael came to gether, ⁊ pitched in the Oke valley, ⁊ prepared them selues to the batayll agaynst the Philistynes. And the Philistynes stode vpon a hyll on the one syde, and the Iſraelites vpon a hyll on the other syde, so that there was a valley betwene them.

Then steepe they forth from amonge the Philistynes a stout bolde man, named Goliath of Gath, six cubites and an hande lenth hie, and had an helme of stele on his head, and a fast habergion vpon him, and the weight of his habergion was fyue thousande Sicles of stele, and harness of stele had he vpon his legges, and a shyld of stele vpon his shuldere: and the shaft of his spere was like a weener lome, and the yon of his spere had six hundred Sicles of yron, and his wapen bearer wente before him.

B And he stode and called vnto the hoost of Iſrael, and sayde vnto them: Wherefore are ye come forth to prepare youre selues to the batayll? Am not I a Philistyne, and ye the seruantes of Saul? I hope one amonge you to come downe vnto me: yf he can fight agaynst me and slaye me, then wil we be youre seruantes: but yf I can overcome him and slaye him, then shall ye be oure seruantes, so do we serueye. And the Philistyne sayde: I haue spored his donkey vnto the hoost of Iſrael this daye. Geue me one, and let

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fight together. When Saul and all Iſrael herde these wordes of ⁊ Philistyne, they were afformyed, and fore afrayed.

But Dauid was the sonne of a man of Ephraim of Bethleem Iuda, whose name was Iſai, which had eight sonnes, and was an olde man in Sauls tyme, and was well stryken in age amonge men. And the thre eldest sonnes of Iſai were gone with Saul to the batayll. And there names were these: Eliab the first borne, Abinadab the second, and Sarmas the thirde. But Dauid was the yongest of all. So when the thre eldest were gone with Saul to the batayll, Dauid wente agayne from Saul, to kepe his father shepe at Bethleem. But the Philistynes steepe forth early in the morninge and at euen, and stode there foure dayes.

Iſai sayde vnto Dauid his sonne: Take this Ephra of sennetye for thy brether, and thre ten loades of bred ⁊ ranne to the hoost vnto thy brether: ⁊ these ten new drestes, and bringe them to ⁊ captayne, and lette how thy brether do, whether it go well with them or no, and take what they byd thee. But Saul and they, and all the men of Iſrael were in the Oke valley, and fought agaynst the Philistynes.

Then Dauid gat him vp early in the morninge, and commyted the shepe to ⁊ Reper, and toke his burthen, wente his waye, as Iſai commanded him, and came to the cke. And the hoost was gone forth, and had prepared them selues, and cried in the batayll: For Iſrael had set them selues in aray, and the Philistynes were agaynst their hoost in their aray also.

Then lefte Dauid the vessel that he bare, with the Reper of the stuffe, and ranne to the hoost, and wente in, and saluted his brether. And whyle he was yet talkyng with them, beholde, then came vp the stout bolde man, whose name was Goliath, the Philistine of Gath, out of the Philistynes hoost, and spake thus as afore, and Dauid herde it. But every man of Iſrael, when he sawe the man, fled from him, and was fore afrayed of him.

And every man in Iſrael sayde: Howe ye see the man commyng vp hither? For he is come vp hither, to speake disdainably vnto Iſrael. And who so euer smyeth him, him will the Iynges make ryche, and geue him his daughter, and make his fathers house fre in Iſrael.

Then sayde Dauid vnto the men that stode by him: What shalbe done to the man,

The i. booke of the Iynges.

that smyrecþ this Philistyne, and turnech this shame a waye from Iſrael: for what is he this Philistyne this vncircumcyed, that despyrþ the booke of ʒ Iyunge God: Then the people colde him as afore. Thus shall it be done vnto ʒ: in that smyrecþ him. And Eliab his gre ater brocher herde him talke with the men, and was very wroth agaynst Dauid, and sayde: Wherefore art thou come downe, and why hast thou left a fewe shepe in the wyldernesse: I knowe thy presumption is well ynough, and che wickednesse of thine hert: for thou art come downe to se the battayll. Dauid answered: What haue I done now: Is there not an occasion: And he rannþ him selfe from him vnto ano cher, and spake accordinge as he had sayde be fore. Then che people answered him like as afore.

And when they herde the wordes which Dauid sayde, they colde them in the presen ce of Saul, and he caused him be fetched. And Dauid sayde vnto Saul: Let no mans hert be discouraged because of him. Thy ser uant shall go, and fighte with the Philistyne. A: marchelo Saul sayde vnto Dauid: Thou art not able to go agaynst this Phy listyne to fighte with him, for thou art but a chyld: but this is a man of warre from his youth vp.

E Dauid sayde vnto Saal: Thy seruante keppe his fathers shepe, and there came a lyon and a Beere, and caried awaye a shepe from the flocke, then wente I soch after him, and smote him, and delyuered it out of his mouth. And when he wolde haue tene vpon me: I toke him by his kerde, and smote him, and slewe him. So chy seruante smote bech che Lyon and ʒ Beere. Therefore shall this Philistyne this vncircumcyed be euen as one of them: for he hath despyd the booke of the Iyunge God. And Dauid sayde: The LORDE that delyuered me from ʒ Lyon and Beere, shall delyuer me also from this Philistyne.

And Saal sayde vnto Dauid: Go thy waye, che LORDE be with the. And Saal clothed Dauid with his clothes, and set an helme of stele vpon his heade, and put an habergion vps him. And Dauid girded his swerde about his clothes, and beganne to go, for he had neuer bene used to it afore. Then sayde Dauid vnto Saal: I can not go thus, for I haue not bene used to it, and so he laied it from him, and toke his staff in his hande, and choke fyue lighte stones out of the ryuer, and put them in the shepardes

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bagge which he had by him, and toke a shepe as his booke, and made him to the philistyne. And the Philistyne menter forth, and made him to Dauid, and his weapon beame before him.



Now when the Philistyne looked ʒ saw Dauid, he thoughte some of him: for he was but a chyld, well coloured, and dainty, full to loke vpon. And the Philistyne sayde vnto Dauid: Am I a dogg then, that thou comest vnto me with a staffe: And he answered Dauid by his God, and sayde vnto Dauid: Come hithe to me, I wil geue chy flesh to the foules vnder the heauen, and to the bestes in the felde. Then heles Dauid sayde vnto the Philistyne: Thou comest vnto me with swerde, speare and shyde. But I come vnto the in the name of the LORD Zabaoth che God of the booke of Iſrael, whom thou hast despyse. This daye shall the LORDE delyuer the in to my hande, that I maye smyte the, and take thy heade from the, and geue the bodies of the boock of the philistynes this daye vnto the foules vnder the heauen, and to the wyde beastes vpon the earth, that all che londe maye knowe: Iſrael hath a God. And all this congregacion shall knowe, that the LORDE smyteth the thowd swerde ner speare: for the battayll is the LORDES, ʒ he shall delyuer vs in to oure handes.

Now when the Philistyne gat hit vp, and wente forth and diue nye vnto Dauid, Dauid made haifte, and ranne from ʒ boock vnto the Philistyne. And Dauid put his heade in his bagge, and roke out a stone, ʒ thre it with the Iynges, and hite the Philistyne euen in the fore heade, so that the stone sticke in his fore heade, and he fell downe to the grounde vpon his face.

So Dauid euermace ʒ Philistyne with che Iynges and with ʒ stone, and smote him, and slewe him. And for so moch as Dauid had no swerde in his hande, he ranne and stode ouer ʒ Philistyne, and roke his

he, and drew it out of the sheeth, and strewed
him, and smote of his heade with all. When
the Philistines sawe that the strongest of
them was dead, they fled. And the men of
Israel and Juda gat the vp, and cryed and
sounded upon the Philistines, till they came
vnto the walley, and to the Portes of
Beron. And the Philistines fell downe slayn
vnto Gath and to Beron. And the child-
ren of Israel turned agayne from chas-
ting of the Philistines, and spoyled their tents.
But Dauid toke the heade of the Phi-
listine, and brought it vnto Iherusalem, as
for an armour, he layed it in his tent.

When Saul sawe Dauid go south
agaynst the Philistyne, he saide vnto Abner
his chiefe captayne: Abner, whose sonne is
this child? Abner sayde: As truly as thy
soule luyeth O Kinge, I wote not. The Kinge
sayde: Are thet whose sonne the yongema-
n is. Now when Dauid came agayne from
the slaughter of the Philistyne, Abner toke
him, and brought him before Saul, and he
had the philistyne heade in his hande.
And Saul sayde vnto him: Whose sonne
art thou, thou yongeman? Dauid sayde: I
am a sonne of ehytrauun: I sai the Beth-
leemite.

The XVIII. Chapter.

When he had made an ende of
talkyng with Saul, the soule of Jo-
nathas was bounde with the soule of
Dauid, and Jonathas loued him as his owne
soule. And Saul toke him the same daye,
and let him goe agayne to his fathers
house. And Jonathas and Dauid made a
covenant together, for he loued him as his
owne soule. And Jonathas put of his owne
armour that he had vpon him, and gave it vnto
Dauid, and his bowe, his sword, his
bowe, and his girdell. And Dauid wente
south wether so euer Saul sent him, and
behaued himselfe wysely. And Saul set him
ouer the men of warre, and he pleased all
the people well, and all the seruantes of
Saul.

It fortuned, that when Dauid was come
agayne from the slaughter of the Phi-
listyne, the women wente out of all the cities
of Israel with songes and daunces, to meete
the Kinge Saul, withymbels, with mynth,
and with syddels. And the women sange
vnto another, and played & sayde: Saul
hath slayn ten thousande: but Dauid his
ten thousande.

Then was Saul very wroth, and he mooued
his pleasaunt men, and he sayde: They ha-

ue ascribed ten thousande vnto Dauid, and
but one thousande vnto me: what shall he ha-
ue more but the Kingdome? And from that
daye forth, Saul loked souerely vpon Dauid.

The next daye after came the euell spo-
re of God vpon Saul, and prophesied in
myddes of the house. But Dauid played on
the instrumente with his hande, as he was
wonted dayly. And Saul had a sauleynge in
his hande, and cast it, and throughte: I will
strike Dauid fall to the wall. Nevertheless
Dauid turned himselfe wyse awaye from
him. And Saul was astrayed of Dauid: for
the LORD was with him, and was depar-
ted from Saul. Then Saul put him from
him, and set him to be kynce ouer a thousan
de men, and he went out and in before the
people. And Dauid behaued himselfe wysely
in all his doynges, and the LORD was
with him.

Now when Saul sawe that he was so
exceedyng wysely, he stode in feare of him.
But all Israel and Juda loued Dauid, for
he wente out and in before them. And Saul
sayde vnto Dauid: Beholde, my greatest
daughter Merob: wyl I geue thee to wyfe:
be stronge now, & gouerne the warres of the
LORDE. For Saul throughte: my hande shall
not be vpon him, but the hande of a Philistyne.
Nevertheless Dauid answered Saul: Who
am I? & what is my life? & the kynce of my
father in Israel, that I should mary the kin-
ges daughter?

But when the tyme came, that Merob
the daughter of Saul shulde haue bene geue
vnto Dauid, she was geuen vnto Achis the
holachite to wyfe. Nevertheless Michol
Sauls daughter loued Dauid. When this
was tolde Saul, he wroth, and he sayde:
I wyl geue him her, & she maye be
a snare vnto him, & that the handes of Phi-
listynes maye come vpon him. And he sayde
vnto Dauid: This daye shalt thou be my
daughteres husbande if thou wilt. And Saul
spoke vnto his seruantes: Take ye Dauid se-
cretly & saye: Beholde, the Kinge hath plea-
sed in the, and all his seruantes loue the, ma-
ry thou shalt be the Kinges daughter.

And Sauls seruantes spake these wordes
vnto the eares of Dauid. But Dauid saide:
Thynke ye it be a small matter, to mary the
Kinges daughter? As for me, I am but a
poore simple man. And Sauls seruantes
tolde him agayne, and sayde: Soch wordes
hath Dauid spoken. Saul sayde: Then saye
ye vnto Dauid: The Kinge desireth no dow-
ry, but onely an hundred fortye tymes of
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the philistynes, that vengeance maye be taken of the kynges enemies. Homber Saul thought to cause Dauid to be slayne by the handes of the philistynes. Then his seruantes tolde Dauid thes wordes, and Dauid was contented with the matter, to marry the kynges daughter.

C And after a some dayes Dauid gaue him up, and wente with his men, and smote two hundred men amonge the philistynes. And Dauid broughte their foreskynes, and made theire nombre sufficient vnto the kyng. & he mighte marry the kynges daughter. The Saul gaue him his daughter Michol to wyfe. And Saul saue and perceaued, that the LORDE was w Dauid. And Michol Sauls daughter loved him. Then was Saul the more a frayed, and became his enemye as longe as he liued. And when the princes of the philistynes were fowch, Dauid behaued him selfe more wisely then all the seruantes of Saul in their ouergoyngs: so that his name was in greate reputation.

The XIX. Chapter.

S Saul spake to Jonathas his sonne, and to all his seruantes, that they shoulde kyl Dauid. Neuertheless Jonathas the sonne of Saul loued Dauid exceedingly, and colde him, and sayde: Saul my father goeth aboute to slaye the. A speche therfore (I praye the) in the mourninge and abyde in secreete, and hyde the. But I wyll go forth, and stonde besyde my father in the fild where thou art, and wyll speake of the vnto my father: and what soeuer I shall bringe the worde.

And Jonathas reported & best of Dauid vnto Saul his father, and sayde vnto him: Oh let not the kyng synne agaynst his seruante, for he hath not synned agaynst the, and his doyng is very necessary for the, he put his lyfe in his hande also, and smote the philistyne, & the LORDE dyd a greate healyng vnto all Israel: this hast thou sene, and reioysed therof. Wherefore wylt thou then ofende agaynst innocent bloude, that thou woldest kyl Dauid without a cause? Then beroued Saul vnto the voice of Jonathas and saue: As truly as the LORDE lyueth he shall not dye. Then Jonathas called Dauid, and tolde him all thes wordes, and broughte him to Saul, so that he was in pynce like as afore tyme.

But there arose a batayll agayne, and Dauid wente forth, and fought agaynst the philistynes, and smote a greate slaughter, so that they fled before him. Neuertheless &

emell speere of the LORDE came vpon Saul, and he sat in his house, and had a iankeyn in his hande. But Dauid placed vpon his strumment with his hãde. And Saul thought with the iankeyn to strike Dauid in the wall. For he, he wente asyde fro Saul and the iankeyn smote in the wall. But Dauid fled, and escaped that nyght.

For with standinge Saul sent his menssaungers to Dauids house, that they shoulde laye wayte for him, and kyl him in the bynyng. Michol Dauids wyfe tolde him this, and sayde: I praye the, thou shalt not dye this nyght, thou shalt dye tomorrow. Then Michol let him downe thowse of the wyndow, so that he wente his waye, fled, and escaped. And Michol toke an ymage, and layde it in the bed, and laide a goates synne at the heade of it, and couered it with clothes. Then Saul sent menssaungers, to fetch Dauid. But she sayde: He is sicke. Neuertheless Saul sene menssaungers to se Dauid, & sayde: bringe him vp to me with the bed, that he maye be slayne.

Now when the menssaungers came, to holde the ymage in the bed, and a goates synne at the heade of it. Then sayd Saul vnto Michol: Why hast thou begyled me, and lett myne enemye go, that he mighte escape? Michol sayde vnto Saul: he sayde vnto me: Let me go, or I wyll kyl the. And for Dauid, he fled, and escaped, and came to Samuel vnto Ramath, and colde him all. & Saul had bene vnto him. And he wente w Samuel, and they abode at Naioch.

And it was tolde Saul: Beholde, Dauid is at Naioch in Ramath. Then Saul sente menssaungers to fetch Dauid. And they saue a company of prophetes prophesyinge, and Samuel had the ouersight of them. Then came the speere of God vnto the menssaungers of Saul, so that they prophesied also.

When this was tolde Saul, he sent other menssaungers, which prophesied likewise. Then sente he menssaungers the thyrde tyme, and they in like maner prophesied. And when he himselfe also wente to Ramath, and when he came to the greate well which is at Secho, he aied and sayde: Where is Samuel and Dauid? Then was it tolde him: he holde, at Naioch in Ramath. And he wente thither, cum vnto Naioch in Ramath. And y speere of God came vpon him also, and he wote & prophesied till he came vnto Naioch in Ramath. And he put of his clothes, & prophesied likewise before Samuel, & fell downe

The i. booke of the Iynges.

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16 **And** all that daye and all that night. He
17 **re** of came the promer: Jo Saul also among
18 **g**e the prophete.

The XX. Chapter.

3 **Q**uid sicut sit Naioch in Ramath,
and came, & spake before Jonathas:
1 **W**hat haue I done: What trespa-
ce haue I made: What haue I sinned in
2 **Y** sighte of thy father, & he sekerch to kyll me?
he saye vnto him: God soe byd, thou shalt
not dye. Beholde, my father doeth nothings,
neither greates ner small, but he sheweth it
3 **h**e his myne care. Wherefore shoulde my father
chilte this fro me: It shal not be so. The
4 **s**ware Dauid agayn, and sayde: Thy father
knoweth well. & I haue founde fauoure in
5 **Y** sighte, therefore shal he chynke: Jonathas
shal not knowe of this, lest it grieue him. We
6 **u**ry, as truly as the LORDE lyueth, and as
truly as I soules lyueth, there is but one step-
7 **e** betwene me & death. Jonathas sayde vn-
to Dauid: I wil do for thee what so euer thy
8 **h**e biddest. Dauid sayde vnto him: Behol-
de, tomorrow is the new Moone, that I shal-
9 **d**e feate at the table with the Iynges. Let me
hyde my selfe thyselfe in the felde vnto the
10 **3** thirde daye at euen. If thy father then see
a **s** me, saye: Dauid payed me, & he might
come to Bethlem vnto his cite, for all
11 **h**e his tyred haue there a yearly sacrifice. If
he saye them: It is good, che stonberth it well
with y seruants. But yf he be wroch, thou
12 **s**hal peccasse that he intendeth euell. Do
mercy therfore vpon thy seruants: for with
13 **m**e & my seruants hast thou made a covenante
in the LORDE. But yf there be any trespa-
ce in me, then slaye me thy selfe, for why wol-
dest thou bringe me vnto thy father?

Jonathas sayde: That be farre from the,
that I shoulde peccasse my father to inten-
de any well agaynste the, and shoulde not tell
the. Dauid sayde: Who shal bringe me wor-
de, yf thy father greethe an horse answere?
Jonathas sayde vnto Dauid: Come, let vs
go forth into the felde. And they wente out
both in to y side. And Jonathas sayde vn-
to Dauid:

LORDE God of Israel, yf I peccasse by
my father tomorrow on the thirde daye,
that it goeth well with Dauid, & I finde not
wroche, and shewe the before thine eares,
then let the LORDE do this and that vn-
to Jonathas. But yf my father deliue in
me agaynste the, I wil shewe it before thi-
ne eares also, and let y go, that thou mayest
depart in peace.

And the LORDE be with the, as he hath
bene with my father. If y do it not, then do
thou no mercy of the LORDE on me, while I
lye, no not when I dye, and plaunte thy mer-
cy fro my house for euer. And when the LOR-
DE roterch out y enemies of Dauid, eury o-
ne out of the londe, then let Dauid rote out
Jonathas also with his house, and the LOR-
DE requyre it of the hande of Dauids ene-
mies.

And Jonathas proceeded further, and
swore vnto Dauid (he loved him so well: for
he loved him euen as his owne soule) and Jo-
nathas sayde vnto him: Tomorrow is y new
Moone, and thou shalt be ased a star: for thou
shalt be wanted where thou wast wonte to
sit. But on the thirde daye come downe soone,
2 **z** go in to y place where thou hydest the
on the word daye, & set the downe by the side
of Bethlem: and I shute the arrowes on
y side, as though I wolde shute at a marck:
and beholde, I wil sende the boye, and saye
vnto him, Go see y arrowes. If y saye now
vnto the lad: Lo, the arrowes lye by the mar-
ck
3 **k** be bynde y, seech them, then come thou,
for it is peace, and there is no perill, as truly
as the LORDE lyueth. But yf y saye vnto
the lad beholde, the arrowes lye yonder: ar-
de before the, then go thou thy waye, for the
LORDE hath let the go. As for the boye
4 **t**hou and I haue spoke together, the LORDE
is betwene me and the for euer.

Dauid hid himselfe in the felde. And whā
the new Moone came, the Iynges sat him downe
at the table to eate. Whā the Iynges had
set him downe in his place as he was wonte
by the wall, Jonathas stode vp, but Abner
sat him downe byside Saul. And Dauid
was myssed in his place. And Saul spake no
thinge that daye, for he thoughte: There is
some nat happend vnto him, that he is not
cleane. On the seconde daye of the new Mo-
ne, a han Dauid was myssed in his place,
Saul sayde vnto Jonathas his sennet: Where
fore is not the some of Isai come to the table
necher yesterdaye ner todaye?

Jonathas answered Saul: he payed me
that he mighte go vnto Bethlem, and say-
de: Let me go, for oure tyred haue a sacri-
fice to do in the cyte, and my brother hath
sint for me himselfe: yf I haue sumbe fauore
re now in thy sighte, I will go, and be my
brother: therfore is he not come to the Iynges
table. Then was the Iynges wroch at
Jonathas, and sayde vnto him: Thou art
wroch and unchaste, I knowe how that thou
hast dyed in the some of Isai, so the shams

of chy selfe and of y^e shamefull mocher. For so longe as y^e forme of Jai lyeueh vpon earth nether thou nor thy kyngdome shal vnspeere. Sende now therfore, and cause him to be fetted into me, for he is a childe of death.

1. Re. 17. f

Jonathas answered his father Saul and sayde vnto him: Wherefore shal he dye: what hath he done? Then spake Saul the iaculyng at him, that he might smite him. The parsoned Jonathas, that his father was vterly deterrmed to kill Dauid, and he rose vp from y^e table in a wroch full displeasure, and ake no bled y^e saine seconde daye of the new Moneth: for he was wred because of Dauid, that his father had done him soch dishonour.

On the morow wente Jonathas forth in to the felde, at the tyme appoynted of Dauid, and a litle boy with him, and sayde vnto y^e boy: Runne and take me the arrowes which I shute. When the boy ranne, he shot an arrowe quer him. And when the boy came to the place whither Jonathas had shot y^e arrowe, Jonathas cryed after him, and sayde: The arrowe lyeth vnderwarde before thee. And he cryed after him a gayne: haist the, and stonde not still. Then the boy gathered vpon Jonathas arrowes, and brought them to his lorde. And the boy knewe nothinge, only Jonathas and Dauid knewe of y^e matter.

Then Jonathas gaue his boy his warpes and sayde vnto him: So thy waye, and cary them in to the cite. And when the boy was gone, Dauid arose from the place towarde the south, and fell vpon his face to the groun, and worshipped thre tymes, and they kysed one another, and wepte together. But Dauid most specially. And Jonathas saide vnto Dauid: So thy waye in peace. What sener we both haue sworne y^e spoek together in the name of the LORDE, the LORDE he will nesse betwene me and the, betwene my selfe and y^e selfe for euer. And Jonathas gat him vp, and came in to the cite.

1. Re. 20. d

The XXI. Chapter.

And came to Hebeo y^e prest Ahimelech. And Ahimelech was affonyed, when he sawe Dauid commynge, and sayde vnto him: Why comest thou alone, and noman is with the? Dauid sayde vnto Ahimelech the prest: The kinge hath comyered a matter vnto me, and sayde: Lett nomā knowe wherefore I haue sent the, and what I haue commaunded the: for I haue appoynted my seruantes to meete me here & there. If thou haue now ought vnder thy hande, a lease of bled or fyne, geue me the same in my hande, or what so euer thou findest.

1. Re. 14. a

1. Re. 17. b

2. d. a. b

The prest answered Dauid, and sayde: I haue no comen bled vnder my hande, nor holy bled, if the yonge men haue onely kydned them selves from women. Dauid answered the prest, and sayde vnto him: The men were kepte thre dayes from an when we departed south, and the yonge men of selfe were holy. But this waye is withoute werthelesse it shalbe sanctified to be y^e instruments. Then the prest gaue him y^e holy, in so much as there was none other bled but the sheuwaedes, which were taken vp before the LORDE, that there might be no other fleshy bledes. It therin the daye which he toke them awaye.

But the same daye was there a man fetted in be fore the LORDE, one of Sauls seruantes, named Doeg an Edomite, y^e chief amonge Sauls hytomen. And Dauid sayde vnto Ahimelech: Is there not a spear or a swerde here vnder thine hande, whiche not taken my swerde and weapons of me: for the kynges matter requyred had. The prest sayde: The swerde of Goliath the Philistine - whom thou smocest in the Beth valley, is here wrapped in a cloth behynde the altar: whiche whiche thou wilt haue take it, for here is els none bute. Dauid sayde: These is not soch another, geue me it.

And Dauid gat him vp, and sit him Saul, and came to Achis y^e kyng of Gath. But Achis seruantes sayde vnto him: This is Dauid the kyng of the Ioudes, of whom they singe in the daunse, and sayde: How hath synyzen his thanke, but Dauid had ten thousande. And Dauid toke thei wordes to hert, and was sore affrayed of Achis the kyng of Gath, and altered his countenance before them, and shewed himselfe as he had bene madd in their handes, and shewed towarde the doores of the gate, and his slauerynges ranne downe his beard. Then sayde Achis vnto his seruantes: Whiche ye se that the man is out of his wye, why he be ye brought him vnto me? Saue I to him madd men, that ye haue broughte this heere to be madd before me: Shalde he come in my house?

The XXII. Chapter.

Dauid wente fro thence, y^e flod was the cause of Abullam. When he had thien and all his fathers house: he that they came downe thither vnto him. And there gathered vnto him all the men that were in trouble and der, and soye of war, and he became their heade, so that thien

with him upon a foure hundred men.
 And Dauid wence from thence towarde
 Mispa in the lande of the Moabites, and
 sayde vnto the kyng of the Moabites: Let
 my father and my moeher go oute and in a-
 monge you, tyll I se what God wil doo with
 me. And he lefte them before the kyng of
 the Moabites, so that they remayned by him,
 as long as Dauid was in the castell. The-
 next daye the prophet Gad sayde vnto Da-
 uid: Abide not in the castell, but go y waye,
 and come into the lande of Iuda. Then
 departed Dauid, and came into the woodd of
 Parai. And Saul herde that Dauid and
 the men which were with him, were come
 forth.

B Then whyle Saul dwelt at Gibeon vnder
 a greene in Rama, he had a Javeling in his
 hande, and all his seruantes stode by him.
 Then sayde Saul vnto his seruantes that
 stode by him: Heare ye children of Iuminis
 What the sonne of Iai geue iobes and wys
 yades vnto you all, & made you all captyues
 ouer the chanaanites and ouer hitwardes, that
 ye haue all conspyed agaynst me, and there
 is no man that sheweth it before myne eares,
 as I haue moche as my sonne also hath made a
 couenaunt with the sonne of Iai: There is
 no man amonge you that letteth it for my sa-
 fe, or y openeth it vnto myne eares: for my
 sonne hath stered vp my seruantes agaynst
 me, that he maye laye waye for me, as it is
 manifest.

Then answered Doeg the Edomite which
 stode byside Sauls seruantes, and sayde:
 I sawe the sonne of Iai, that he came vnto
 Nob, the Achimelech the sonne of Achitob,
 which ared counsellor the LORDE for him,
 and gaue him brede, & the swerde of Goliath
 the Philistyne.

C Then sene the kynges, and caused to call
 Achimelech the prest the sonne of Achitob,
 and all his fathers house, the prestes that
 were at Nob, and they came all to the kyng.
 And Saul sayde: Heare thou sonne of
 Achitob, he sayde: here am I my loide. And
 Saul sayde vnto him: What seare haue ye
 conspyed agaynst me, thou the sonne of Iai,
 that thou hast geuen him brede and a swerde,
 and ared counsellor at God for him, so stered
 him up, that he mighte laye awaye for me,
 as it is manifest.

Achimelech answered the kyng and sayde:
 And who is amonge all thy seruantes like
 Dauid, which is faithfull, and hath married
 the kynges daughter, and goeth in thine obe-
 diens, & is honorably taken in thine house?

Howe I begonne then first this daye to are
 counsellor at God for him: That he sarre for
 me. Let not the kyng laye such to his seruantes
 charge in all my fathers house: for thy
 seruantes knowe: not of all these thynges ne-
 ther small nor greate. Then answered the kyng
 sayde: Achimelech thou must dye by death,
 thou and all thy fathers house. And the kyng
 sayde to his fore men that stode by him:
 Turne you, and slaye the prestes of the LOR-
 DE, for their hande is with Dauid also.

Then which stode by the kynges seruantes
 wolde not not laye their handes upon the
 prestes of the LORDE, so slaye them. Then say-
 de the kyng vnto Doeg: Turne the, and slaye
 the prestes. Doeg the Edomite turned him,
 and slew the prestes, so that the same daye
 there dyrd fyve, and foure score men, which
 waye overbodey cotes of linnen. And Nob
 the cite of the prestes smore he with the ed-
 ome of the swerde, both men and women, chil-
 dren and such thynges, open and alse, and
 shepe.

Nevertheless there escaped a sonne of
 Achimelech (the sonne of Achitob) whose na-
 me was Abiathar, and fled after Dauid,
 and tolde him that Saul had slayne the pre-
 stes of the LORDE. Dauid sayde vnto Abi-
 athar: I knowe well the same daye that Doeg
 the Edomite was there, that he wolde tell
 Saul. I am giltye of the soles of thy fa-
 thers house. Abide thou with me, and spare
 not. He that layeth waye for my lyfe, shall
 laye waye for thyme also, and thou shalt be
 preferred with me.

The XXX. Chapter.

AND it was tolde Dauid: Beholde, the
 Philistynes fighte agaynst Cegila, and
 spoyle the barnes. Then Dauid ared
 at the LORDE, and sayde: Shall I go, & smy-
 te these Philistynes? And the LORDE sayde
 vnto Dauid: So thy waye, thou shalt smyte
 the Philistynes, and deliuer Cegila. But y
 men that were with Dauid, sayde vnto him
 Beholde, we are hitte in feare in Jemy, and
 shall we goe Cegila vnto the hooffe of the
 Philistynes? The Dauid ared at the LORDE
 agayne. And the LORDE answered him, and
 sayde: Up, get the downe to Cegila, for I wil
 deliuer the Philistynes in to thy hande.

So Dauid wence with his men vnto Cegila,
 and fouzth agaynst the Philistynes, &
 diuode awaye their carell, and smore them w-
 a greate slaughter. Thus Dauid deliuered
 them of Cegila. For when Abiathar the son-
 ne of Achimelech fled vnto Dauid at Cegila,
 he bare downe the overbodey cote with him.

This was it tolde Saul, that Dauid was come to Cegila, and he sayde: God hath deliuered him in to my hãde, for he is shut fast in, now that he is come in to a cite which is keepe wth gates and barres. And Saul caused for to call all the people downe to y^e barraill vnto Cegila, y^e they might besiege Dauid and his men. But when Dauid perceaued y^e Saul in that maner agaynst him, he saide vnto Abiathar y^e prest: Deynge me hither the ouerbody coere. And Dauid sayde: O LORDE God of y^e Israel, thy seruauit hath heard, that Saul goeth aboute to come for to destreye the cite of Cegila for my sake. Shal the citys of Cegila deliuer me ouer in to his handes? And shal Saul come downe, as thy seruauit hath herd: Tell thy seruauit this, O LORDE God of y^e Israel. And the LORDE saide: He shal come downe.

C Dauid sayde: Shall the citys of Cegila deliuer me and my men in to Saules handes? The LORDE sayde: Yee. The Dauid gat him vp with his mē, of whom there were vpon a sixe hundred, & walked whither they coude. Now when it was tolde Saul that Dauid was of escapet from Cegila, he let his journeye sone. As for Dauid, he remayned in the wilderness in the castell, and abode vpon the mount in the wilderness of Siph. But Saul sought him as longe as he tyed. Nevertheless God gaue him not in to his handes. And Dauid sawe, that Saul was gone forth to seeke a fier his life. And Dauid was in the wilderness of Siph, in the woodd.

Then Jonathas the some of Saul gat him vp, and wote vnto Dauid in to the wood, and strenghted his hande in God, and sayde vnto him: Feare not, my father Saules hande shal not finde y^e: and thou shalt be kyng ouer y^e Israel, so will I be thy nerte vnto the. **D** And y^e my father knoweth righte well. And they made a couenaunt both together before the LORDE. And Dauid remaynd in the woodd. As for Jonathas, he went home agayne.

Par. 4. But the Siphites wente vp to Saul vnto Gibeah, and sayde: Is not Dauid hid with vs in the castell in y^e woodd, vpon mount Gathila, which lyeth on the righte hande of the wilderness? Let the kyng come downe now therfore acordinge to all the desire of his hert, and we will deliuer him in to the kynges hande. Then sayde Saul: Blessed be ye of the LORDE, that ye haue had pytie vpon me: Go youre waye now therfore, and be sure, that ye maye knowe and se in what place his feet haue bene, and who hath sent

him there: for it is tolde me, that he is hid in some place. Let well and spye out all the places, where he hydech him, and come agayne to me, when ye are sure, and I will go with you. If he be in the lorde: I will enquire after him amonge all the thowsandes in y^e land.

Then gat they them vp, and wente thre waye vnto Siph before Saul. But Saul and his men were in the wilderness of Mahan in the silde on the righte hande of the wilderness. Now when Saul wente thither with his men to seeke him, it was tolde Dauid and he gat him downe to the rokke, and abode in the wilderness of Mahan. When Saul herde that, he followed a fier Dauid in the wilderness of Mahan. And Saul with his men wente on the one syde of the hill Dauid, and his menon y^e other syde of the hill. But when Dauid made hast to escape from Saul, Saul with his men compassed aboute Dauid and his men, that he might catch him. Nevertheless there came a messenger vnto Saul, and sayde: Make hast and come, for the Philistines are fall in to the lorde. So Saul turned him from chasinge of Dauid, and wente agaynst the Philistines. There is y^e place called Sela Mahaloth. But Dauid wote vp from thence, and abode in the castell at En Gaddi.

The XXXIII. Chapter.

Now when Saul came agayne from the Philistines, it was tolde him: Behold, Dauid is in the wilderness of Engaddi. And Saul toke the thowsandes chosen men out of all y^e Israel, and wente to seeke Dauid with his men vpon the stony fles of the wyde goates. And when he was come to the shepe foldes by y^e waye, there was a caue, and Saul wente in to coner his feet. But Dauid and his men sat behinde with the caue.

Then sayde Dauids men vnto him: All this is the daye, where of the LORDE thy God hath sayde vnto the: Beholde, I will doe vnto thyne enemye in to thy hande, that he mayest do wth him what it pleaseth the. So Dauid stode vp, & cut of the tipp of Saules garment quyetly. Then he cut it in toe a fterwarde in his hert, because he had cut the tipp of Saules garment, and sayde vnto his men: The LORDE let that be sarme me, that I shulde do it, & laye my hande vpon my lorde the LORDE S amonds: for he is a noyered of the LORDE. And Dauid wote be his seruantes with wordes, & suffred it not to ryse vp agaynst Saul.

But when Saul gat him vp out of th

1. Re. 10.
1. and 10.

came, and was goinge his waye, Dauid rose vp also after him, and wente out of the cave, and cried behynde Saul, & sayde: My lord the kyng. And Saul looked behynde him. And Dauid bowed downe his face to the earth, and worshipped, and sayde vnto Saul: Why persecutest thou vnto the wordes of men, that saye: Dauid seeketh thy myffort: Beholde, thine eyes se this daye that the LORDE gaue thee in to my hande in the cave, and I was couneiled to slaye thee: Yet I withheld thou wast sauoured, for I sayde: I wil not laye my hande vpon my lord, for he is the LORDES anoynted. Beholde, my father the tpype of thy garment in my hande, that I wolde not slaye thee; when I cut of the tpype of thy garment. And nowe and fe, I there is no euill ner trespasse in my hande: neither haue I offended thee, and thou followest after my soule, to take it awaye. The LORDE shall be mynged betwene me and thee, and anngime on the, but my hande shall not be vpon thee, accordinge as it is sayde after the wyrd: Vngodlynes commeth of the wyrd: but my hande shall not be vpon the. Whom persecutest thou O kyng of Irael, whom persecutest thou: a deed doynge after: The LORDE be iudge, and geue sentence betwene me and thee, and observe it, and defende my cause, and deliuer me from thy hande.

¶ Nowe when Dauid had spoken out these wordes vnto Saul, Saul saide: Is not this thy voyce my sonne Dauid? And Saul liſte vpon his voyce, and wept, and saide vnto Dauid: Thou art more righteous then I: for thou hast recompysed me good, but I haue rewarded thee euill. And this daye hast thou showed me howe thou hast done me good, for so much as I LORDE hath deliuered me in to thy hande, and thou neuertheless hast not slaine me. What is he, which yf he fynde his enemye, wyll let him go in a good waye: The LORDE rewardeth the good for I thou hast done vnto me this daye: Beholde now, I knowe that thou shalt be kyng, & the kyngdome of Irael shall be in thy hande: I sweare now therfore vnto me by the LORDE, I thou shalt not rote out my seede after me, neither dystroie my name out of my fathers house. And Dauid swore vnto Saul. Then went Saul home, but Dauid gat him vp with his men vnto the castell.

The XXV. Chapter.

¶ And Samuel byed, and all Irael gathered them selues together, mourned for him, & buried him in his house at

Ramath. And for Dauid, he rose, and wente downe into the wyldernes of parat. And there was a man at Mach, and his possission at Carmel, and the man was of greates power, and had thre thousand shepe, and a thousand geates. And it fortuned that he clypped his shepe at Carmel, and his name was Utabal, but his wyfys name was Abigail, and she was a woman of good vnderstandinge, & beuery full of face. But the man was hard, and wicked in his doynge, and was one of Caleb.

¶ Nowe when Dauid herde in the wyldernes I Utabal clypped his shepe, he sent vnto an yonge man, & saide vnto him: Go vp vnto Carmel, & when ye come to Utabal, salute him frendly on my behalfe, & saye: Good lucke, peace be to the & thine house, & with all I thou hast. I haue herde saye that thou hast shepe clyppers. ¶ Nowe I shepherdes when thou hast, haue bene with vs, we haue done them no dishonoure, and they waied nothinge of their nombre, as long as they were at Carmel: Be: by yonge men, they shall tell thee, and let thy yonge men fynde sauoure in I sighe: for we are come in a good daye, when thy seruantes & thy sonne Dauid, wote thy hande synberch.

¶ And when Dauid's yonge men came, and spake all these wordes on Dauid's behalfe vnto Utabal, he y lyste of. But Utabal answered Dauid's seruantes, & sayde: What is he I Dauid? & who is the sonne of Iai: There are many seruantes now I ronne awaye from their masters. Shalde I take my hie, water and flesch, that I haue slayne for my clyppers, & geue it vnto in whom I knowe not whence they are?

¶ The Dauid's yonge men turned their waye agayne. And when they came agayne vnto him, they tolde him all these wordes. The sayde Dauid vnto his men: Let every man gyde his swerde aboute him. And euery one gyde his swerde aboute him. And Dauid gyde his swerde aboute him also, and they went vp after him vpon a foure hundred men, but two hundred remained w the staffe.

¶ Therethelvs Abigail Utabal's wyf tolde one of hir yonge men, and sayde: Beholde, Dauid sent messengers one of the wyldernes to blesse our loode, I to wnderstandinge he was swace vps them, and yet haue they bene very profitable men vnto vs, and haue done vs no dishonoure, and we named none of the name: it is as lge as we walked with them, when the were in the felde: but they haue bene our: wall daye and nyght, as lon

ge as we keepe the shepe by them. Take he-
de now therfore, and loke well what thou
doest, for there is surely a myffourne at han-
de agaynst our lord, & agaynst all his hou-
se. And he is a man of Belial, to whom no
man durst saye any thinge. Then Abigail
made haire, and toke two hundred loanes of
bied, and two boteles of wyne, and fyue she-
pe ready dighte, and fyue measures of fir-
meny, and an hundredth frayle of raisens,
and two hundredth frayle of fygges, & layd
them vpo assen, and sayde to hir yonge men:
Go ye youre waye before me, beholde, I wyl
come a feet. And she tolde Labal his hous-
hede nothinge therof. And as she rode vpo
the asse, and wente downe in the shadowe of
ʒ hyl, beholde, Dauid & his me met hir be-
twene, so that she came vpon them.

D But Dauid sayde: Wel, all that this man
had in ʒ yfoursens, haue I kepte for naugh-
te, so that there was noo thinge of all that
he had, and he is warde by me euell for good.
God do this and yet moie vnto the enemies
of Dauid, yf vntyll comynge in the mainyng
I leaue this man (of all that he hath) so
much as one that maketh water agaynst ʒ
wall. It was when Abigail sawe Dauid, she
lighte downe from the asse in all the haire,
and fell vpo hir face before Dauid, and wor-
shipped him to the grounde, and fell at his fe-
te, and sayde: Oh my lord, let this trespass
be myne, and let thy handmaide speake be-
fore thine eares, and heare the wordes of thy
handmaiden: Let not my lord see his hert
agaynst this Labal the man of Belial, for
he is a foole, accordinge as his name is cal-
led: his name is foole, and foolishnes is with
him. As for me thy handmaide, I sawe not
my lordes yonge men, whom thou bydest
sende.

But now my lord, as truly as the LORDE
lyueth, and as truly as thy soule lyueth, the
LORDE hath keepe the backe, ʒ thou shalt
deffest come agaynst bloude, and he hath
delivered thine hanbe.

E Thine enemye be now as Labal, and so
be they that wolde wy loite euell. Here is ʒ
blessyng, ʒ thy handmaide hath broughte
my lord, take it, and geue it vnto the yonge
men, that make vnder my lord. For a sure
house thal ʒ LORDE make my lord, which
figreth the figre of the LORDE, and no
swell shall be founde in the all thy life longe.
And yf any man risse vp to persecute ʒ, and
to laye waye for thy soule, then shalt the sou-
le of my lord be bounde in the bundell of ʒ
fynyng, euen with the LORDE thy God.

But ʒ soule of thine enemye shall be bounde
backe to the fynyng. When the LORDE
doeth all this good for my lord (which
he hath promysed the) and commaundeth ʒ
to be his Duke over ʒ Israel, then shalt thou
be stomblyng bloude, not occasion of fallynge
vnto my lordes hert, that thou shalt not
bloude without a cause, and avenge thy
selfe, then shalt ʒ LORDE do good vnto my
lord, and thou shalt thynke vpon thy
mayden.

Then saide Dauid vnto Abigail, blef-
be the LORDE God of ʒ Israel, which hath
sent thee to meete me this daye, and blef-
thy speach, and blef- be thou, which hast
kepe me backe this daye, that I am not
me agaynst bloude, to avenge me vnto
me anye hanbe. Verely (as truly as the LOR-
DE the God of ʒ Israel lyueth, which hath
hynried me that I shal do the no euill,
If thou habdest not met me in all this waye,
Labal shalde not haue had lefe for my
ʒ lighte moynyng, so much as one that
seek water agaynst the wall. So Dauid
of hir haire what she had broughte
and sayde vnto her: Go vp in peace vnto
thy house: beholde, I haue hardened vnto ʒ
we, and accepted thy performe.

But when Abigail came to Labal, be-
holde, he had prepared a feast in his house
like a fynyng feast, and his hert was merry,
for he was very dionken. And she tolde him
all thinge, necher small nor greate vntyll ʒ
dure moynyng. But when it was daye, &
the wyne was come from Labal, his wife tolde
him these thinges.

Then was his hert deed in his body, &
that he became euen as a ston: and ouer
two dayes the LORDE smote him, so ʒ he dyd.
When Dauid herde that Labal was de-
ad, he sayde: Blef- be ʒ LORDE which hath
auenged my rebulle on Labal, and performe
his seruante from euell. And the LORDE
hath rewarded Labal that euell vpon his
heade.

And Dauid sent, and caused to call
Abigail, ʒ he mighte take her to wife. And
when Dauides seruantes came to Abigail
vnto Carmel, they spake vnto her, and
said: Dauid hath sent vs vnto thee, that he
may take ʒ to wife. She rose vp, and
worshipped vpon hir face vnto the earth,
and sayde: Beholde, here is thy handmaide,
that shal do seruyce vnto the seruantes
of my lord, and to wash their feet. And
Abigail wente, and gat her vp, and rode
vpo assen, and fyue maidenes that were
vnder her, and

The i. booke of the kynges. The xxvi. Chap. Fo. xxxviiij.

me after Dauid's messengers, and became his wife. Dauid took Abinoam of Jerusalem also, and they both became his wives. But Saul gave Michol his daughter the wife of Dauid unto Phalti y sonne of Laish of Galun.

The xxxviij. Chapter.

3 They of Githon came to Saul unto Gibeon, and sayde: "Is not Dauid hid vnder the hill of Hachila, which lieth ouer agaynst the wyldernesse? Then Saul gat him vp, and wente downe to the wyldernes of Githon, and pitched vpon the hill of Hachila, which lieth by the waye before the wyldernes. But Dauid remayned in the wyldernes, and when he sawe that Saul came after him in to the wyldernes, he sent out spyes, and knewe of a suertie, that he was come in to be." 1. 22. 10

And Dauid gat him vp, and came to the place where Saul had pitched his tent, and sawe the place where Saul laye with his deest captaynes. Abner y sonne of Ner: for Saul laye in the tent, and the hoost aboute him. Then answered Dauid, and sayde vnto Abimelech the Gethite, and to Abisai the sonne of Ner y brother of Joab: Who wil go downe with me to Saul in to the hoost? Abisai sayde: I wil go downe with thee. 1. 22. 11

3 So Dauid and Abisai came to the people in the nyght season, and beholde, Saul laye and slepe in the tent, and his speare staue in y grounde at his heade. But Abner and the people laye rounde aboute him. The sayde Abisai vnto Dauid: God hath closed this course in thyne hande this daye. Therefore wil I now thrust him thorow once with the speare now in to the grounde, y he shall haue ynough of it. Leuertheles Dauid sayde vnto Abisai: Destroye him not, for who wil laye hande vpon the anoynted of y LORD? It trauayleth me in gyle: Dauid sayde moreover: As truly as the LORD E liueth, yf y LORD E him selfe smyte him not, or excepte his ryght come that he dye, or that he go in to the battayll and perishe, the LORD E let it be sette fro me, that I shulde laye my hande on the LORD E S anoynted. Take y speare now therof out of his heade, and the cuppe of water, y let vs go. So Dauid toke y speare and the cuppe of water at Sauls heade, and they wente their waye. And there was no man y sawe it, ner perceaued it, ner awaked, but they slepe every one, for there was a depe slepe fallen vpon them from the LORD E. 1. 22. 12

Now when Dauid was come out of y other syde, he stode vpon the coppe of the mount a farr off (so that there was a wyde space betwene them) and cryed vpon y people, and vnto Abner the sonne of Ner, y sayde: Hearest thou not Abner? And Abner answered and sayde: Who art thou that cryest so, and distastest the kyng? And Dauid sayde vnto Abner: Art thou not a man? And where is thine sode one as thou in y heade? Why hast thou not then kepe thy loide y kyng? for there is one of y people come in to destroye thy loide y kyng. It is not well that thou hast done. As truly as the LORD E liueth, ye are the children of death, because ye haue not kepe youre loide the LORD E S anoynted. Beholde now, where is y kyngs speare, and the cuppe of water that was at his heade. 1. 22. 13

Then knewe Saul the voyce of Dauid, and said: "Is not that thy voyce as my soune Dauid?" Dauid sayde: "It is my voyce my loide the kyng. And he sayde moreover: Why doest thou so persece me my strauant? What haue I done? and what well is there in my hande? But let my loide the kyng heare but the wordes of his strauant. If y LORD E prouoke the agaynst me, let there be smelle of a meuroffering: but yf the childre of men do it, curst be they before the LORD E, because they haue thrust me out this daye: that I shulde not dwell in the LORD E S inheritance, and saye: So y waye, and sete other goddes. So fall now mine my blame vpon the earth from the face of the LORD E. For the kyng of y Israel is gone forth to see a flet, as a partiche is folowed vpon the mountaynes." 1. 22. 14

And Saul sayde: "I haue synned: Come at: gayne Dauid my soune, I wil do the nomost harme, because my soule hath bene deare in y sighte this daye. Beholde, I haue done foolishly and very vnwisely. Dauid answered and sayde: Beholde, here is the kyngs speare, let one of the yongemen come and bere and sech it." But the LORD E shal reward eury one accordyng to his righteousnes and faith, for y LORD E deliuered y this daye into my hande: nevertheless I troole not lais my hande vpon the LORD E S anoynted. And as y soule hath bene greatly reposed in my sighte this daye, so let y LORD E repute my soule in his sighte, and deliuer me from all tribulacion. Saul sayde vnto Dauid: "Thou shalt do this Dauid my soune, thou shalt do it, it be able. But Dauid wente his waye, and Saul returned agayne vnto his place." 1. 22. 15

The xxviii. Chapter.

And thoughte in his hert: One of these dayes shal I fall into the handes of Saul: It is better that I get me my waye in to the londe of the Philistynes, than Saul maye leaue of from followinge me in all the coastes of Israel, so shall I escape his handes. And he gat him vp, and wente awaie with the five hundred men that were with him: vnto Achis the sonne of Maachy kyng of Gath. So Dauid remayned by Achis at Gath, with his men, every one with his household, and Dauid with his two wyues, Abinoam the Ierusalemite, and Abigail Nabals wyfe of Carmel. And whan woide came to Saul that Dauid was fled vnto Gath, he soughte him nomore.

And Dauid sayde vnto Achis: If I haue founde grace in thy sighte, then let there be gotten me a place in one of the cities of the londe, that I maye dwell therein. Wherfore shalbe thy seruants dwell in the kynges cite with the: Then Achis gaue him Gidag the same daye. Therfore belongeth Gidag to the kynges of Iuda vnto this daye. The tyme that Dauid dwelt in the londe of the Philistynes, is foure monethes.

Dauid wente up with his men, and fell in to the londe of the Gessurites and Gittites, and Amalekites: for these were the inhabitants of this londe of olde, as thou comest to Sur vnto the lode of Egypte. But wha Dauid smete of Ionde, he lett neither man ner woman lyue, and toke the shepe, oxen, asses, Camels and tyme, and returned and came to Achis. So whan Achis spake: Whither wilt thou goe? Dauid sayde: Towarde the fourth parte of Iuda, towarde the fourth parte of the Jerahmilites, and toward the fourth parte of the Amitea. And Dauid lett neither man ner woman come luyng vnto Gath, and thoughte: They mighte peradventure speake & repone agaynst vs: thus byd Dauid, and thus was his maner as long as he dwelt in the londe of the Philistynes. Therfore Achis gaue credence vnto Dauid, and thoughte: he hath made him selfe feyned before his people of Israel, therefore shal he be my seruant for ever.

The xxviii. Chapter.

At forward at the same tyme, that the Philistynes gathered their hostes together to the battail, to go agaynst Israel. And Achis sayde vnto Dauid: Thou shalt knowe, that thou and thy men shal go forth with me in the hoste. Dauid sayde vnto Achis: Well, thou shalt se what thy ser-

uants shal do. Achis saide vnto Dauid: Thou shalt see howe I will I aduenteure to be the keper of my heade as long as I lyue. And for Achis, he was bred, and all the people had myght for him, and baried him in his cite Ramath. So Saul had dryuen the soythfayers and sponsoers of cottes out of the londe. And whan the Philistynes gathered their souldiers together, and came and pitched their tents at Sanon, Saul gathered all the people in Gath, and they pitched at Gilboa. And whan Saul sawe the hoste of the Philistynes, he was a fraye, and his hert was discomfited, and he axed counsell at the LORD. And the LORDE gaue him no answer, neither by dremes, ner by the hyght, ner by soothsayes.

The sayde Saul vnto his seruants: Take me a woman which hath a spruce of soythfayinge. And Saul chaunge his clothes, and put on other, and wente his waye and two men with him, and came by nighte vnto the woman, and sayde: Apperthe vnto me, I pray the thow the price of soythfayinge, and bryng me him vp whom I shal name vnto the. The woman saide vnto him: Beholde, thou knowest what Saul hath done, how he hath robd out the soythfayers & wicheas from the londe, wherfore wilt thou bryng my soule then in to me, that I maye be slayne? But Saul sware vnto her by the LORD, and sayde: As I lyue, as the LORDE lyueth, thou shalt not herme happen vnto the for this. Then sayde the woman: Whom shal I bryng up vnto the? she sayde: Bryng me vp Sammel.

Now whan the woman saide Sammel she cryed loude, and sayde vnto Saul: Wherfore hast thou begyled me? Thou art Saul. And the kyng sayde vnto her: Feare not, what saist thou? The woman sayde vnto Saul: The goddes charynge vp one of the earth: she sayde: How is he shapen? She sayde: There cometh up an olde man, and is clothed with a longe garment. Then perceived Saul that it was Sammel, & brought him selfe downe to his face to the ground, and worshipped him.

Sammel saide vnto Saul: Why hast thou begyled me, to cause me to be brought up? Saul sayde: I am sore troubled, the Philistynes fighte agaynst me, & God is departed from me, & gheret me no answer, neither by dremes ner by dremes: therefore haue I tolde the, & thou mightest hearme me, wher-

D shall do. Sammel sayde: What wilt thou are
at me. synges the LORDE is departed from
the, and is become thine enemye: The LOR-
DE shall do unto the euen as he spake by me,
and shall plaue the kyngdome out of thy
hande, and geue it vnto Dauid thy neighbou-
re, because thou hast not hearkened vnto the
voyce of the LORDE, nor performed the
deuotion of his mouth agaynst Amalek.
Therefore hath the LORDE done this now
vnto the. Moreover the LORDE shall deliuer
Israel with the also in to the handes of the
Philistynes: comowen shalt thou and thy
yonges be with me. And thy hoost of Israel
shall the LORDE deliuer in to the handes of
the Philistynes. Then fell Saul immediatly
vnto the earth, for he coude not stonde, and
was for a strayed at these wordes of Sa-
mel, so that there was no more strength in
him: for he had eaten no bread all that daye
and all that nyght.

E And the woman wente in to Saul, & sawe
that he was sore vexed, and sayde vnto him:
Beholde, thy handes yde hath hearkened vnto
thy voyce, and I haue put my soule in my
hande, so that I haue hearkened vnto y wordes
which thou spakest vnto me. Therefore
somewhat alio the voyce of thy hand may be.
I wil be as a morsell of bread before the to eat
it, that thou mayest come to thy strength, to
go y waye. But he refused, and sayde, I wil
not eate. Then his seruantes & the woman
cōpelled him, so that he hearkened vnto their
voyce.

And he rose vp from y grounde, and sat
vpon the bed. The woman had a fat calfe
at home, so she made haist, and kyled it, and
toke it well and dyd kneete it, and baked suete
cakes, & broughen them forth be fore Saul,
& before his seruantes. And when they had
eaten, they stode vp, and wice their waye y
nyghte.

The XXX. Chapter.

The Philistynes gathered all their ar-
mes together at Askelon. But Israel
pitched at Bein in Israel. And the
prynces of the Philistynes were forth with
hundreds and with thousands, but Dauid
and his men were bekynde with Achis. The
sayde the prynces of the Philistynes: What
shal these do? Achis saide vnto the:
Is not this Dauid y seruante of Saul kyn-
ge of Israel, which hath bene with me now
yeres and dayes, & I haue founde no euill
in him? (since the tyme that he fell to me vnto
this daye.) Nevertheless the prynces of y
Philistynes were much at him, & sayde vnto

him: Let the man come backe agayne, & aby-
de in his place, which thou hast appointed
him, that he go not downe with vs to y ba-
taylor, and become our adversary in y fildes.
For wherin coude he better do his loue a
pleasure, the in the heades of these men? Jo
not this Dauid, of whom they singe in the
daunce: A Gail hath smytte his thousande,
but Dauid his ten thousande: Then Achis
called Dauid, and sayde vnto him: Truly
as the LORDE lynch, I take the for an ho-
nest man, and thy our goyng and ingoyng
with me in y hoost pleased me well, and
no euill haue I marked in the, fence y tyme
that thou comest to me vnto this daye. But
thou pleasist not the prynces. Returne now
therfore, and go y waye in peace, that thou
do no euill in the sighte of the prynces of y
Philistynes.

Dauid sayde: What haue I done, & what
hast thou marked in thy seruante, since y cy-
me that I haue bene in y piasunce vnto this
daye, that I shulde not come and fighte a-
gaynst the enemies of my lordes kyng?
Achis answered and sayde vnto Dauid: I
knowe well that thou pleast myne eyes eue
as an angell of God. But the prynces of y
Philistynes haue sayde: Let him not go vp
with vs vnto the bataylor. Get the vp ther-
fore comowen by tymes, and y loude seruaun-
tes which are come with the. And when ye
haue gotten you vp early in the moonyng,
when it is lig hie, go yd waye. So Dauid &
his men gat them vp early, & go their waye
in the moonyng, and to come agayne in to
the londe of the Philistynes. But the Philis-
tynes wente vp towards Jersai.

The XXX. Chapter.

Now when Dauid came to Sidag, &
on the thirde daie with his men, the
Amalechites had fall in on y south
parte and at Sidag, and had sixteen Sid-
dag, and burned it with fyre, and had caried
a waye the want out of it, both small & grea-
te. Nevertheless they had slayne no man, but
druen the thence, and were goyng on their
waye. Now when Dauid with his men ca-
me to the cite, and sawe that it was bene de-
fyrte, and that that wyues, some & daughter-
tes were led awaye captiues, Dauid and the
people that was with him leste vp their voy-
ce, and wepte so loude tyll they coude wepe
no more. For Dauides two wyues also were
caried awaye captiues, Abinoam y Jersai-
tiffe, and Abigail Labala wife of Carmel.
And Dauid was very sorrowfull, for the peo-
ple wolde haue stoned him: for y soule of all

the people was in greete benygne, entry one ouer his sonnes and daughters.

D Then Achis Dauid strengthened him selfe in the LORDE his God, & sayde vnto Abisathar þæt þis is the forme of Ahimelech: Bring me hithe the ouerbodie coze. And when Abisathar had broughte the ouerbodie coze vnto Dauid, Dauid arood at the LORDE, and sayde: Shal I folowe vpon the men of warre, and shal I ouertake them? He sayde: Yee, folowe vpo them, thou shalt ouertake them, and shalt rescue the pray. Then wente Dauid his waye, and the sixe hundred men that were with him. And when they came to the ryuer of Besor, some stode styll. But Dauid and the four hundred men folowed a fere: As for the two hundred men that stode styll, they had bene slowe to go ouer the ryuer of Besor.

And they founde a man of Egiptee vpon the felde, him they broughte vnto Dauid, & gaue him bread to eat, and water to drynke, and gaue him a quantite of fygge, & two quantities of raisyn. And when he had eaten, his spere came to him againe: for in the dayes and the nightes he had eate no bred, and drynke no water.

C Dauid sayde vnto him: Whose art thou? & whence art thou? He sayde: I am a chyld of Egiptee, an Amalechite seruante. My master hech forsaken me, because I was sicke thes dayes a goo. We sell her in towarde þæt south syde of Chanaan, and vpon Iuda, and towarde þæt south parte of Caleb, & haue burned Sidag with fyre.

Dauid sayde vnto him: Wilt thou bringe me downe to these men of warre? He sayde: Swear vnto me by God, þæt thou shalt noe slaye me, ner deliuer me in to my masters hande, and I will bringe the downe to these men of warre. And he broughte the downe, and beholde, they were scattered vpon all þæt groun de, eatinge and drynkyng, and keepyng holy daye, and were makinge merry chere, because of all the greates spoyle that they had taken out of the londe of the philistynes and of Iuda.

D And Dauid smote them from þæt morow tyll the euen, agaynst the nyghte daye, so that there of scapd none, excepte foure hundred yonge men, which rode vpon camels, & fled. So Dauid rescued all that the Amalechites had taken, and his two wyues, & there mysfed nothyng, neither small ner greates, neither sonnes ner daughter, ner spoyle: and what so euer they had taken, Dauid broughte all agayne. And Dauid soke the shepe and ope,

and browe þæt calld be fore him. And they sayde: This is Dauids spoyle.

And when Dauid came to the two hundred men, which had bene slowe to folow a fere Dauid, and abode at the ryuer of Besor, they wente south to meete Dauid, and the people þæt was with him. And Dauid came to the people, and saluted them frendly.

Then answered such men as were with Dauid men (amonge them that had gone with Dauid) and sayde: Syringe they were not wth vs, they shal haue none of the spoyle that we haue rescued: but let eury man ke his wyfe & his children and be gone.

Then sayde Dauid: Ye shall not be separated from me with that which I LORDE hath gyven vs, and hath preferred vs, and redeemed these men of warre: which were come agaynst vs in to oure handes. Who shal take of some vnto you herin? like as the portion of them that wente downe to the battayll, so shal þæt portion be of them also that were wth the staffe, & shalbe deuoyd a lye.

From that tyme forth had this banan ordynance & lawe in Israel vnto this daye. And when Dauid came to Sidag, heist of the spoyle vnto the Gethers in Iuda his neighbours, and sayde: Beholde, chere hat ye the blessinge out of the spoyle of the camies of the LORDE, namely vnto them of Bethel, vnto them at Ramath in the south, vnto them at Iathir, vnto them at Aron, vnto them at Siphonoth, vnto them at Bethemoa, vnto them at Rachal, vnto them the cities of the Ierabonites, vnto them the cities of the Arceues, vnto them at Iyma, vnto them at Bozajan, vnto them at Bethon, vnto them at Gethon, and vnto all the places where Dauid had walked wth his men.

The XXXI. Chapter.

D The philistynes foughte agaynst Israel, and the men of Iisrahel fled before the philistynes, and fell browe fuytteen vpon the mount Gilboa. And the philistynes preassed vpon Saul and his sonnes, and slawe Iemathas, & Abinadab and Malchisua the sonnes of Saul. And the batayll was fore agaynst Saul, & the archer fell vpon him with bowes, and he was wounded of the archers.

Then sayde Saul vnto his wapen bearer: Dure out thy swerde, and thrust it thorow me, that these vncircumcised come not and slawe me, and make a longhinge stowe of me. Then Achis his wapen bearer wolde not for he was fore a prayed. Then toke Saul his swerde, and fell therein. How when his wth

The first Chapter.

After the death of Saul when David was come agayne from the slaughter of y^e Amalechites, and had remayned two dayes at Siclag, beholde, on the thirde daye there came a man out of Sauls hoost, with his clothes rent, and earth upon his heade. And when he came vnto David, he fell downe to the ground, and worshipped. David sayde vnto him: Whence comest thou? he sayde vnto him: Out of the hoost of Israel am I fled. David sayde vnto him: Tell me, what is the matter? he sayde: the people is fled from the battayle, and many of thy people are fallen: see and Saul also is deed and his sonne Jonathan. David sayde vnto the yonge man that brought him this word: how knowest thou that Saul and Jonathan his sonne are deed? The yonge man y^e tolde him this, sayde: I came by chance vnto mount Belboa, and beholde, Saul leaned vpon his speare, & the charrettes and horsemen followed hard after him: and hee was turned him about, and saue me, and called me. And I sayde: here am I. And he sayde vnto me: What art thou? I sayde vnto him: I am an Amalechite. And he saide vnto me: Come to me, and kill me, for anguyshe hath gotten holde of me: for my life is yet whole within me. Then stept I to him, and slewe him, for I knowe well that he coulde not liue after his fall. And I rote the crowne from his heade, and the armuret from his arme, and haue broughte it here vnto my lord. Then toke David holde of his clothes, and rente them, and so dyd all the men that were with him, & mourned, and wepte, and fasted vntyll the euen, ouer Saul & Jonathan his sonne, and ouer the people of the LORD, and ouer the house of Israel, because they were fallen thorow the swerde.

C And David sayde to the yonge man that broughte him word: What art thou? he sayde: I am y^e sonne of a straunger an Amalechite. David sayde: how happeneth it that thou wast not afraid to laye thine hand vpon the LORDS anointed to destroye him? And David sayde vnto one of his yonge men: Come hither, and slaye him. And he smote him that he dyed. Then sayde David vnto him: Thy bloud be vpon thyme owne heade. For thymouth hath spoken agaynst thy selfe and sayde: I haue slayne the anointed of the LORD. And David mourned this

D lamentacion ouer Saul and Jonathan his sonne, and commanded to teach the child of Juda the bowe. Beholde, it is written in the booke of the righteous.

The eldest in Israel are slayne vpon the height of the Gilead. How are the Worthies fallen.

Tell it not at Gath: speake not of it in y^e streets at Ascalon: lest the daughteres of y^e Philistynes reioyse, lest the daughteres of y^e vncircumcised triumphe.

The mountaynes of Belboa, neither denier rayne come vnto you, neither lode be made of cornne: hence offer ynges: for there is y^e shyde of the Worthies smytten downe, the shyde of Saul, as though he had not beene anointed with oyle.

The bowe of Jonathan is sayled not, and the swerde of Saul came not agayne vnto the founteyne of the bloudes of the slayne, and fro the fat of the giants.

Saul and Jonathan lovely and pleasant in their lyfe, and in their death were not parted asunder: lighter then Eagles, and stronger then Lyons.

The daughteres of Israel wepe ouer Saul which clothed you with purple in plumes, and decked you with Jewels of golde in youre garmentes.

How are the Worthies fallen so in the battayle: Jonathan is slayne vpon y^e height of the Gilead.

I am sorry for the my brother Jonathan: thou hast bene very loyally vnto me: Thy loue hath bene more speciall vnto me, then the loue of women.

How are the Worthies fallen, and y^e mountains destroyed:

The ii. Chapter.

D After these actes David was asked at the LORD, and sayde: Shall I go vnto one of the cities of Iuda? And the LORD sayde vnto him: Go vp. David sayde: Whither? he sayde: Vnto Hebron. So David wente thither with his two wyues, Abinoam the Ierusalymite, and Abigail the baile wyfe of Carmel. And David brought vnto the men that were with him also, & cryed out with his heuylholde, and they dwelt in the cities of Hebron. And y^e men of Iuda came, and there they anointed him kynge ouer the house of Iuda.

And when it was tolde David, that they of Iabes in Gilead had buried Saul, he sent messengers vnto them, sayenge: Blessid be ye of the LORD, that ye haue done this mercie vpon youre lord Saul, and haue buried him. The LORD therefore shewe man

1. Reg. 1. f. and. 1. f.

Mat. 23. d. Luc. 11. b.

over and faithfullnes upon you. And because ye have done this, I also will do you good. Let your hate now therefore be comforted, and be ye stronger: though Saul your lord be dead, yet hath the house of Iuda chosen me to be kynge over them.

B But Abner the sonne of Ner, which was Basils chiefe captayne, took Ithobeseth the sonne of Saul, and brought him thowen the hooff, and made him kynge over Beleah, Issari, Israhel, Ephraim, Ben Iamin and over all Itrael. And Ithobeseth the sonne of Saul was fortye yeare olde, when he was made kynge of Itrael, & he reigned two yeares. But the house of Iuda helde with Dauid: The tyme that Dauid was kynge at Hebron over the house of Iuda, was seven yeare and sixe monethes longe.

And Abner the sonne of Ner wente forth with the seruantes of Ithobeseth the sonne of Saul, one of a hooff vnto Gibeon. And Joab the sonne of Zeru Ia wente forth with Dauids seruantes, and they met together by the pole at Gibeon, and there laye on the one syde of the pole, the other on the other syde. And Abner sayde vnto Joab: Let the yonge me get them vp, and playe before vs. Joab sayde: Let them aryse. Then gat they them vp, & wente in nombre twolue of Ben Iamin on Ithobeseth Sauls fornes syde, and twelue of Dauids seruantes. And every one gat another by the heade, and thrust his swerde in his syde, and fell together: the fornes is the place called helath hazarim (that is, the place of the Woithies) which is at Gibeon.

C And there arose a sore hard battayll the same daye. But Abner and the men of Itrael were put to flight of Dauid's seruantes. The sonnes of Zeru Ia were there, Joab, Abisai & Asahel. As for Asahel, he was slayne of Itrael as a Roo in a fynde, & folowed after Abner, and turned not asyde neether to the righte hande ner to a lefte from Abner. Then Abner turned him aboute, and sayde: Are thou Asahel? He sayde: Yee. Abner sayde vnto him: So chy was ye ether to the righte hande or to the lefte, and get the one of a yonge men, and take his battysse from him. Whereby he wolde not leaue of frō him. Then sayde Abner agayne to Asahel: Get the waye for me, why wilt thou that I smyte to the grounde? and how darre I lyste vnto my face before a brother Joab: how best he wolde not go his waye.

Then Abner thrust him with a speare into his belly so that the speare wote out be-

hynde him. And there he fell and dyed before him: and who so came to the place where Asahel laye dyed, stode still there. But Joab and Abisai folowed upon Abner, all the sonne wente downe. And when they came to the hill of Amma, which lieth before Gad, by waye to the wilderness of Gibeon, the children of Ben Iamin gathered them selfe to gether behynde Abner, and grewe to a multitude, and stode upon the topp of an hyll.

And Abner called vnto Joab, and sayde: Shal the swerde the deuoure withoute? In no wise thou not, that it will be dryer at the last: how longe will it be on thou saie wnto the people, that they leaue of from their brethren? Joab sayde: As truly as God liueth yf thou haddest sayde thus daye in the morninge, the people had ceased every one from his brother. And Joab blew the trompet, & all the people stode still, and folowed none upon Itrael, neether sought they any more.

Abner and his men wente all that same night over the playne felde, and passē ouer Iordane, & walke thowen all Dyrhon, and came to the wates. Joab turned him from Abner, and gathered all a people together. And of Dauid's seruantes there mysted synnere men, and Asahel. But Dauid's seruantes had synnere so amonge Ben Iamin and the men of Abner, that the hundredth and the fiftie men were dead. And they toke up Asahel, and buried him in his fathers graue at Bethleem. And Joab with his men wote all that nyght: and at the break of the daye they came vnto Hebron.

The liij. Chapter.

AND there was a longe battayll betwene the house of Saul and the house of Dauid. But Dauid wente and increasēd, and the house of Saul wente and mynisthed. And vnto Dauid were children borne at Hebron. His first borne sonne Amnon of Ahinoam the Iesrahelisse: the seconde Chisleab of Abigail the wyfe of Nabal of Carmel: the thirde Absalon the sonne of Maacha the daughter of Chalmat kynge of Gessur: the fourth Adonia the sonne of Hagith: the fyfth Saphatia the sonne of Abital: a sixth Ierhameam of Eglia Dauid's wyfe. These were borne vnto Dauid at Hebron.

Now when it was warre betwene the house of Saul: the house of Dauid, Abner strengthened Saals house. And Saul had had a concubynne, whose name was Rissa the daughter of Aia. And Ithobeseth sayde vnto Abner: Wherfore liest thou with my fathers concubynne?

Then was Abner very wroth at these wordes of Ihsobosch, and sayde: Am I a dogge haue then, that I agaynst Iuda do wroty vnto the house of Saul thy father, and vnto his brethren and kynfolkes? and haue not deliuered the into þy hande of Dauid, and thou layest a trespass to my charge this daye for a woman sake? God do Abner this and that, yf I do noc: as the LORDE hath sworne vnto Dauid, that the kyngdome maye be taken frō the house of Saul, and yf state of Dauid sit vpon Irael and Iuda, from Dan vnto Bersiba. Then coulde he not answer him one worde agayne, he feared him so.

And Abner sent messengers vnto Dauid, sayinge: Whose is the loue? And sayde: What thy coneuynce with me. Beholde, my hande shall be with the, so turne all Irael vnto the.

Reg. 11.
2nd. c.

C He sayde: Wel, I will make a conuynce with the, but one thyng I desire of the, that thou shal noc my face, excepte thou bringe me first Michol Sauls daughter, when thou comest to se my face. Dauid sent messengers also vnto Ihsobosch the sonne of Saul, sayinge: Geue me my wyfe Michol, whom I married with an hundred shekels of the philistynes. Ihsobosch saw, and caused for to take her from the man - Paltiel the sonne of Laio. And his husbande wente with her, and wepte behynde her vnto Bahurim. Then sayde Abner vnto him: Turne backe agayne, and go thy waye. And he turned backe agayne.

1. R. 2.

1. R. 2.

And Abner talked with the Elders in Iffrad, and sayde: Your mynde haue bene set afore tyme and longe a goe vpon Dauid, that he mighte be kyng ouer you, do it now therfore, for þe LORDE hath sayde of Dauid: I will deliuer my people of Iffrad by the hande of Dauid my seruante, from the hande of the philistynes, and from the hande of all their enemies.

D Abner spake also before the eares of Ben Jamin, and wente to speake before the eares of Dauid at Hebron all that Iffrad and the whole house of Ben Jamin was contented withal. Now when Abner came to Hebron vnto Dauid, and twety men with him, Dauid made them a feaste. And Abner sayde vnto Dauid: I will grete up, and go gather all Iffrad together to my loude the kyng, and that they maye make a conuynce with the, that thou mayest be kyng, as thy soules desire.

So Dauid let Abner go from him in pea-

ce. And beholde, Dauid seruautes and Iud came from the men of warre, and brought a greates spoyle with them. And Abner noc now wroth Dauid at Hebron, for he had sent him from him, so that he was gonne his waye in peace.

But when Joab and all the host with him was come, it was tolde him that Iud the sonne of Ner came to the kyng, as how he had sent him frō him, so that he was gone his waye in peace. Then wente Iud into the kyng, and sayde: What hast thou done? Beholde, Abner came to the, why had thou sent him from the, that he is gonny his waye? A knowest thou not Abner the sonne of Ner? For he came to the to discomforth, that he mighte knowe thy wrongs, and ingoynge, and to speie out all that thou hadst done. And when Joab wente out from Dauid, he sent messengers after Abner, to fetch him agayne from Bobsaira, and Dauid knewe not thereof. Now when Abner came agayne vnto Hebron, Joab brought him in to middes vnder þe gate, to talke with him face to face, and thrust him there in to þe helyth dych, because of his brother Absaloms bloud.

When Dauid knewe of it therfore, he sayde: I am enuyley, and so is my kyngdome for ever before the LORDE, because the bloud of Abner þe sonne of Ner laye vpon the heade of Joab shall it, and vpon all his fathers house, and in the house of Joab there ceasse not one to haue a remynge eye and a leprousy, and to go vpon a fust, as shall thou the swerde, and to haue lamens of bed. Thus Joab and his brother Absalme Abner, because he had slayne the brother Abner in the battail at Hebron.

Dauid sayde vnto Joab and to all þe people þe was with him: Keme youre clothes, and gyde sacke cloth aboute you, and make lamentacion for Abner. And the kyng made a feire the Ner. And when they buryd Abner at Hebron, the kyng lifte vpon his wyce, and wepte besyde Abners graue, and all the people wepte also.

And the kyng mourned for Abner, and sayde: Abner is not dead as a foole dyth. Thy handes were not bounde, thy feet were not vexed with fetters, thou art fallen as a man falleth before wicked vncyphures. Thus all the people bewailed him yet more.

Now when all the people came in to see with Dauid, whyle it was yet hie daye, Dauid swaure, and sayde: God do this and that vnto me, yf I easte erber bread or synne afore the Sone go downe. And all of þe

me it. and it pleased them well all that y
 finge byd in the figne of all the people.
 And all the people and all Israel perceived
 the same day, that it came not of the fynge,
 that Abner the sonne of Ner was slayne.
 And the fynge sayde vnto his seruants:
 Know ye not that at this daye a princie
 and a greete man is fallen in Israel: As for
 me, I am yet but eader and anoynced fynge.
 But the men the children of Bern Ja are
 to hard for me. The LORDE recompen
 ce him that doth euill, accordinge to his wick
 ednes.

The III. Chapter.

Whan Sauls sonne berbe y Abner
 was dead at hebron, his handes wa
 re feble, all Israel was foiey. But
 there were two men capteynes ouer the fon
 dres vnder the ionne of Saul, the one was
 called Baena, the other Reheb, sonnes of
 Rimon y Berechite, of the childof Ben
 Jamin: for Ezech was coliced also in Ben
 Jamin. And the Berechites were fled vnto
 Bethaim, 2 were strangers there vnto this
 daye. Jonathan also the sonne of Saul had
 some which was lame on his fete, 2 was
 fye yeare olde when the rumoure of Saul
 and Jonathan came from Iffrael. And his
 wife toke him, and fled. And whyhe she ma
 de haist and fled, he fell, and was lame: And
 his name was Mephibosheth.

Then wente the sonnes of Rimon y Be
 rechite, Reheb 2 Baena, 2 came to the hou
 se of Jhibosheth, in the heare of the daye, 2 he
 laye vpo his bed at the noone daie. And they
 came into the house to fetch wheate, 2 thrust
 him in the bed, 2 gat them awaye, for wha
 they came into y house, he laye vpo his bed
 in his chamber, 2 they sticke him to death, 2
 snore of his heade, and toke his heade, and
 bepared by the waye of the playne side all
 that night, and broughte the heade of J
 hibosheth to Dauid vnto hebron, and sayde vnto
 the kynge: Beholde, there is the heade of
 Jhibosheth the sonne of Saul thine enemye,
 which laye readye for thy soule. This daye
 hath the LORDE auenged my loude the kyn
 ge of Saul and his side.

Then answered Dauid vnto Reheb and
 Baena his brother, y sonnes of Rimon y
 Berechite, 2 sayde: As truly as the LORDE
 I swch which hath deliuered my soule out of
 all trouble, I toke him y broughte me wor
 de and sayde: Saul is dead, and he thoughte
 he had bene a good messenger, and at Sid
 deas I put him to death, vnto whom J shal
 be haue given a reward for his message,

And these vnghobly performes haue slayne a
 righteous man in his owne house vpon his
 bed. See shulde not I requyre his blood of
 youre handes, and take you awaye from y
 earth: And Dauid commaunded his yonge
 men, which slewe them, and smote of their
 handes and fete, and hanged them vp by y
 pole at hebron. But the heade of Jhibosheth
 toke they, and buried it in Abneros graue at
 hebron.

The V. Chapter.

And all the crybes of Israel came to
 Dauid vnto hebron, and sayde: Beholde,
 we are thy bone and thy flesh. And a fore
 kynne wha Saul was kynge ouer
 vs, thou ledest Israel out and in. So the
 LORDE hath sayde: Thou shalt kepe my peo
 ple of Israel, and shalt be the duke ouer Is
 rael. And all the eldres in Israel came to y
 fynge vnto hebron. And kynge Dauid made
 a conuenaunt with them at hebron before y
 LORDE. And they anoynced Dauid to be
 kynge ouer Israel. Thynie yeare olde was
 Dauid when he was made kynge, and reig
 ned fortye yeres. At hebron raigned he se
 uen yeres and sixe monethes ouer Iuda: but
 at Ierusalem he reigned thre and thirtie ye
 res ouer all Israel and Iuda.

And the kynge wente with his men to
 Ierusalem, agaynst the Jebusites, which
 dwelt in the londe. Neuertheles they sayde
 vnto Dauid: Thou shalt not come hither
 but the blynde and lame shal dwye y
 waite. (They thoughte plauey, that Dauid shul
 de not come in.) Howbeit Dauid wanne the
 castill of Sion, which is the cite of Dauid.
 Then sayde Dauid the same daye: Who so
 euer smyth the Jebusites, and openeth
 the perquellies, the lame 2 the blynde, which
 (Jebusites) Dauids soule hateth. I wil co
 methe the piousbe: Let no blynde nor lame
 come in to the house. So Dauid dwelt in y
 castill, and called it the cite of Dauid. And
 Dauid builded rolde aboute fro Millo and
 within. And Dauid grewe, 2 the LORDE the
 God Zebaoth was with him.

And hitam the kynge of Tyre sent mes
 saungers vnto Dauid, and Cedar trees for
 walles, and Carpenters, and Masons, to buil
 de Dauid an house. And Dauid knewe, that
 the LORDE had confirmed him kynge ouer
 Israel, and exalted his kyngeome for his peo
 ple of Israel sake. And Dauid toke yet mo
 wyues and concubynes at Ierusalem, after
 he was come from hebron, and there were
 yet mo sonnes 2 daughters borne vnto him.
 And these are the names of them that

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were borne vnto him at Jerusalem: Samma Solab, Tarhan, Salomon, Jebhar, Elisua, Uepheg, Jappia, Elisama, Liaba, Eliphale.

And whan the Philistines herde that Dauid was anoynted kinge ouer Irael, they wote up all to seke Dauid. Whan Dauid perceaued that, he wote to come in to a castell. But the Philistines came and scattered than selues beneth in the valley of Rephaim. And Dauid ased at the LORDE, and sayde: Shal I go vp agaynst the Philistines? and wyle thou deliuer them in to my hande: The LORDE sayde vnto Dauid: Go vp, I wyl deliuer the Philistines in to thy hande.

1. Reg. 17. 1. 2. 3. 4.

And Dauid came vnto Baal Paraim, and smote the tere, and sayde: The LORDE hath deuoyded myne enemies, euen as the waters parce asunder: ther fore is the same place called Baal Paraim. And they leste their ymagines there, but Dauid and his men caried the awaye.

Wherethelisse the Philistines wente vp agayne, and scattered them selues beneth in the valley of Rephaim. And Dauid ased at the LORDE. The LORDE sayde: Thou shalt go vp, but compass them behinde, that thou mayest be upon them euer agaynst the pectrees: and whan thou hearest upon the toppes of the pectrees, the sounde of the goinge be belde, for then is the LORDE gone forth before thee, to smyte the hoost of the Philistines. Dauid yd as the LORDE commaunded him and smote the Philistines from Geba, vntil thou comest vnto Gazer.

The vi. Chapter.

And Dauid gathered agayne all the yonge chosen men in Irael, euen thie thousande, and gat him vp, and wente with all the people that was with him of the kinnes of Iuda, to sech vp the Arke of God from thence: whose name is: The name of the LORDE Zebaoth dwelleth thereon berene the Cherubins. And they caught the arke of God to be caried vps a new cart, and fetched it out of the house of Abinadab, which dwelt at Gibea. Dauid and Abio the sonnes of Abinadab drewe it new cart. And whan they broughte it with the Arke from the house of Abinadab which dwelt at Gibea, Abio wente before the Arke: and Dauid and all the hoost of Irael played before the LORDE, with all manner of instrumentes of pincere, with harpes, and psalteries, and taborettes, and belles, and Cymbals.

And whan they came to the barnes floore of Naohon, Dauid stretched out his hande,

1. Reg. 18. 1. 2.

and helde the Arke of God, for the omynde our ayde. Then wared the much of the LORDE strake agaynst Dauid, and God was with him there because of his presumption, so that he dyed there besyde the Arke of God. This was Dauid sory, because the LORDE had made such a rente vpon Dauid, and he callid the same place Pines Dauid vnto this daye. And Dauid feared the LORDE the same balis, and sayde: How shall the Arke of the LORDE come vnto me? And he wolde not let it be broughte to him in to the cite of Dauid, he caused it to be broughte in to the house of Obed Edom the Gachite. And whan the Arke of the LORDE had continued thie moneth in the house of Obed Edom the Gachite, the LORDE blessed him and all his hous.

And it was colde tynge Dauid, that the LORDE had blessed the house of Obed Edom and all that he had because of the Acts of God. Then wente he, and fetched up the Arke of God out of the house of Obed Edom in to the cite of Dauid with ioye. And whan they were gone fixe stappes in with the Arke of the LORDE, they offered an oxe with a shepe. And Dauid bannted to all his myght before the LORDE, and was girded with an overbody coce of lynn. And Dauid and all Irael broughte vp the Arke of the LORDE with taborettes and trom pettes.

And whan the Arke of the LORDE came in to the cite of Dauid, Michol the daughter of Saal looked out at a window, and saw tynge Dauid leapinge, spynginge and dauncing before the LORDE, and despyed han a hie hart. But whan they broughte in the Arke of the LORDE, they set it in her place in the myddes of the Tabernacle, which Dauid had pitched for it. And Dauid offered burnt offerynges and beed offerynges before the LORDE. And whan Dauid had made an oblation offeryng the burnt offerynges and beed offerynges, he blessed the people in the name of the LORDE Zebaoth, and dealt out vnto all the people, and to the multitude of Irael, both to man and woman, vnto every one a cubit of bred, and a peece of flesch, and a meece of pincere. Then wente all the people their waye, every one vnto his be use.

Whan Dauid came agayne to bless the house, Michol the daughter of Saal wente forth to meete him, and sayde: How glorious hath the tynge of Irael bene to daye, which hath covered himselfe before the mayn of his seruauours, like as the rascall people discover them selues. But Dauid saide vnto Michol: I wil playe before the LORDE, which

hath chosen me a fore & father, and a fore all his house, because he hath commaunded me to be the kynge ouer the people of the LORDE, men ouer Israel, and yet wyl I be vnder them, and wyl be lowe in myne owne sight: and with the maydens wherof thou hast spoken, wyl I be honoured. As for Michol the daughter of Saul, she had no childe vnto the daye of hir death.

The vii. Chapter.

When the kynge sat in his house, and the LORDE had geuen him rest from all his enemies on euery syde, he sayde vnto the prophet Nathan: Dwelle, I dwell in the house of Cedar, and the Ark of God dwelleth amonge the curtaynes. Nathan sayde vnto the kynge: So thy wyfe, what so euer thou hast in thine hart, & desire the LORDE is wth the. But the same nyght came & wordes of the LORDE vnto Nathan: & sayde: So & speake to my seruante David: Thus sayeth & LORDE: Shalt thou build me an house to dwell in? I haue dwelle in no house since the daye that I broughte the children of Israel vnto this daye, but haue dwelt in the Tabernacle and habitation, whiche so euer I wente with the children of Israel. Why euer speake to eny of the tribes of Israel whom I commaunded to kepe my people of Israel? sayde: Wherfore do ye not build me an house of Cedar woode?

So shalt thou speake now vnto my seruante David: Thus sayeth the LORDE Zebooth: I toke thee from the pasture when thou wast behynde hyr shepe. & thou shalt best be & prince ouer my people of Israel, & haue bene wth the whicher so euer thou wast: & haue roced out all thine enemies before the, & haue made the a greate name, accordinge to the name of the greate men vpon earth. And for my people of Israel I wyl appoyne a place, and wyl plant them, that they maye remaine there, nomore to be removed, and & the chylde of wisdomne openeth them nomore, like as afore, and since the tyme that I ordeyned Judges ouer my people of Israel. And I wyl geue the rest from all thine enemies. And the LORDE stremeth the, that the LORDE wyl make the a house.

Now when & tyme is fulfilled & thou shalt stepe wth thy fathers, I wil after & saye vnto thy syde, whiche shall come of thy body: his kynge wyl I stablish, he shall build an house for my name, & I wyl stablish & state of his kynge dome for euer. . .

wyl be his father, and he shall be my sonne. When he doth a trespass, I wyl reprove him with the rodd of men and with the plaige of & chylde of men: But my mercy shall not be wth inuemen fro him, as I haue wth David fro Saul, whos I haue take awaye before the. As for & house & thy kynge dome, it shall be stablished for euer before the, & thy seate shall endure fast for euer more.

When Nathan had tolde all these wordes & all this vision vnto David, kynge Dauid came and sat him downe before the LORDE, and sayde: O LORDE God, who am I? and what in my house, & thou hast brought me thus farre? This O LORDE God hast thou thoughte to litle also, but hast spoken of the house of thy seruante yet litle for to come. O LORDE God, is that the same of men?

And what shall David speake vnto the? thou knowest thy seruante O LORDE God, for thy wordes sake and accordinge to & hart hast thou done all these grete thynges, & thou mightest shewe the vnto thy seruante. Therfore art thou greatly magnified O LORDE God: for there is none like the, & there is no God but thou, accordinge vnto all that we haue heare of eares. For where is there a people vpon earth as thy people of Israel? For whose sake God wente to deliuer him a people, and to make him selfe a name, and to do them such grete and terrible thynges in thylde before y people, whom thou hast deliuered vnto thy selfe fro the gyfte, from the people, and from their goddes. And thy people of Israel hast thou prepared the to be a people vnto thine owne selfe for euer, and thou O LORDE art become their God.

Stablish now & worde therfore for euer O LORDE God: whiche thou hast spoke ouer thy seruante & ouer his house, & do accordinge as thou hast sayde. So shall thy name be grete for euer, so that it shall be sayde: The LORDE Zebooth is the God ouer Israel, & the house of thy seruante Dauid shall be made sure before the. For thou LORDE Zebooth, thou God of Israel hast opened the eare of thy seruante, and sayde: I wil builde the an house. Therfore hath & seruante founde his hart, to praye this praye vnto the. . . Now LORDE God thou thy selfe art God, & thy wordes shall be the truth. Thou shalt spoken such good ouer thy seruante. Begynne now therefore, and blisse & seruantes house, that it maye be before the for euer, for thou LORDE God thine awne selfe hast spoken: and

Re. 11. 12. 13.

Deu. 11. 12. 13.

Exa. 14. 15.

Deu. 11. 12. 13.

The X. Chapter.

And it fortuned after this, that β kynge of the children of Ammon dyed, & his sonne Hanun was kynge in his steade. Then sayde Dauid: I will do mercy vpon Hanun the sonne of Laban, as his fa- ther dyd mercy vpon me. And so he sent, and comforted him by his seruantes ouer his se- thers death. Towr when Dauids seruantes came into the londe of the children of Am- mon, the myghty men of the children of Am- mon sayde vnto Hanun their lord: Why- test thou it is for the hono^r of β father in β sight, β Dauid hath sent comforters vnto thee: hath he not sent his seruantes vnto β (why test thou β spye and search out the ci- ty and to ouerthrow it?

B Then toke Hanun the seruantes of Da- uid, and shoue of the one halve of their beer- des, and cut of the halfe of their garmices euen by the girdell, and so let them go. Wh β this was tolde Dauid, he sent to meete them: for the men were put to greate shame. And the kynge caused to saye vnto them: Abye at Jericho, tyll youre beerdes be growne, & then come agayne.

When the childre of Ammon sawe that they shyned in the sighte of Dauid, they sent and hymed the Syrians of the house of Re- hob, and the Sirians at Zoba euen twentye thousande fore men, and from the kynge of Maacha a thousande men, and from Jstol- raulac thousande men. When Dauid her- ded that, he sent Joab with all the hoost of β myn of warre. And the children of Ammon receiue fecht, and prepared them selues to β battayll before the entrance of the gate. But the Sirians of Zoba, of Rehob, of Jilob and of Maacha were alone in the felde.

C Now when Joab sawe that the battayll was set vps him before and behynde, he cho- se of all the best yonge men in Jsrail, & pre- pared him selfe agaynst the Sirians. And the residue of the people put he vnder the hande of his brother Abisai, that he mighte prepare him agaynst the childre of Ammon. And sayde: If β Sirians be to mightie for me helpe them me: but if the children of Am- mon be to mightie for the, Jsrail helpe the. Take a good counsaile vnto the, and let vs be stronge for our people, and for β cite of our God: neuertheless the LORD do what pleaseth him.

And Joab made him forth with the peo- ple that was with him, to fighte agaynst the Sirians: and they fled before him. And

when the children of Ammon sawe that the Sirians fled, they fled also before Abisai, & wente in to the cite. So Joab turned agay- ne from the children of Ammon, & came to Jerusalem. And when the Sirians sawe β they were smytten before Jsrail, they came together.

And Hadad Esfer sent & broughte out β Sirians beyonde the water, and came they their power in, & Sobach the cheif capta- yne of Hadad Esfer wente before the. When this was tolde Dauid, he gathered all Jsrail to gether, & wente ouer Jordan, and came to Helam, & the Sirians prepared them sel- ues agaynst Dauid to fighte with him, how- beit the Sirians fled before Jsrail. And Da- uid slew of the Sirians six hundred char- rettes, & foure thousande hoim^e, & Sobach the cheif captaigne smote he also, so that he dyed there. When the kynge which were vnder Hadad Esfer sawe, that they were smyt- ten before Jsrail, they made peace with Jsrail, and were subdued vnto them. And the Sirians were a frayed to helpe the childre of Ammon any more.

The XI. Chapter.



And when β yere came aboute what tyme as β kynge was to go forth, Da- uid sent Joab and his seruantes with him, and all Jsrail, to destroye the children of Ammon, and to laye siege vnto Rabbat: but Dauid abode at Jerusalem.

And aboute the entree it fortuned that Dauid arose from his restinge place, & wente vpo β coppe of the kynge's palace, and from β coppe he sawe a woman^e wasshin- ge hir selfe, and the woman was of a very saye bewyrt. And Dauid sent, and caused to aske what woman it was, and sayde: Is not that Bethsiba the daughter of Eliam the wif of Dina the hechite? And Dauid sent messagers, and caused for to fetch her. And wh β she was come in vnto him, he laye with her. Then theles she halowed hir selfe from that tyme on, and turned a gyfte vnto β

ESAY. 2.
SOL. 2.

house. And the womā was with childe, and sent, and caus'd to tell Dauid and to saye: I am with childe. Dauid sent vnto Joab saye ge: Send me Urias þe hechite. And Joab sent Urias vnto Dauid. And when Urias came to him, Dauid aske him yf it stode well with Joab, and with the people and with the battayll.

- B** And Dauid sayde to Urias: Go downe in to thy house, and wash thy feet. And when Urias wente out of the kynges palace, the kynges gyste solomed him. And Urias layed him downe to slepe before the kynges palace gate, where all his lordes seruantes laye, & wente not downe in to his house. When mos be came to Dauid, Urias is not gone downe in to his house. Dauid sayde vnto him: Camest thou not ouer the syde? Why wentest thou not downe in to thy house? Urias sayde vnto Dauid: The Arke and Israel & Iuda abyde in the contee: And Joab my lorde and my lordes seruantes lye in þe feilde, and shal I go in to my house to eate and drynke, and to lye with my wyfe? As cruly as thou lyeest, and as cruly as thy soule lyeath, I wyll not do this thinge. Dauid sayde vnto Urias: Abyde here then to daye, tomorrow wil I let the go. So Urias abode at Jerusalem the same daye, and the nexte also. And Dauid called him to eate & drynke before him, & made him dronken. And at euen he wente to lye him downe for to slepe upon his couche with his lordes seruantes, and wente not downe in to his house.

- C** On the morow wrote Dauid a letter vnto Joab, & sent it by Urias. After this maner receiue in the letter: See Urias in þe forrest parte of þe battayll, & turne vnto behynde him, & he maye be slayne. For whā Joab layed segeto the cite, he set Urias in þe place, where he knewe þe mightiest men of times were. And when the men of the cite fell out and foughte agaynst Joab, there fell certayne of þe people of Dauid's seruantes. And Urias the hechite dyed also.

Then sent Joab, and caus'd to call þe kyng all the matter concernyng the battayll, and commaunded the messaunger, and sayde: When thou hast tolde þe kyng all the matter concernyng the battayll, and seist that he is wroth, and yf the kyng saye vnto the: Wherefore came ye so nyne the cite with the battayll? A now ye not how they use to shute from the wall? Who smote Abimelech the sonne of Ierubaal? Dyd not a womā cast a peece of a myllstone vpo him from the wall, so that he dyed at Hebez? Why came

ye so nyne the wall? Then shall thou saye: Thy seruante Urias the hechite is dead also.

The messaunger wente his waye, and came and tolde Dauid all together, wherupon Joab had sent him. And the messaunger seide vnto Dauid: The men prayed agaynst vs, and fill our vnto vs in to þe feilde, and were vpon them hard at the doie of þe puer. And the archers shote from the wall vpon thy seruantes, and slewe certayne of the kynges seruantes: and thy seruante Urias the hechite is dead also.

Dauid sayde vnto the messaunger: Thou shalt thou saye vnto Joab: Let not þe wrothe, for the swerde confirmeth now one man another. So saye with the battayll agaynst the cite, that thou mayest destroye, and disperse the men. And when Urias wast hath that Urias was dead, she moumed for her husbande. But when she had made an ende of mournyng, Dauid sent, and caus'd her be fetch'd vnto his palace, and he became his wyfe, and bare him a sonne. Wherthles this deede þe Dauid dyd, displeaseth the LORDE.

The XII. Chapter.

WHEN the LORDE sente Nathan vnto Dauid. When he came to him, he tolde him: There were two men in one cite, the one riche, the other poore. The riche man had very many shepe and oxen: but the poore man had nothinge save one litle shepe, which he had boughte, and nourish'd it, so that it grewe vp with him and his children together. It ate of his biere, and drinke of his cuppe, and slepe in his lappe, and he helde it as a daughter. But when thā came a straunger vnto the riche man, he desired to take of his awne shepe & oxen to prepare oughte for the straunger that was come vnto him) and tolde the poore mans shepe, and prepared it for the man that was come vnto him.

This was Dauid wroth with greuous pleasure agaynst that man, and sayde vnto Nathan: As cruly as the LORDE lyncheth the man that hath done this, is the childe of death. The shepe also shal hee eat foure folde, because he hath bene so charyge, and not spared it.

Then sayde Nathan vnto Dauid: Thou art euen the man. Thus sayeth the LORDE the God of Israel: I haue anoynted thee to be kyng ouer Israel, and dysturbed thee out of the hande of Saul, and hast built thee the þe lordes house, and his wyues in the

lage, and the house of Israel and Iuda ha
re I gaue the and yf that be to lide, I wyl
ye do this and that for the alfo. Wherefore
hast thou them despyed the woide of the
LORDE, to do such euill in his sighte: Vias
the cheyfe hast thou slayne with the swer
de: his wyfe hast thou taken to bechy wyfe,
but him hast thou slayne with þe swerde of
the children of Ammon.

C For therefore shal noe þe swerde depart
from thy house for ouer, because thou hast
despyed me, and taken the wyfe of Vias
the cheyfe, to bechy wyfe. Thus sayeth the
LORDE: Beholde. I wyl raise vp euell
of thyne awne house, and wyl take thy wy-
me before thyne eyes, and wyl geue them in
to thy neyghboure, so that he shall lye with
thy wyue by Some lighte. For thou hast
done it secretly, but I wyl do this in the sighte
of all Israel, and by Sonne lighte.

A Then sayde Dauid vnto Tachan. I ha-
ue sinned vnto the LORDE. Tachan say-
de vnto Dauid: So hath the LORDE also
taken away thy synne, thou shalt not dye.
But for so much as thou choost this dede
hast caused the enemies of the LORDE to
blaspheme, þe some that is done vnto the,
shall dye the death. And Tachan wente ho-
me. As for the chyld which Vias wyfe bare
vnto Dauid, the LORDE smooce it, so that it
was dead sicke.

D And Dauid besoughte God for the chil-
de, and fasted and weene in, and laie all night
vpon the earth. Then rose the Elders of
his house, and wolde haue taken him vp fro
the grounde: neuertheless he wolde not, ne-
ther ac he w them. Upon the seuench daye
þe chyld dyed. And Dauide seruantes durst
not tell him that the chyld was dead. For
they thoughte: Beholde, whan the chyld
was yet al yue, we spake vnto him, and he her
deid not vnto our voyce, how much mo-
re shall it greeue him, yf we saye: The chyld
is dead: And Dauid saue that his seruantes
made a whysperinge together, and per-
ceaued that the chyld was dead, and sayde
vnto his seruantes: Is the chyld dead?
They sayde: Yee. Then rose Dauid vp from
the earth, and waashed him selfe, and anoynted
him, and put on other garments, and wente
in to the house of the LORDE, and wor-
shipped.

E And whan he came agayne, he commaun-
ded to set bedd before him, and ate. Then say-
de his seruantes vnto him: What maner
of change is this that thou doest? Whan the
childe was al yue, thou fastedst and weprest

but now that it is dead, thou sittest vp and
eatest: he sayde: I fasted and weprest for
the chyld whan it was yet a lyue, for I thoughte:
ee: Who knoweth, peraduenture the LORDE
maye be gracious vnto me, that the chyld
maye lyue. But now that it is dead, where-
fore shulde I fast: Can I sech it agayne? I
shal go vnto it, but it shall not come agayne
vnto me. And whan Dauid had comforted
Bethsaba his wyfe, he wente in vnto her, and
laye with her. And she bare a sonne, whom
he called Salomon. And the LORDE loued
him. And he put him vnder the hyde of Tachan
þe prophet, which called him Iedibia
because of the LORDE.

So Joab foughte agaynst Rhaba of þe
children of Ammon, and wanne the kynges
cite, and sent messengers vnto Dauid, and caused
to saye vnto him: I haue foughte agaynst
Rhaba, and haue wonne the water cite also.
Gather thou therefore the residue of the
people together, and laye sege to þe cite, and
wymme it, that I wymme it not, and haue the
name thereof. So Dauid gathered all þe
people together, and wente, and foughte agaynst
Rhaba, and wanne it, and cofe their kynges
creme fro his heade, which in weighte
had a talent: of golde, and precious stones)
and was set vpon Dauide heade, and very
much spoyle caried he out of the cite. As for
the people that was therein, he broughte the
fourth, and laye them vnder yon sawes and
hookes and wedges of yon, and burned the
in tye ouens. Thus dyd he vnto all the cities
of the children of Ammon. Then returned
Dauid and all the people vnto Jerusalem
agayne.

The XIII. Chapter.

A Vnto it fortunad after this, that Abs-
lem þe sonne of Dauid had a saye sister,
whose name was Thamar, and Am-
mon the sonne of Dauid loued her. And Am-
mon was in greute cembraunce, in so much
that he was euen sicke, because of Thamar
his sister. Yn she was a virgin, and Ammon
thoughte it shulde beharde for him to do
eny thinge vnto her. But Ammon had a sise
de, whose name was Jonadab the sonne of
Simca Dauide broother, and the same Jon-
adab was a very wyse man, which sayde
vnto him: Why art thou so leane (thou kynges
sonne) from daye to daye: What tell me?
Then sayde Ammon vnto him: I loue
Thamar my broother Absaloms syster ex-
ceedingly.

Jonadab sayde vnto him: laye the dow-
ne vpon thy bedd, and make the sise. And
by ij

Eccle. 12.

1. Par. 2. 11.

1. PAR. 11.

whan thy father cometh to loke how thou doest, saye vnto him: Oh let my sister Thamar come, that she maye sice me, and make a meece of meate before me, that I maye se it, & eate it of hir hande. So Ammon layed him downe, and made him sice. Now whā the kyng came in to loke how he byd, Ammon sayde vnto the kyng: Oh let my sister Thamar come, and make me a sypynge of tees, and that I maye eate it of hir hande. Then sent Dauid for Thamar in to the house, and sayde vnto her: Go thy waye to thy brother Ammons house, & make him a meece of meate. Thamar wente vnto hir brother Ammons house, but he laye in his bed. And she coke floure, and mixte it, and dighte it before his eyes, and made him a sypynge. And she coke the meece of meate, and poured it out before him: but he wolde not eate.

C And Ammon saide: Put forth euery man fro me. And euery man wete soth from him. Then sayde Ammon vnto Thamar: Dighte me that meece of meate in to the chamber, that I maye eate it of thy hande. Then coke Thamar ȝ sypynge that she had made, and broughte it vnto Ammon hir boeher in to the chamber.

And whan she broughte it vnto him ȝ he mighte eate, he coke holde of her, & sayde vnto her: Come my sister, lye with me. Teneertheles she saide: Oh no my boeher, for ce me not: for so do they not in Israel, do nor thou soch sily. Whiche shal I go with my shame? And thou shalt be as one of the wyse in Israel. But speake vnto the kyng, he shal not withholde me from the.

D
Gen. 14.2
Cui. 18.2
Howbeit he wolde not herken vnto her, and ouer came her, & forced her, and laye with her. And Ammon heard her exceddingly, so that the hate was greater than the loue was before. And Ammon sayde vnto her: Up, and get the hence.

She saide vnto him: This euell that thou hast left me out, is greater than the other, that thou hast done vnto me. Teneertheles he herkened not vnto her, but called his boye that serued him, and sayde: Put awaye this woman fro me, and locke the doore after her. And she had a partye garment on: for soch garments waye ȝ kynges, dough ters whyle they were virgins.

And whā his seruaut had put hir forth, & locke the doore after her, Thamar strowed ashes vpon hir heade, and rente the partye garment which she had vpon her, and layed hir hande vpon hir heade, and wente

on, and cryed. And hir boeher Absalom sice vnto her: Hach thy boeher Ammon haue with the? Now holde thy peace my sister: for he is thy boeher, and take not the matter sober.

So Thamar remayned a wydbowme in boeher Absaloms house. And whan Dauid heard herde of all this, he was very sory. As for Absalom, he spake neither euill ne good to Ammon: but Absalom hated Ammon, because he had forced his sister Thamar.

After two yeares had Absalom shooe clyppers at Bethoron, which lye by Ephraim. And Absalom called all the kynges children, and came to the kyng, and sayde: Beholde, thy seruante hath shooe clyppers, let it please ȝ kyng with his seruante to go with his seruante. And the kyng sayde vnto Absalom: To my sonne, let us not all go, lest we be to chargeable vnto the.

And he wolde nedes haue had him to go, howbeit he wolde not, but blessed him. Absalom sayde: Shall my boeher Ammon go with vs then? The kyng sayde vnto him: Wherfore shall he go with the? Then was Absalom so importune vpon him, that he let Ammon and all the kynges childer go with him.

But Absalom commaunded his young men, and sayde: Take hede whan Ammon is mary with wyne (and ȝ saye vnto you Smyte Ammon, and slaye him) that ye be not a fraied: for I haue commaunded you, be stronge, and playe the men. So Absaloms yonge men byd vnto Ammon, as Absalom had commaunded them. Then stode all the kynges childer vp, and euery one gat him vp vnto his wall, and fled. And wher they were yet on their waye, the rounoure came to kyng Dauid, that Absalom had slayne all the kynges childer, so that not one of them was left.

Then stode the kyng vp, and rente his clothes, & layed him downe vpon the earth, and all his seruantes that stode aboute him, rente their clothes. Then answered Iudab ȝ sone of Simes Danides boeher, and sayde: Let not my lord thinke that all the yongemen the kynges childer are dead, but ȝ Ammon is deed onely: for Absalom hath kepte it in him selfe since the daie that he siced his sister Thamar. Therfore let not my lord the kyng take it so to hart, that all the kynges childer shalbe be deed, but that Ammon is deed onely.

The ii. booke of the kynges. The xiiii. Chap. Fo. xlii.

As for Absalom, he fled. And the yonge man that kepte the watch, lifte vp his eyes, and loked, and behelde, A greates people came in the waye one after another by the hill side. Then sayde Jonadab vnto the kyng: Beholde, the kynges children come. Euen as thy seruante sayde, so is it happened. And when he had ended his talkyng, the kynges children came, and lifte vp their voyce, and wepte.

The kyng and all his seruantes wepte also very sore. But Absalom fled, and wente into Thelmai the sonne of Ammihad kyng of Gesur. As for Dauid, he mourned for his sonne euery daye. When Absalom was fled and gone vnto Gesur, he was there three year. And kyng Dauid ceased from goynge out agaynst Absalom, for he had considered him selfe ouer Amnon that he was dead.

The XIII. Chapter.

Joab the sonne of Ieru Ia perceived that the kynges heart was agaynst Absalom, and sent vnto Thecoa, and caused to fetch from thence a prudent woman and saide vnto her: Take lamentacion, and weere mourninge garmente, and anoynt the nos with oyle: but saye thy selfe as a woman which hath mourned longe ouer a deed, and thou shalt go in to the kyng, and speake so so vnto him. And Joab tolde her what she shoulde saye.

And when the woman of Thecoa wolde speake with the kyng, she fell vpon his face to the grounde, and worshipped, and sayde helpe me O kyng. The kyng sayde vnto her: What ayleth the? She sayde: I am a wedowe, a woman that mourneth, and my husbande is dead. And thy handmaide had two sonnes, which stroue together in the felde, and whiche of them was woman to parce the senter, the one smote the other, and slawe him.

And beholde, all the whole kynged rynged vp agaynst thy handmaiden, and saie: We lynch him which hath smyten his brother, that we maye kill him, for the soule of his brother whom he hath slayne, and that we maye defoyre the heire also. And thus are they mynded to pur our my sparke, which yet is left, that there shalbe no name nee any thinge do remayne ouer vnto my husbande vpon earth.

The kyng sayde vnto the woman: Go y waye home, I wil geue a commaundement for y. And the woman of Thecoa saide vnto y

kyng: The respace be vpon me my lord: y kyng and vpon my fathers house: but the kyng and his seate be in gilt ye. The kyng sayde: he that speaketh agaynst the, bringe him vnto me, so shall he touch the nomour. She sayde: Let the kynge thynke vpon the LORD his God, that there be not to many auengers of bloude to destroye, and that they bringe not my sonne to nauyge. He sayde: As truly as the LORD Elyah, there shall not one brer of thy sonne fall vpon the earth. And the woman sayde: Let thy handmaide speake somewhat to my lord: the kyng. He sayde: speake on. The woman sayde: Wherefore hast thou deuised such a thinge agaynst the people of God? And how happeneth it that the kyng speaketh soch, to make himselfe guiltye, and causeth not his owne soule to be broughte agayne? For we all dye the death, and as the water that runneth in to the earth, which is not taken vp. And God will not take awaye the lyfe, but will be thynketh himselfe, y euen the very oulmes be not cleane: thrust out from him.

Thus am I come also to speake this to my lord: the kyng in the presence of the people, for thy handmaiden thoughte: I will speake to the kyng, peraduenture he shall do that his handmaiden saith, for he shall heare his handmaiden, to deliuer me from the hande of all them, that wolde destroye me with my sonne from the inheritance of God. And thy handmaiden thoughte, y worde of my lord: the kyng shall be as a meat offeringe: for my lord: the kyng is as an angell of God, so that he can heare good and euill, therefore shall the LORD the God be with the.

The kyng answered and sayde vnto the woman: Take nothyng from me that I ate the. The woman sayde: Let my lord: the kyng speake on. The kyng sayde: Is not the hande of Joab with the in all this? The woman answered and sayde: As truly as thy soule lyueth (my lord O kyng), there is also nomour neether at the righte hande ner at y lefte, but such as my LORD: the kyng hath sayde, for thy seruante Joab hath commaunded me, and he himselfe hath caughte thy handmaiden all these wordes, that I shoulde curie this matter of his sufferis, this hath Joab thy seruante done. But my lord: is wysse, as the wysdome of an angell of God, so that he knoweth all thynges vpon earth.

Then sayde the kyng vnto Joab: Beholde, I haue done this: go thy waye: the-
bb iij

fore and byng the child Absalom agayne. Then fell Joab upon his face vnto the ground, and worshipped, and thanked the kyng, and sayde: This daye doth thy seruants perceiue, that I haue founde grace in thy sighte my lord the kyng, in that the kyng doth as his seruant hath sayde. So Joab gat him vp, and wente vnto Gedor, and brought Absalom to Jerusalem. But the kyng sayde: Let him go againe in to his house, and not se my face. Thus Absalom came agayne to his house, and sawe not the kyngs face.

Now in all Irael there was not so fayre, and so maruallous goodly a man, as Absalom. From the sole of his foote vnto the coppe of his heade there was not one blemish in him. And when his heade was rounde (that was comonly everye year, for it was to heny for him, so that it must nedes haue bene rounde) the hair of his heade weighed two hundred Sicles after the kynges weight. And vnto Absalom there were borne thre sonnes and one daughter, whose name was Chamar, and she was a woman of a fayre beauty: So Absalom abode two yeares at Jerusalem, and sawe not the kynges face.

And Absalom sent for Joab, that he might sende him to the kyng. And he wolde not come to him. But he sent the seuerall tyme, yet wolde he not come. Then sayde he vnto his seruantes: Ye knowe Joabs pecc of londe that lyeth by myne, and he hath barlye thereon: go yente waye therfor, and set fyre vpon it. So Absaloms seruantes set fyre vpon Joabs pecc of londe.

Then Joab gat him vp, and came to Absalom in to the house, and sayde vnto him: Wherefore haue thy seruantes set fyre vpon my pecc of londe: Absalom sayde vnto Joab: Beholde, I sene for the, and caused to saye vnto the: Come hithe, that I maye sende the to the kyng, and to saye: Wherefore came I from Gedor? It were better for me that I were there yet. Let me therfore se the kynges face. But yf there be anye crevice in me, then put me to deathe. And Joab wente in to the kyng, and tolde him. And he called Absalom, to come in to the kyng, and he worshipped vpon his face to the ground before the kyng. And the kyng kysed Absalom.

The XV. Chapter.

After this it fornamed that Absalom caused to prepare himselfe deare

tes and horses, and fiftye men, which were his foremen. And Absalom gat him vp alwaye early in the morninge, and sit vnto the waye by the porte: and when any man had a matter which shalde come to the kyng for iudgement, Absalom called vnto him and sayde: Of what case art thou? If he sayde that thy seruant is of one of the trybes of Irael, then sayde Absalom vnto him: Doubt not, thy matter is righte and plaine: but then is no man appointed of the kyng to iudge the.

And Absalom sayde: O who seeth me to be iudged in Ionde, that euery man which hath a pecc or matter to do in Ioua, might come to me, that I might helpe him to righte. And when any man came to him to be iudged, he put his hande vnto his cheeke, and he put his hande vnto his eye, and he helde him to kysse him. Thus in this maner dyd Absalom vnto all Irael: when they came to the lawe vnto the kyng, and so byd he steale awaye the heart of the men of Irael.

After fortye yeares sayde Absalom vnto the kyng: I will go and persewemyne waye at Ghebon, which I made vnto the LORDE. For thy seruant made a votue, when I dwelt at Gedor in Siria, and said: When the LORDE byngeth me agayne to Jerusalem, I shal do a Gods seruice vnto the LORDE. The kyng sayde vnto him: So thy votue is peace. And he gat him vp, and wente into Ghebon.

But Absalom had sent out spies in all the trybes of Irael, sayng: When ye here the noyse of the trompe, saye: Absalom is made kyng at Ghebon. There wente with Absalom two hundred men called from Jerusalem, but they wente on slyly, and knewe not of the matter. Absalom sent all for Achitophel (the Silonye) Davids counsellor, one of his cite Elders. Now when he dyd the sacrifice, the conspiracion was made, and the people ranne together, and multiplied with Absalom.

Then came one which tolde Dauid, and sayde, that the hert of euery man in Iudah followed Absalom. Dauid sayde vnto all his seruantes that were with him at Jerusalem: Op, let vs fle, for here shall be no dwellinge for vs before Absalom.

Make haist that we maye be goinge, lest he overtake vs and catch vs, and byng us by the myffiture vpon vs, and smyte the eye with the edge of the swerde. Then sayde the kynges seruantes vnto him: Lete what my LORDE ys sayng: for we are here.

thy seruantes. And the kyng wente forth on foot wth all his householdes. But ten countenaynes lefte he to kepe the house.

And whan the kyng and all the people come south on foot, they wote farre from home, and all his seruantes wente by him, and all the Chuzians and Plesbians, and all the Gethuzes (euen six hundred men) which were come on foot from Gath, wente before the kyng.

And the kyng sayde vnto Jehai & Gethuz: Why goest thou also with vs? Turne backe, and byde with the kyng, for thou art a stranger: gett the hence agayne vnto thy place. For canestt yester daye, and to daye thou inperdest to go with vs? So for me, I wyl go whiche I can: wote thou backe agayne, and mercy and faith shal happen vnto thy brethren with the. Jehai answered, and sayde: As truly as the LORD liueth, and as truly as my lord the kyng liueth, I lye in what place my lord the kyng shalbe, (whether it chaunce to life or death) there shal thy seruante be also.

Dauid sayde vnto Jehai: Then come, and go with vs. So wente Jehai the Gethuzite and all his men, and the whole multitude of the children that were with him. And all the lorde wepte with lorde to see, and all the people with them. And the kyng wente ouer the brode Cedron, and all the people wente euer by the waye that goeth to the wilderness.

And beholde, Sadoe was there also, and all the L. comes that were with them, & they bare y^e Arke of the couenant of God, and set it there. And Abiathar wente vp, tyll all the people came out of the cite. But the kyng sayde vnto Sadoe: Brynge the Arke of God in to the cite agayne. If I shal fynde grace before the LORD, he shall stretche agayne, and shall let me sit, and the house of it. But if he saye thus: I haue no pleasure in y^e, beholde, here am I, let him do with me as it pleaseth him.

And the kyng saide vnto Sadoe y^e priest: O then, Ser, turne a gayne to y^e cite with peace, and Abimaoe chy some with the, and Jonathan the sonne of Abiathar: beholde, I wyl tary in the playne of the wilderness, tyll the message come from you, and tell me. So Sadoe and Abiathar broughe the Arke of God agayne to Jerusalem, and remaine there.

But Dauid wente up to mounte Olyuete and wepte, & his heade was covered. And all the people that was with him, had eu-

ryman his heade covered and wente on and wepte. And whan it was tolde Dauid, that Achiochel was in the chibbera cy with Absalom, he sayde: LORD, turne thou Achiochels counsell to foolishnes.

And whan Dauid came up to the toppes of the mount, where the vnt was to worshippe God, Chusai the Aradite met him with his cote rent, and earth upon his heade. And Dauid sayde vnto him: If thou go with me, thou shal be charged vnto me: but if thou goest a gayne in to the cite, and sayest vnto Absalom: I am thy seruante, O kyng, euen as I was thy fathers seruante, so wyl I now be thy seruante. Then shal thou brynge Achiochels counsell to naughte. So to Sadoe and Abiathar y^e prestes with the, and all that thou hearest out of the kynges house, tell it vnto Sadoe and Abiathar the prestes. Beholde, their two sonnes are with the: Abimaoe the sonne of Sadoe, and Jonathan the sonne of Abiathar, by them mayest thou fynde me worde what thou hearest. So Chusai Dauids frende, came in to the cite. And Absalom came to Jerusalem.

The XVI. Chapter.

And whan Dauid was gone a tyele by from the coppe of the mount, beholde, Sibn the seruante of Mephiboseth met him with a couple of asses laden, wher on were two hundred loaves of bred, and an hundred quantites of raisins and an hundred quantites of figges, and a beerdell of wyne. Then sayde the kyng vnto Sibn: What wilt thou do here with? Sibn sayde: The asses shalbe for the kynges householdes to ryde vpon, and the loaves and figges for the yongemen to eat, and the wyne shalbe for them to drynke whan they are weary in the wilderness. The kyng sayde: Where is thy lorde some? Sibn sayde vnto the kyng: Beholde, he abydeth at Jerusalem, for he saide: To daye shal y^e house of Israel restore my fathers bigdome vnto me. The kyng saide vnto Sibn: Beholde, all the Mephiboseths bath shalbe thine. Sibn sayde with reuerence, Let me fynde grace in chy sighte my lord. O kyng.

But whan kyng Dauid came to Bahurim, beholde, there wente out a man of the kyng of the house of Gad, whose name was Senni the sonne of Gera, which wente forth and cursed, and cast stones at Dauid, and at all kyng Dauids seruantes, and all the people and all the mighty men

men were at his righte hande and at his lefte. **L**hmo sayde Semai whan he curst: Get the south, get the south thou bloody hounde, thou man of Belial. **T**he **L**ORDE hath rewarded the for all the bloude of the house of Saul, & thou becamest kyng in his steade. **L**hmo hath the **L**ORDE given the kyngdome into y handes of **A**bsalom thy forme, and beholde, now stickest thou in thine owne mythe, for thou art a bloody hounde.

But **A**bsai the sonne of **J**eru Ja sayde unto the kyng: Shall this dreg dogg curse my soule the kyng: **J** will go and take the head away from him. **T**he kyng saide: Ye children of **J**eru Ja, what haue I to do wth you: Let him curse on, for the **L**ORDE hath commaunded him: Curse **D**avid. **W**ho can saye now: Why doest thou so?

C And **D**avid sayde unto **A**bsai and to all his seruantes: Beholde, my sonne which came of my body, seeketh after my life, how much more now the sonne of **J**imint: Let him curse on, for the **L**ORDE hath commaunded him: peraduenture the **L**ORDE shall confounde my aduersarye, and recompence me good for his cursing this daye. **S**o **D**avid wente on his waye with his men. **B**ut **S**emai wente on by the mount besyde him, and curst, and cast stones at him, & thierw clothes of earch.

1. Re. 2. g

14

And the kyng came in and all the people that was with him, weery, and refreshed him selfe there. **B**ut **A**bsalom and all the people of the men of **I**srael came to **J**erusalem and **A**chitophel with him. **W**han **C**husai the **A**rchite **D**avids sende came in to **A**bsalom, he sayde unto **A**bsalom: **G**od saue the kyng God saue the kyng.

D **A**bsalom sayde unto **C**husai: **J**e this thy mercy unto thy friende? **W**hy art thou not gone with thy friende? **C**husai sayde unto **A**bsalom: **L**et so, but loke whom the **L**ORDE doth, and this people, and all the men in **I**srael, his ryll I be, and byde with him. **S**e comly whom shaldest I serue? **S**halde I not do serue before his sonne: **L**ike as I haue serued in the presence of thy father, so will I do serue before the also.

a. Re. 12. c. 14. 14. c.

And **A**bsalom sayde unto **A**chitophel: **S**e ne ye your counsell what we shal do: **A**chitophel sayde unto **A**bsalom: **W**o lye with thy fathers concubynes, whom he hath lefte to kepe the house, so shall all **I**srael heare that thou hast made thy father to synne, and the hande of all them that are with y, shal be the better. **T**hen made they a tent unto **A**bsalom: upon the house topp. **A**nd

The house

Absalom laye with his fathers concubynes in the sighte of all **I**srael.

At that tyme whan **A**chitophel the counsell, that was euen as yf a man of counsell at **G**od: **S**o were all the counsell of **A**chitophel both with **D**avid and with **A**bsalom.

The xvij. Chapter.

A **L**hmo **A**chitophel sayde unto **A**bsalom: **I** will chuse our twolue thousand men and will get me up, and persue **D**avid by nighte, and fall vpon him whan he is fat and weery: **W**hen I were him the, so that the people which is by him, flieth, I will take the kyng onely, and bynne all the people unto the agayne. **S**o whan euery man broughte unto the as thou desirest, shall all the people be in peace. **A**bsalom thought that good, and so byd all the elders in **I**srael. **B**ut **A**bsalom sayde: **J** praiue you of **C**husai the **A**rchite also, and let us heare what he sayeth thereto. **A**nd wha **C**husai me in to **A**bsalom, **A**bsalom saide unto him: **T**hus hath **A**chitophel spoken, saye thou now, shal we do it or no?

Then sayde **C**husai unto **A**bsalom: **J**e no good counsell y **A**chitophel hath giuen at this tyme. **A**nd **C**husai sayde more: **T**hou knowest thy father well and his men, that they are stronge and of a worthfull mad, cawen as a Deer that is robbed of his yonge ones in the felde. **T**hy father alius a man of warre, and wyl not be negligent wth the people. **B**eholde, he hath now peraduenture hyd himselfe in some caue or in some place. **I**f it camet o^r passe then that it chaunceth eall at the first, & there shulde come a rasi and saye: **T**here is a slaughter done in the people that foloweth **A**bsalom: this shalde our man be discouraged, which els is valiant: haeth a hert like a lyon: for all **I**srael knoweth that thy father is stronge, and that all they which be with him, are mightie men.

But this is my counsell, that thou gather together all **I**srael from **D**an unto **B**ethis (is nombis as the sonde of the **S**ee, and yth thou thine owne person amonge them, thou wilt we fall vpon him in what place we find him, and wyl ouerwhelme him euen as the deu falleth vpon the earth, so that we shal not leane one of him and of all his men. **B**ut yf he resorte in to a cite, then shall all **I**srael cast roopes aboute the same cite, and drawe it in to the river, so that there shal not one of us be sounde.

Then sayde **A**bsalom and euery man in **I**srael: **T**he counsell of **C**husai the **A**rchite

hence then Achitophels counsell.

¶ And the LORDE broughte it fore pass-
sage þy good counsell of Achitophel was
hynned, that the LORDE myghte bringe
red upon Absalom.

¶ And Absai sayde vnto Sadoe & Abi-
shar the passers: Thus and thus hath Ach-
itophel counceiled Absalom and the Elders
in Israel: but so and so haue I counceiled.
Sende now therfore in all the hast, and tell
Dauid, and saye: Abye not all myghte in the
playne fildes of the wyldernes, but get the
owt, that the kyng be not swalowed vp,
and all the people that is with him. As for
Jonathas and Ahimaas, they stode by the
well of Rogel, and a damsell wente thither
and tolde them: They wene on their waye,
and tolde the kyng Dauid, for they durst not be
sene come into the cite.

¶ But as lad sawe them, and tolde Absalom.
Flaunted he they wene on their waye, and
came to a mans house at Bahurim, which
had a well in his court, and they wete downe
in it. And the woman toke and spred a
coveringe ouer the welles mouth, & strewed
fenice come thereon, that it was not per-
ceiued. Now when Absaloms seruantes
came to the woman in to the house, they say
where is Ahimaas and Jonathas: The
woman sayde vnto them: They are gone ouer
the litle water.

¶ And whā they soughte and founde them
not, they wente agayne to Jerusalem. And
when they were gone, they clymmed vp out
of the well, and wente their waye, and tolde
Dauid þy kyng, and sayde vnto Dauid: See
you vp, and go soone ouer þy water, for thus
and thus hath Achitophel gotten counsell
agaynst you.

¶ Then Dauid gat him vp, and all the peo-
ple that was with him, and passid ouer Jor-
dane: and there was cleare moonyng. And there
was no one, but he wente ouer Jordane.

¶ When Achitophel sawe that his counsell
wente not forþ, he sabled his asse, gat him
vp, and wete honic in to his cite and put his
house to pyrre, and hanged him self, and
died, and was buried in his fathers grave.

¶ And Dauid came to Mahanaim, and Ab-
salom wente ouer Jordane, & all the men of
Israel w him. And Absalom had set Ama-
sa ouer the heef in Joubes streete. Amasa
was the sonne of a man, whose name was
Ithra a Israhelite, which laye with Abi-
gail the daughter of Nabal the sister of Ze-
ra Ja Joubes mocher. But Israel and Abi-
sai pitched in Gilead.

¶ When Dauid was come to Mahanaim,
Nabal of Rabbath of the childre of Am-
mon, and Machir the sonne of Ammiel of
Lodebar, and Barisai a Gileadite of Bo-
glum broughte besyffesse, capestrie woche, ba-
sins, earthen vessel, wheat, barley, meal, parched
corne, beemes, oremell, rye, hony, butter,
cheese, and sic open vnto Dauid, and to þy
people that was with him, for to eat: for
they thought, The people shall be hongry,
weerys and thiryste in the wyldernes.

The xviii. Chapter.

¶ And Dauid mustred the people þy was
with him, and six captaynes ouer the,
ouer thousandes and ouer hundredes.
¶ And sent out of the people one thirde parte
vnder Absai the sonne of Zerui Ja Joubes
brother, and one thirde parte vnder Jehoi-
adab the Gethite. And the kyng sayde vnto the
people: I wyl go forth with you also. Cle-
uerthales the people sayde: Thou shalt not
go forth, for though we see, or die halfe of vs
they shall not regarde vs. For they are as ten
thousandes of vs. Therfore is this better
that thou mayest helpe vs out of the cite.
The kyng sayde: Lete what ye are content
withall, that wyl I do. And the kyng stode
in the gace, and all the people wente forth
by hundredes and by thousandes. And þy
king commaunded Joab and Absai, and Jehoi-
adab, and sayde: Inreate me the yonge man Absa-
lom gently. And all the people herde it, whā
the kyng commaunded all the capetaynes con-
cernyng Absalom. And when the people
were come forth in to the fildes agaynst Je-
rusalem, the battayll beganne in the wood of Je-
phaim. And the people of Israel were smit-
ten there before Dauides seruantes, so that
there was a greates slayghter the same daye,
of twenty thousande men. And the battayll
was scatterd abode there in the londe. And
the wood consumed moche more people the sa-
me daye, then the swerde consumed.

¶ And Absalom met Dauides seruantes,
and rode vpon a Mule. And when the Mule
came vnder a greates thicket of Oke tre, his
heade toke halde on the Oke, and so hanged
he betwene heauen and earth, but the Mule
ranne awaye from vnder him. When a cer-
tayne man sawe that, he tolde Joab, and sal-
de: Beholde, I sawe Absalom hange vpon an
Oke tre. And Joab saide vnto the mā þy tol-
de it him: Beholde, sawest thou that, why
smocest thou him not there to the grounde so
woolde I haue geuen thee of myne awne be-
half ten sylanzynges and a gyddell.

1. R. 11. a
2. R. 12. a
3. R. 13. f
1. R. 14. b

1. R. a. b

2



C The man sayde vnto Joab: If thou haddest weyed me a thousande syluer kynges in my handes, yet wolde I nor haue layed my handes on the kynges somme. For the kyng commanded the and Absai and Jehai before oure eares, and sayde: Receiue the yonge man Absalom. O yf I had dyssembled vpon the openy of myn owne soule (for so much as nothing shulde be hyd from y kyng) thou thy self shuldest haue stode agaynst me. Joab sayde: Not so, I wil vpon him be fore thy face.

Then toke Joab the speare in his hande, and thrust Absalom thorow y here, while he was yet alyue vpon the Oke. And ten yonge men Joabs were peniters, came abate him, and smete him to death. Then blew Joab the tromps, and brought the people agayne, that they shulde followe no more vpon Irael. For Joab wolde fauoure the people. And they toke Absalom, and cast him in the wod in to a greete pyre, and layed a greete heape of stoncs vpon him. And all Irael fled, eury one vnto his tence.

D Absalom had set him vp a piler whyle he was yet alyue, which stode in the kynges valley, for he sayde: I haue no somme, therfore shall this be a remembrance of my name: and he called the piler after his owne name. And vnto this daie it is yet called Absaloms place.

Ahimaas the sonne of Saboc sayde: Let me runne now, and bynge the kynges worde, that the LORDE hath gotten him righte fro the hande of his enemies. But Joab sayde: Thou shalt bynge no good rynges to daie another daye: shalt thou bynge him worde, and not to daie, for the kynges sonne is dead. But vnto Chusi sayde Joab: Go thou thy waye, and tell the kyng what thou hast sente. And Chusi doo his obeyssaunce vnto Joab, and came. Ahimaas the sonne of Saboc sayde agayne vnto Joab: What and I ranne also? Joab sayde: What wilt thou runne my sonne: Come hithe, thou shalt bynge no

good rynges. (He answered:) What and I ranne yet. He sayde vnto him: Come on thy waye then. So Ahimaas ranne the straight waye, and came before Chusi.

As for Dauid, he sat betwene the two wytes. And the watchman wente vnto y wyte of the poire vpon the wall, and lyste by his eye, and sawe a man rennyng alone, and cryed, and tolde the kyng. The kyng sayde: If he be alone, then is there good tyngs in his mouth. And as the same wente and came forth, the watchman sawe another man rennyng, and cryed in the poire and sayde: Beholde, there renneth a man alone. The kyng sayde: The same is a good messenger: so. The watchman sayde: I se the rennyng of the first as it were the rennyng of Ahimaas the sonne of Saboc. And the kyng sayde: He is a good man, and byngeth good rynges. Ahimaas cryed, and sayde vnto y kyng: Peace, and woshipp be fore the kyng vpon his face to the grounde, and saye: Praised be the LORDE thy God, which hath geuen ouer y men that lyste vpon their handes agaynst my LORDE the kyng.

The kyng sayde: Goeth it well with y yonge man Absalom? Ahimaas sayde: I sawe a greete vponwe, when Joab the kynges seruaunt sente me thy seruaunt, and I wote not what it was. The kyng sayde: Go to bourc, and stonde here. And he wente abow and stode there. Beholde, then came Chusi and sayde: I bynge good rynges my lord the kyng: The LORDE hath executed righte for the this daye, from the hande of all that that rose vp agaynst the. But the kyng sayde vnto Chusi: Goeth it well with the yonge man Absalom? Chusi sayde: Euen so go it doo all the enemyes of my lord the kyng, and with all them that rise vp agaynst the: wot enell, as it goeth with the yonge man. That was the kyng forousfull, and wente vp into the perler vpon the gate, and wepte, and as he wente, he sayde thus: O my sonne Absalom, my sonne, my sonne Absalom, wolde God y I shulde dye for the. O Absalom my sonne, my sonne.

The XIX. Chapter.

AND it was tolde Joab: beholde, he sayde wepeth & mourneth for Absalom. And so ent of y victory of y daye: there came a mourninge amonge all the people. For the people had herde the same daye, y the kyng toke on heuily because of his sonne. And y people stode a waye the same waye, so that they came not in to the cite: as a people that is put to shame, pyeth them self

was away, when they are fled in a battayll. So for the kyng, he had covered his face, and cryed loud, and sayde: Oh my sonne Absalom, Absalom my sonne, my sonne.

But Joab came to the kyng in to the house, and sayde: This daye hast thou shamed all thy seruantes (which haue belyued thy sale this daye, and the soles of thy fynn, of thy doughers, of thy wyues, and of thy cōsnynges) in that thou lovest them that hate the, and hast those that love y. for to daye thou shewest thyselfe, that thou canst not for the captaynes and seruantes. In y perceave this daye, that yf Absalom and y were alure, and we all deed this daye, thou wouldest thynk it were well.

B He the up now therefore, and go south, and speake longly vnto thy seruantes. In ysware vnto thee by y LORD, yf thou go not south, then shall not be lesse the one man this nyght: this shalbe worse vnto y, than all the euill that happened the sence y went up hither to. The kyng gat him vp, and las in the gaue. And it was sayde vnto the people: beholde, the kyng syteth in the gaue. Then came all the people before y kyng. But y Israel was fled euery one vnto his tent.

And all the people stroue in all the trybes of y Israel, and sayde: The kyng ryd vo from the hande of some enemies, and delyured vo from the hande of the Philistynes, and was faine to sic one of thee doe for Absalom. So Absalom whom we had annoynd ouer vo, is dead in the battayll. Why are ye so styll now: that ye sech not the kyng agayne?

C The kyng tunc vnto Gadoc & Adiachar the prestes, & caused to saye vnto the: Speake to the Elders of yuda, & saye: Why wyl ye be the last to sech the kyng agayne vnto his house? (for y sayenge of all y Israel was came before the kyng in to his house) ye are my brethren, my bone, and my flesch. Wherefo wyl ye then be the last to bryng the kyng agayne? And saye vnto Amasa: Art not thou my bone and my flesch? God do this & that vnto me, yf thou shalt not be the chiefe captayne before me in Joaba steade, as long as thou lyest.

And he bowed the here of all the men of yuda as of one man. And they sent vnto y kyng: Come agayne, thou and all thy seruantes: So the kyng came agayne. And when he came vnto Jordan, y men of yuda were come to Gilgal, for to go downe to meet the kyng, that they mighte bryng y kyng ouer Jordan. And Semai the sonne

of Gea the sonne of Termini, which dwelt at Bahurim, made halfe, and it was downe with y men of yuda to meete kyng Dauid, and there were with him a thousande me of Ben Jamix. Sibba also the seruante of the house of Saul with his systere sonnes and twenty seruantes, & gat them throug Jordan and passed ouer y ferry, that they mighte bryng ouer the kyngs housholde, and to do him pleasure.

But Semai the sonne of Gea fell downe before the kyng, when he passed ouer Jordan, and sayde vnto the kyng: O my loide, laye not the trespace vnto my charge, & thynke not: upon it that thy seruantes wyted the, in the daye when my loide the kyng wente out of y Jerusalem: and let not y kyng take it to hart, for thy seruante knoweth that he hath synned. And beholde, this daye am y come the first amonge all the house of y Joseph, for to go downe to meete my loide the kyng.

Isaiah the sonne of Seru Jaanierod and sayde: And shulde not Semai the sonne of Gea sayde: he hath cursid y annoynd of y LORD: But Dauid sayde: What haue y to do with you ye children of Bern: Jo, that ye wyl become Sathan vnto me this daye: Shulde any man dye this daye in y Israel: Thynk thou that y knowe not, y I am become kyng ouer y Israel this daye: And y kyng sayde vnto Simei: Thou shalt not dye: And the kyng swore vnto him.

Mephobesech the sonne of Han came downe also to meete the kyng. And he had not made cleane his feete nor docthe his beard, neither had he washed his clothes from the daye that the kyng was gone awaye, vntill the daye that he came agayne in peace. Now wha he came to y Jerusalem for to meete the kyng, the kyng sayde vnto him: Mephobesech, wherfore wentest thou not with me: And he sayde: My loide O kyng, my seruante hath dealede vnrighteously with me: for thy seruante thoughte: I wyl sell an ass and y ride thereon, and go vnto the kyng: for thy seruante is lame, and he hath cursid thy seruante before my loide y kyng.

But my loide y kyng: is an angell of God, and thou mayest do what pleaseth the. For all my fathers house was nothinge, but people of death before my loide y kyng. And yett hast thou set thy seruante amonge them that eate at y table. What other righteousnes haue y, that y shulde crye any moue vnto the kyng: The kyng sayde vnto him: What speakest thou yett more of thy mat-

2. Re. 11.

2. Re. 11.

2. Re. 11. 6
Mat. 10. 6

2

Gen. 11. b
2. Re. 14. a
Heb. 11. b

2. Re. 16.

ter: I haue sayde: Then and Sida parte the londe betwene you. Micphibosech sayde vnto the kyng: Let him take it all, in as much as my lord: & the kyng is come home in peace.

S And Basillai the Gileadite came to him from Regim, and brought the kyng ouer Iordane, that he mighte chace him in Iordane. And Basillai was very olde, so good as foure score yeare olde, the same had p' uoyd of kyng of sode whyle he was at Mahanaim, for he was a very noble man. And the kyng sayde vnto Basillai: Thou shalt go ouer with me, I will take care for the whymme a wne selfe at Jerusalem. But Basillai sayde vnto the kyng: What haue I yet to lye, that I shoulde go vp to Jerusalem w' the kyng? This daye am I foure score yeare olde. How shoulde I knowe what is good or euill, or what I eate or drynke, or heare vnto the Musicians do synge: Why shoulde thy seruante be chargeable first vnto my lord the kyng? thy seruante shall go a litle with the kyng ouer Iordane. Why wil the kyng recompence me after this maner? Let thy seruante turne backe agayne, that I maye bye in my cite besyde my father and my mothers grave. Beholde, there is thy seruante Chimeam, let him go ouer with my lord the kyng, and do vnto him what pleaseth the.

C The kyng sayde: Chimeam shall go ouer with me, and I will do for him what liketh the: and what so euer thou desirest of me, that will I do for the also. And when all the people was gone ouer Iordane and the kyng lykewyl, the kyng kysed Basillai and blessed him, and he turned vnto his place. And the kyng passed ouer vnto Gilgal, and Chimeam wente with him. And all the people of Iuda brought the kyng ouer, howbeit there was but halfe of the people of Israel there.

And beholde, the came all the men of Israel vnto the kyng, & sayde vnto him: Why haue our brethren the men of Iuda stolen the awaye, and haue conueyed the kyng and his household ouer Iordane, and all Davids men with him? Then answered they of Iuda vnto them of Israel: The kyng is of our nye kynde, why are ye angrie therfor? Why wil ye that we haue receaued any sode or giftes of the kyng? Then answered they of Israel vnto them of Iuda, & sayde: We haue ten tymes more with the kyng and with David, then thou, why hast thou regarded me then so lightly, that oures were not the first to seche our kyng agayne? But

they of Iuda spake harder then they of Israel.

The XX. Chapter.

There was a famous man of Belai there, whose name was Seba the sonne of Dichu, a ma of Iemim, whych biuere the trompe, and sayde: We haue a poision in David, net in beritanace in the name of Israel: let every man hit his ax, & Israel. Then fell eury man in flight from David, and folowed Seba the sonne of Dichu. But the men of Iuda cleued vnto the kyng from Iordane vnto Jerusalem. When David came home to Jerusalem, he toke the ten concubynes, whom he had lefte to the house, and put them in a holde to be kept, and made p'ouision for them: but he lay not with them, and so were they flate vnto their death, and layed w' them.

And the kyng sayde vnto Amasa: Call in all the men of Iuda together before me this daye, & be thou here p'sente also. But Amasa wote to call Iuda together. And he was slacke to come at the tyme whych he had appointed him. And David sayde vnto Absai: How shall Seba the sonne of Dichu do more harme then Absalom. Let the sword leide vs seruantes, and folowe vpon him, he synde not some stryde cities for him, and so scape out of oure sight. Then wente Iaba me forth after him, and the Cherethians and Plethians, and all the mighty men: at they wote out of Jerusalem to folowe vpon Seba the sonne of Dichu.

But when they were by the greete flint at Gibeon, Amasa came before them. And Joab, he was gyrded aboue his garment which he had on, and vpon it he had a sherd be gyrded, which hangd by his the with sheath, and wente easly out and in, and hit vs him. And Joab sayde vnto Amasa: Peace be with the my brother. And Joab hit Amasa by the beerde with his right hand, and kysed him. And Amasa wote not he had the sword in Joabs hand, and he thrust the sword in to the hely, & his bowels came out vpon the earth, and he thrust at him more. And so he dyed.

Joab & his brother Absai folowed vpon Seba the sonne of Dichu. And one of Joabs seruantes sode by him, and sayde: What is he this the wolde be agaynst Joab to Iuda David, and to be with David in Iuda? He saide: As for Amasa, he laye reld with bloude in the myddes of the street. And one sawe that all the people sode about, he remoued Amasa from the street with

side, and cast a clothe vpon him, for so moch as he saue, that who so euer came by him, so he wyl. Now when he was put out of the way, euery man wote after Joab, to folowe vpon Seba the sonne of Achis.

And he wote thow all þe trybes of Israel vnto Abel Beth Maacha, and all the best choyse men gathered them selues together, & folowed after him, and came and beset him at Abel Beth Maacha, and made a bank adoune to cire harde on þe wall. And all the people that was with Joab, layed to their ordynance, and woude haue cast downe the wall.

Then cryed there a wyse womā out of þe cite heere, heere, saie vnto Joab that he come heere. I wyl speake with him. And whā he came heer, the woman sayde: Art thou Joab: he sayde: Yee. She sayde vnto him: heere the wordes of thy handmayden. He sayde: I heere. She sayde: The comon sayen geuen som tyme: Who so wyl are, let him geue a Abel, and so came it to a good ende.

¶ This is þe noble and faithfull cite in Israel, and wyl thow destroye the cite and the mother in Israel: Why wylt thou swallowe vp the inheritance of the LORDE?

Joab answered and sayde: That be farre, that be farre frome, that I shulde swallowe vp and destroye. The matter is not so, but a certeyne man of moure Ephraim named Seba the sonne of Achis, hath lifte vp his fist agaynst þyng Dauid, deliuer him one hand I wyl departe from the cite. The woman sayde vnto Joab: Beholde, his heade shal be cast vnto the ouer the wall. And the woman came in to all the people with hir myddone. And they smote of the heade of Seba the sonne of Achis, and cast it vnto Joab. Then blew he the cympe, and they departed from the cite, euery one vnto his tent. But Joab came agayne to Jerusalem into the kyng.

¶ Joab was captayne ouer all the hoost of Israel: Benaiā þe sonne of Joiada was ouer the Cherethians and Pleschians: Abotam was rent gatherer: Josaphat the sonne of Achis was Chanceler: Seia was the scribe: Sadoc and Abiathar were the priests. It is also þe Jaicite was Dauides priest.

The XXI. Chapter.

¶ There was a verch also in Dauides tyme the yeres together. And Dauid soughte the face of þe LORDE. And the LORDE sayde: Because of Saul and because of the blowy householde þe flewe the Gibeonites. Then the kyng caused fou

to call the Gibeonites, and spake vnto them. (As for the Gibeonites, they were not of þe children of Israel, but a remnant of the Amorites: howbeit the children of Israel had smoute vnto the, and Saul soughte for to smyte them in his gelouy, for the childre of Israel and Juda.) Then sayde Dauid to the Gibeonites: What shal I do vnto you? And wherewithal shal I make the attonement, that ye maye blesse þe inheritance of þe LORDE: The Gibeonites sayde vnto him: It is not for golde and syluer that we haue to do wth Saul and his house, necher haue we oughte to do for to slaye any mā in Israel.

¶ He sayde: What saie ye then, that I shal do vnto you: They sayde vnto þe kyng: The man that hath destroyed vs and broughte vs to noughte, shulde we destroye, that nothinge be left him in all the coastes of Israel. Let there be geuen vs seven men of þe sonnes, that we maye hange them vp vnto the LORDE at Gibeon of Saulde chysen of the LORDE. The kyng sayde: I wyl geue them. Howbeit the kyng sparde Mephiboseth þe sonne of Jonathas þe sonne of Saul, because of the ooth of the LORDE þe was betwene them: namely, betwene Dauid & Jonathas the sonne of Saul. But the two sonnes of Kisha þe daughter of Lia, whom she had borne vnto Saul, Amnon & Mephiboseth, and the yre sonnes of Michol the daughter of Saul, whom she bare vnto Adonid the sonne of Barzillai the Gatharite, dyd the kyng take, and gaue them in to the handes of þe Gibeonites, which hanged the vp vnto the moone before the LORDE.

¶ So these iij. fell at one tyme, and dyed in the tyme of the first harvest, when þe barley harvest begynneth. Then toke Kisha the daughter of Lia a sackcloth, & spied it vpon the rood in the begynnynge of the harvest, vntill the water from the heaues dropped vnto them, and suffred nor the soales of the beauen to rest on them on the daye tyme, necher the wynde beestes of the felde on the nyghte season. And it was tolde Dauid what Kisha the daughter of Lia Sauls concubynne had done.

¶ And Dauid wente and toke the bones of Saul and the bones of Jonathas his sonne from þe citeins of Jabes in Gilead (whiche they had stollen from þe sters at Bethsan, where þe Philistynes had hanged the, what tyme as the Philistynes had smyten Saul vpon mount Gilboa) and broughte them vp from thence, and gathered them together wth the bones of them that were hanged. And

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1. Re. 12. 12. 100. b. 14

C

1. Re. 11. c

the bones of Saul and of his sonne Jonathan buried they in y^e londe of Ben Jamin, besyde y^e grave of his father Cis. So after this was God at one with the Iombe.

But there arose warre agayne of y^e Philistynes agaynst Israel. And Dauid wente do more to his seruantes with him, & soughte agaynst the Philistynes. And Dauid was weery, & Jesai of Iob (which was one of the children of Alpha, and the weighe of his spere was thre C. weighe of brass, and had a new harmisse upon him) thoughte to smyte Dauid. Therfor heles Abisai the sonne of Neru Ja held him, & smote the Philistyne to death. Then swore Dauid to men with

him, & sayde: Thou shalt nomore go forth with vs vnto the warre, that the lantern in Israel be not put out.

¶ Afterwarde there arose yet more at Iob with the Philistynes. Then Sibechai the Husit hitte Imore Saph, which also was one of the children of Alpha.

And there arose yet warre at God with the Philistynes. Then Eshnan the sonne of Jaere Ogim a Bethleemite smote Goliath the Gethite, which had a spere, whose shaft was like a weener a Iome.

And there arose yet warre at Gath, wher there was a cōtencious man, which had sixe Iyniges on his handes, and sixe toes on his fete, that is foure and euey in the nombre, and he was boine also of Alpha. And whan he spake despitfully vnto Israel, Jonathan y^e sonne of Simea Dauides brether smote him. These foure were boine vnto Alpha at Gath, and sell thowm the hande of Dauid and of his seruantes.

The XXII. Chapter.

¶ Dauid spake the wordes of this songe before the LORD, what tyme as the LORD had deliuered him fro the hande of all his enemies, and from the hande of Saul, and he sayde.

The LORD is my stony rock, & my castell, and my deliuerer.

God is my strength, in him wyl I put my trust: my shyld, & the horne of my saluacion, my defence, & my refuge, my Sauoure, thou shalt helpe me from violent wronge.

¶ I wyl call vpon the LORD with prayse, so shal I be deliuered fro myne enemies.

For the seiowes of death compassed me, and the bioles of Helial made me a frayd.

The paynes of hell came aboute me, and the snares of death had ouertaken me.

¶ Wher I was in trouble, I called vpon the LORD, yet euen my God called I vpon, &

so he herde my voyce fro his holy temple, & my cōplayne came yn to his eares.

The earth trembled and quaked, the foundations of the heauen shoke and moued, because he was wroth.

Smoke wente vp from his nose, and consuminge fyre out of his mouth, coles were kyndled therof.

He bowed the heauens and came downe, and it was darke vnder his fete.

He sat vpon Cherub and vpo fyre, and appeared vpon the Ietchers of the wynde.

He made darke his paunlion round aboute him, thick water in the cloudes of Iayre.

As the brightnesse of him were the fyre coles kyndled.

The LORDE thondered from heauē, and the Ghyll put forth his voyce.

He shot his arrowes, and scattered thow he lightened, and discomfited them.

The pourynges out of the See were Ione, and the foundations of the earth were discovered at the chydyinge of the LORD, & at the breth of the spere of his wrath.

He sent downe from aboue, and reward me, and diue me out of many waters.

He deliuered me fro my stronge enemy, from them that hated me, for they were myghtie for me.

They overtoke me in the tyme of my trouble, but the LORDE was my succoure.

He broughte me forth in to liberty, the deities were me, because he had a fauoure vnto me.

The LORDE shal reward me after my righteousnes, and accordinge to the cleines of my handes shal he recompence me.

For I haue kepte y^e waye of the LORD, & haue not bene vn godly agaynst my God.

For I haue an eye vnto all his lawes, and haue not put his ordinaunces fro me.

Therfor wyl I be perfect vnto him, and wyl shewe myne innocēce.

So shal y^e LORDE reward me after my righteousnes, accordinge to the cleines of my handes in his eye sighte.

With the holy shalt thou be holy, and with the perfecte thou shalt be perfecte.

With the cleane thou shalt be cleane, and with the frowarde thou shalt be frowarde.

For thou shalt saue the poore oppresse people, and shalt set thine eyes agaynst the proud to luyne them downe.

For thou O LORDE art my lantern. The LORDE shal lightee my darkeesse.

For in y^e LORDE shalt thou disceiue an host of men, & in my God I shalt leape ouer the wall.

The ij. booke of the Iyngeos.

The xxiiij. Chap. Ho. li.

The waye of God is perfecte: & wordes of the **LORDE** are tryed in the fynde: he is a shyde for all thet that put their trust in him. For where is there a God, excepte **THE LORDE**: Or who hath any strength without our God?

God hath strenghted me with power, and made playne a perfecte waye for me.

He hath made my fere like barres of fyre, & hath set me up an hye.

He readyed my handes to fyghte, and benedict the selfe home with myne armes.

And thou hast geuen me the shyde of thy health, and with thy louyng correccion shalt thou multiply me.

Thou hast enlarged my goyngs vnder me, and myne anckles haue not slyded.

I wyl folowe vpon myne enemies, and destroye the: and wyl not turne backe agayne, tyll I haue brought them downe.

I will consume them, and thrust them thorow, that they come not vp: they shal fall vnder my feete.

Thou hast gyded me with strength to the battayll, and hast subdued them vnder me: & rose vpon agaynst me.

Thou hast made myne enemies to turne their backs vpon me, that I mighte destroye them that hate me.

They shal crye, but there shalbe no Saviour: yett euen vnto the **LORDE**, but he an swereth them not.

I will beate them as small as the dust of the earth: euen as theye claye of the strewes wil I make them thynne, and spiede them out abrode.

But me shalt thou deliuer from the strynges of the people, and shalt kepe me to be the heade of the sheyden: A people whom I haue not knowe, shal serue me.

The strange children haue denyed me: in the hearinge of the eare shal they herke into me.

The strange children are waxen olde, & are shutt vpon their prison.

The **LORDE** Iynch, and blessed be my God, and magnified be the strenght of my health.

God seyth that I be auyged, and subdued the people vnto me.

He byngeth me out fro myne enemies: & from them I rise vpon agaynst me, shal he create me, and from thy cruell man shalt thou deliuer me.

In this cause wyl I geue thankes vnto the amonge the sheyden, and synge payntes vnto thy name.

Which doth greate health for his kynge, & sheweth mercy vnto Dauid his anoynted, and to his kide for evermore.

The XXXII. Chapter.

These are the last wordes of Dauid: **THE** Dauid the sonne of Ihu. The man, that was set vp to be a anoynted of the God of Jacob, & a pleasaunt vnter of songes of Israel, sayde: The strenght of the **LORDE** hath spoken by me, and the veteraunce therof is done thowse my kynge. He sayde: The God of Israel hath spokt vnto me, the strenght of Israel, the gouernour amonge men, the righteous gouernour in the feare of God. As the lighte is in the moynyng when the Sonne aryseth, so that for the brightnesse therof no cloud remaineth: and as the grasse loketh vpon the earth thorow the rayne, euen so shal my house be with God. For he hath made an euell thinge to me: as I wyl, well appoynted on euery syde and sure. For this is all my health & pleasure, that it shal growe. But the Belial shal be vnto me: & cleane rooted out as the thornes, which me take not in their haues. And they that touch them, shal destroye them: as vpon a spear: & in the fyre shal they be burnt, that they maye be brought to naught.

These are the names of Dauides Worthies: **I**nsabem & sonne of Hadmoni, the cheifest amonge the, which list vpon his speare, & slewe eight hundred at one tyme.

After him was Eleasar the sonne of Dothi the sonne of Ahobi amonge the cheif Worthies with Dauid, when they spake besyde fully to the Philistynes, and were gathered together to the battayll, and the men of Israel wente vp. Then stode he vp and smote the Philistynes, tyll his hande was so weery that it trembled with the swerde. And the **LORDE** gaue a greate victory at the same tyme, so that the people turned after him to spoyle. After him was Samma the sonne of Age & Hararite. Whā the Philistynes had gathered themselves in a company, and in the same place there was a peece of lode full of small corne, and the people sled before the Philistynes, the stode he in the myddes of the peece of lode, & deliuered it, & smote & philistynes. And God gaue a greate victory.

And these the principall amonge the cheif, came downe in the barnest vnto Dauid, in the case of Abullam, & the chooff of & philistynes laye in the valley of Rephaim. But Dauid was at the same tyme in the castell, and the philistynes people laye at Bethleem. And Dauid was despayred, and sayde: Wol-

de God þe same man wolde fetch me a drynke of water out of the well at Bethleem vnder the gate. The bispe the the Wothies into the boote of the Philistynes, and drue of the water out of the well at Bethleem vnder þe gate, ⁊ caried it ⁊ broughet it vnto Dauid: neuertheless he wolde not drynke it, but offered it vnto the LORDE, ⁊ sayde: The LORDE let this be farre frome, that I shulde do it. For it not the bloude of the man that interbed their lyues, and wente thither: And he wolde not drynke it. This dyd the the Wothies.

D Abisai þ brother of Joab the sonne of Sera Ja was one also these amonge the. He liſte vp his speare ⁊ smote the hundred, ⁊ was an auincient man: moſte the, ⁊ the nobleſt amonge the, ⁊ was their ruler. But he came not vnto the the.

Per. 12. 1 And Benais the sonne of Joiada, the sonne of Jshai (a man of greete aces of Cobzsell smote twoomightie giantes of þ Moabites, ⁊ riſe downe ⁊ ſlæie a Lyon as a well in the ſnowe tyme. He smote also a ſayie goodly man of Egipete, which had a ſpeare in his hande. But he wete downe to him with a ſtoffe, and toke the ſpeare out of the Egipcians hande by violence, and ſlæie him with his owne ſpeare. This dyd Benais the sonne of Joiada, and was a famous man amonge the Wothies, and more honorable then the theire, but he came not vnto the the. And Dauid made him of his ſerres couell.

Abel the brother of Joab is amonge y theire: Elham his vnckel ſonnet at Bethleem. Samma the Hararite, Elia the Hararite, Seley the Palrite, Ira the sonne of Theire. Abier the Amhorite, Niebanai the Huſethite, Zalmont the Abobite, Mahe-raithe the Terphanite, Jethai the sonne of Abai of Gibra of the child of Ben Jamin, Benais the Pirgathonite, Iuidai of the boote of Gaas, Abialbon the Arbachite, Alina the the Bahonite, Eliaheba the Baalbonite. The children of Jaſen and Jonathan: Samma the Hararite, Eliphelz the sonne of Abaſbai þ sonne of Maachath, Eliam the sonne of Achitophel þ Gilonite, Geſrai of Carmel, Paerai the Arbite, Jergael the sonne of Tathar of Soba, Hani the Gadite, Seleg the Ammonite, Maharai the Beerothe, the weapen bearer of Joab the sonne of Sera Ja. Ira the Jethite, Gareb the Jethite. Vnto the thethe. Theſe are all the the ſerren and theire.

The XXXIIJ. Chapter.

D THE LORDE was wroth fully þe pleased of þ newe againſt Jſraell, and moned Dauid amonge them, becauſe he ſaide: So, nombie Iſraell and Juda. And the kyng ſayde vnto Joab þ cheſt captaine of his hoost: Go aboute in all the ryues of Iſraell, from Dan vnto Berſeba, and nombie the people, that I maye knowe how many they be. Joab ſayde vnto the kyng: The LORDE Ely God adde vnto this people hundred hundred tymes as much as it is now, the my lorde the kyng maye ſe his eyes luſt the on. But why haſt my lorde the kyng a diſſere to this thinge: For theſe the kyngs woide preuayle againſt Joab and the captaynes of the hoest.

So Joab and þ captaynes of the hoost wente forth from the kyng, to nombie the people of Iſraell, and paſſe ouer Jordan, and pitched at Arzor, at the ryghte hande of the cite which lyeth in þ ryuer of Gad, and at Jaſer, ⁊ came to Gilad, and in the kinne countree of Gaſſi, and came vnto Dan Jaan, and aboute Sidon, and came to the ſtrong cite of Tyras, and all the cities of the theſe and Canaanites, and came forth to the ſouth parte of Juda vnto Berſeba, and wete rounde aboute that countree, and aſſerayre monethes and twi: any daies they came to Jeruſalem. And Joab deliuered vnto þ kyng the ſumme of the people that was nombied. And in Iſraell there were eighty C. the ſande ſtronger men, that drue out the ſonde and in Juda ſyue hundred the ſande men. And a ſerch that the people was nombied. Dauid heert ſince him ſelfe. And Dauid ſayd vnto þ LORDE: I haue ſynned ſore, that I haue done this. And now LORDE take away the trespace of thy ſeruaunt. For I haue bene very vnwyſely.

And when Dauid roſe vp in the mornyng, the woide of the LORDE came vnto the prophete Gad, Dauids Seer, ⁊ ſayde: Go ſpeake vnto Dauid. Thus ſayeth the LORDE: I wyng the theſe thinges, choſe one of them, that I maye do it vnto the. Gad came vnto Dauid, and ſolde him, and ſayde vnto him: Wile thou chaſe ſeuene yeare bereb ſer come in to chy londe: Or that thou be ſayd to ſyue before thine aduerſaries the monethes, and theye perſeute the: Or that thou be preſſence the dayes in the londe: Le the aduerſarye theſe and ſie, what anſwere I ſhal bringe againe vnto him þ ſeruaunt.

Dauid ſayde vnto Gad: I am in extream trouble. For theſe theſe (yſe maye te) I am rather fall in to y hande of the LORDE.

The thyrde boke
of the kynges.

What this boke concerneth.

his mercy is greace) I will not fall in to the hands of men.

So the LORDE sent pestilence in to Israel from the morow vnto the tyme appoyned, so that there dyed of the people from Dan vnto Berseba, thre score and ten thousand men. And when the angel stretched his hand vnto Ierusalem to destroye it, the LORDE repented ouer the euill, and sayde vnto the angel: It is ynough, holde now thy hande. The angell of the LORDE was beynde the barre of Arafna the Jebusite. But when Dauid sawe the angell that smote the people he sayde vnto the LORDE: behold, It is I that haue sinned, I haue done the trespass: As for these shepe, what haue they done? Oh let thy hande be agaynst me and agaynst my fathers house.

And Gad came to Dauid at the same tyme, and sayde vnto him: Go vp, and set up an altare vnto the LORDE in þe barre of Arafna the Jebusite. So Dauid wote vp as Gad sayde, and as the LORDE had commaunded.

¶ And when Arafna toke aboute him, he sawe the kyng with his seruantes goinge vnto him, and he worshipped vpon his face to the ground, and sayde: What foie commeth my lorde y kyng vnto his seruant? Dauid sayde: To bye the barre of the, and to buylte an altare vnto the LORDE, that the plague maye cease from the people.

But Arafna sayde vnto Dauid: Let my lorde the kyng take it, and offre what pleaseh him. To behold, there is an oxe for a burnt offeringe, and stedes, and vessels of open to the wodd. All this gaue Arafna vnto the kyng. And Arafna sayde vnto y kyng: The LORDE thy God make the accepted vnto him. ¶ Then heles y kyng sayde vnto Arafna: What oxe, boke I will bye it of the for as much as it is worth. For I will not offre burnt offeringes vnto y LORDE, of y which I haue for naughte. So Dauid boughte the barre and the oxe for fiftye Sicles of siluer, and buylde an altare there vnto the

LORDE, and offered burnt offeringes
and vber offeringes. And
the LORDE was mer
cifull vnto y lon
de, and y
plague
ceased from the peo
ple of Israel.

The ende of the seconde boke of the kynges, otherwise called the seconde boke of Samuel.

- Chap. i. ¶ Dauidas seth his fathers kyng dome. Salomon is chosen kyng.
Chap. ii. ¶ Dauid before his death rebueth Salomō to godly na. ¶ Dauidas Iord and Gomer are put to deeth. ¶ Abisur is bepeid from the pateshoote.
Chap. iii. ¶ Salomōs optayneth wysdome of God. The wise sentence of Salomon betweene the two women that streue for the childe.
Chap. iiii. ¶ The description of Salomons kyngdome, and of his wysdome.
Chap. v. ¶ Salomon commynge castylmen to buylde the Temple.
Chap. vi. ¶ The description of the tyme whil Salomon beganne to buylde the Temple, and how it was buylde.
Chap. vii. ¶ Salomon buyldeh himselfe an house of the temple of mount Libanus.
Chap. viii. ¶ The Asse of the LORDE is brought in to Salomons temple. The thankes geuyng and prayer of Salomon.
Chap. ix. ¶ The LORDE appeared vnto Salomon, which geueh him wnter citta &c.
Chap. x. ¶ Queen Sabas hearyng of Salomons wysdome, commeth to Ierusalem.
Chap. xi. ¶ Salomon displeaseth God with the loue of Sythensh women. God deuydeth his kyngdome, he dyeth.
Chap. xii. ¶ Roboam sloweth yonge counsell, and maketh the people to cleue to Ieroboam which sturth vp ydolatre with the two golden coloues.
Chap. xiii. ¶ Ieroboam despiseth the prophet of the LORDE, is punished, & recouered to grace agayne. ¶ A Lyon slayeth the orthodoxe prophet.
Chap. xiiii. ¶ Ieroboam dyeth, his soune Nadab is kyng. ¶ Ieroboams dounfall.
Chap. xv. ¶ Aza reigneth in Iuda, after hi reigne: h Aza, which hath wate with Baas the kyng of Israel. After him reigneth Josaphat, and Aza dyeth.
Chap. xvi. ¶ Aza reigneth in steade of his fa: Baas. ¶ Aza slayeth him, and taketh the kyngdome. The people are deuided. ¶ Aza is kyng.
Chap. xvii. ¶ A great drought & deeth in all the tyme. The LORDE febereth him thow the Hauens, and by the meowear Garapa.
Chap. xviii. ¶ Aza commeth agayne vnto Aza. ¶ Aza prethens are slayne.
Chap. xix. ¶ Iosaphat threoweth Azaas, he fight, and is set and strengtheh by the angell. The LORDE talketh with him vpon mount Geriz. ¶ Aza is called.
Chap. xx. ¶ Benadab the kyng of Siria fighteth agaynst Samaria and Israel, is overcomen and discomfited.
Chap. xxi. ¶ Aza opposeth Aza to be his wyf, Aza rebueth him.
Chap. xxii. ¶ Iosaphat and Aza helpen one another to fighte. The prophetes Michas wakeneth them.

21



And whā kinge Dāuid was olde & well strycke in age, he coulde not be warme, though he was couered with clothes. Then sayde his seruantes vnto him: Let vs see a yonge damsell a virgin for oure lorde the Kyng, to stonde before the Kyng, and to nourshe him, & to slepe in his armes, and to warme oure lorde the Kyng. And they sought a saye damsell in all the coastes of Iſrael, and founde Abisag of Sunem, and brought her vnto the Kyng. And she was a very saye damsell, and nourshe d the Kyng, and serued him. Howbeit the Kyng knewe her not.

Abonias the sonne of Hagith liſte vp him selfe, and sayde: I wyll be Kyng. And he prepared him charetes and hoisēn, and fſtye men to be remmers on foot before him. And his father reſpoued hi not therfore, so much as to saye: Wherefore doest thou so? And he was a man of a very saye bewey: and he had begotē him nexte a ſter Abiſag. And his mater ſode by Joab the sonne of Zeruia and by Abiathar the prief, which helpe d Abonias. But Sadoc the prief, and Benaia the sonne of Joiada, and Tathan the prief and Semci and Kei, and Dauides Worthies were not with Abonias.

leg. a

22

ſu. 11. b
de. c

And whā Abonias offered shepe and oxe, and ſat cattell beyde the lions of Behelech, which lye by the well of Rogel, he called all his birche the kynges ſonnes, and all the men of Iuda the kynges ſeruantes. But the prophete Tathan and Benaia, and the Worthies, and his brother Salomon called he not. Then sayde Tathan vnto Dethſeba Salomons niſter: Haſt thou not herde the Abonias is kyng, and oure lorde Dauid knoweth not therof? Come now therfore, I wyll geue the counsell, that thou mayſt deliuer thy ſoule and the ſoule of thy ſonne Salomon. Come now and go in to kyng Dāuid and ſaye vnto him: Haſt not thou my lorde the Kyng ſwoine and ſayde vnto thy handmaiden: Salomon thy ſonne ſhall be kyng after me, and he ſhall ſit vpon my ſeate: Why is then Abonias made kyng? Beholde, while thou art yet here, and talkeſt with the Kyng, I wyll come in a ſter the, and tell ſaith thy ſayle. And Dethſeba went in to the kyng to y chamber. And the kyng was very olde. And Abisag of Sunem ſerued

the Kyng. And Dethſeba bowed hiſſelfe, and worſhipped the Kyng.

The Kyng ſayde: What wilt thou? She ſayde vnto him: My lorde, Thou haſt ſworne vnto thy handmaide by the LORD the God: Thy ſonne Salomon ſhall be kyng after me and ſit vpon my ſeate. But now, Abonias is kyng, and my lorde the Kyng knoweth it not. He hath offered oxen and ſat cattell, and many ſhepe, and hath called all the Kynges ſonnes, and Abiathar the prief, and Joab the cheſt captaine. But thy ſonnam Salomon hath he not bydden. Nevertheless thou my lorde art kyng, theſe of Iſrael loke vnto the, that thou ſhaldeſt ſhewe them who ſhall ſit vpon the ſeate of my lorde the Kyng after the. And whā my lorde the Kyng ſlepeſt with his ſerues then ſhal I and my ſonne Salomon be ſayne to be ſuucco.

But whyle ſhe yet ſpoke to the kyng, the prophete Tathan came, and ſhe tolde y kyng: behelde, there is the prophete Tathan. And whā he came in before the kyng, he worſhipped the kyng vpon his face to the ground, and ſayde: My lorde O kyng, haſt thou ſayde: Abonias ſhall be kyng after me? ſit vpon my ſeate: For he is gone downe this daye, and hath offered oxen, and ſat cattell: hath called all the kynges ſonnes, and the captaines, and the prief Abiathar. And beholde, they eate and drynke before him, and ſaye: God ſaue the kyng Abonias. But me thy ſeruante, and Sadoc the prief, and Benaia the ſonne of Joiada, and thy ſeruante Salomon hath he not called. Hath my lorde the kyng commaunded this, and not certified his ſeruantes who ſhall ſit vpon the ſeate of my lorde the kyng after him?

The kyng answered and ſaide: Call Dethſeba vnto me. And ſhe came in before the kyng. And whā ſhe ſode before the kyng, the kyng ſware and ſayde: Mo truly as the LORD E lyueth (which hath deliyered my ſoule out of trouble,) I wyll do vnto the this daye, euen as I ſware vnto the by the LORD the God of Iſrael, ſo that Salomon thy ſonne ſhalbe kyng after me, and he ſhall ſit vpon my ſeate in my ſteade.

Then Dethſeba bowed hiſſelfe with hiſ face to the grounds, and thanked the kyng and ſayde: God ſaue my lorde kyng Dauid for euermore. And the kyng ſayde: Call me the prief Sadoc & the prophete Tathan, and Benaia the ſonne of Joiada.

And whā they came in before the kyng,

the kyng sayde vnto them: Take yonge lites seruantes with you, and set my forme Salomon vpon my Mule, and carry him downe to Gihon: and let Saboc þe prest and the prophet Nathan, an oyncce him there to be kyng ouer Israel, and blowe the trompe, and saye: God saue kyng Salomon, and so re vp after him: and when he cometh, he shall sit vpon my seate, and be kyng in my stead: for I haue ordeyned him to be pryncce ouer Israel and Iuda. Then answered Benia the sonne of Joiada vnto the kyng, and sayde: Amen. The LORDE God of my loue the kyng saye thus also. As the LORDE hath bene with my loue the kyng, so be he with Salomon also, that his seate maye be greater then the seate of my loue kyng Dauid.

Then wente they downe, the prest Saboc and the prophet Nathan, and Benia the sonne of Joiada, and the Chertians, and Plethians, and set Salomon vpon kyng Dauides Mule, and broughte him to Gihon. And Saboc the prest toke the oyle borne out of the Tabernacle, and an oynced Salomon. And they blew the trompe: And all þe people sayd: God saue kyng Salomon.

¶ And all the people wente vp after him, and the people piped with pipes, and was very ioyfull, so that the earth rang as the noise of them. And Adonias herde it, and all they whom he had called, which were with him, and they had new eaten. And when Joab herde the noise of the trompe, he sayde: What meaneth this noise of the cite and this busynesse? But whye he yet spake, beholde, Jonathan the sonne of Abiathar þe prest came.

And Adonias sayde: Come in, for thou art a dauntour man, and bringest good tynges. Jonathan answered and sayde vnto Adonias: Alas, of loue kyng Dauid hath made Salomon kyng, and hath sene with him Saboc the prest, and the prophet Nathan, and Benia the sonne of Joiada, and the Chertians and Plethians, and they haue sit him vpon the kynges Mule: and Saboc þe prest with the prophet Nathan hath noyced him kyng at Gihon, and from thence they gone vp with ioye, that the cite rang with all: that is the noyse that ye haue herde.

¶ Salomon also syttech vpon the kynges seate, and the kynges seruantes are gone in to wish good lucke vnto ouer loue kyng Dauid, and haue sayde: Thy God make Salo-

mon a better name then thynyme is, and make his seate greater then thy seate. And they haue wysshed the kyng good lucke vpon the bedd: I loue þe kyng hath sayde thus: Prayed he of LORDE God of Israel, which this daye hath made one to sit vpon my seate, that myne eye haue sene it.

Then were they a fra yob, and gatt them vp all that were called by Adonias, and so they departed eueri man his waye. But Adonias was a fra yob of Salomon, and gat him vp, and wote his waye, and toke holde of þe homes of þe altare. And it was tolde Salomon: beholde, Adonias feareth kyng Salomon, and beholde, he toke holde of the homes of þe altare, and sayd: Let kyng Salomons sweare vnto me this daye, that he shall not slaye his seruant with the swerde. Salomon sayde: If he wil be an honest man, there shall not one heer fall from him vpon the earth: but yf there be euill founde in him, he shall dye. And kyng Salomons sene, and caused him to be fetcht from the altare. And when he came, he fell downe before kyng Salomon. But Salomon sayde vnto him: So þe waye into thy hooft.

The ii. Chapter.

¶ Now when the tyme came that Dauid should dye, he commaunded Salomon his sonne, and sayde: I go the waye of all the worlde, Be thou stronge therfore, and shewe thy selfe a man, and kepe the wordes of the LORDE thy God, that thou walke in his wayes, and holde his ordinaunce, his commaundementes, his lawes, and his testimonies, as it is written in the lawe of Moyses, that thou mayst be wise in all that thou doest, and whiche so euer thou turne: that the LORDE maye rayse vp his worde, which he hath spokẽ ouer me, and sayde: If thy children kepe their waye and walke before me faithfully and truly and with all their heart and with all their soule, the shal there neuer see the a man vpon the seate of Israel.

¶ Thou knowest well also what Joab the sonne of Seru Ja hath done vnto me, what he hath done vnto the two chefe captaynes of Israel, Abner the sonne of Ner, and Amasa the sonne of Iether, whom he slew and shed the bloude of warre vnto it was peace, and put the bloude of warre vpon his girdel: I was aboute his loines, and in his shutes that were vpon his fete: Do then accordinge to thy wysdome, that thou bringe to thy graye heart downe to the grave in peace.

Exo. xliij.

I.

Ista. xviij.

Deut. xviij.

I. Re. x. c.

And to the children of Barsai the Gileadite, thou shalt shewe mercy, that they maye care at thy table. So so iomed they the places vnto me, when I fled before thy brother Absalom. And beholde, thou hast with thee. Some the sonne of Sera the sonne of Jemini of Zabaram, which caused me with very bytter and shamefull cursynge, what tyme as I wente to Mahanaim. He came he downe to meete me at Jordan, where I swaue vnto him by the LORDE, and sayde: I wyll not slaye the with the swerde. But suffre not thou him to be vngilte, for thou art a wise man, and shalt wil knowe what thou oughtest to do vnto him, that thou mayest bring his graye heer downe to the graue with blood.

So Adonias slepe with his fathers, and was buried in the cite of David. The tyme that David was kynge ouer Israell, is forie yeare. Seven yeares was he kynge at Hebron, and thre and thirtie yeare at Ierusalem. And Salomon sat vpon the seate of David his father, and his kyngdome was made very sure.

But Adonias the sonne of Hagieh came into Bechsheba Salomons mocher. And she sayde: Is thy commynge peaceable? He spake: Yee, and sayde: I haue som what to saye to the. She sayde: Saye on. he sayde: Thou knowest that the kyngdome was mine, and that all Israell had set their selues vpon me, that I shoulde be kynge, but now is the kyngdome turned, and become my brothers: for he hath it of the LORDE.

Now desyre I one petition of the, Make not my face ashamed. She sayde vnto him: Saye on. he sayde: Speake vnto kynge Salomon (for he shall not shame thy face) that he maye geue me Abisag to wyfe. Bechsheba sayde: Wel, I wil speake to the kynge for the.

And Bechsheba came in to kynge Salomon to speake with him. And the kynge stode vp, and wente to meete her, and worshipped her, and sat him downe vpon his seate. And there was a chayne set for the kynges mocher, so that she sat at his righte hande. And he sayde: One petition desyre I of the make not my face ashamed. The kynge sayde: Yee O my mocher, I wyll not shame thy face. She sayde: Let Abisag of Sunem be geuen thy brother Adonias to wyfe.

Then answered kynge Salomon, and said vnto his mocher: Why desyest thou Abisag of Sunem for Adonias? Are the kyng-

domes of him also, for he is my greater brother, and hath Abiachar the prest, and Joab the sonne of Zeruja. And the kynge swaue by the LORDE, and sayde: God is thine and that vnto me, Adonias shall be spoken thus agaynst his lyfe. And now as truly as the LORDE lyueth which hath ordred me, and made me to sit vpon the seate of my father David, and hath made me a house (as thou sayng as he sayde) this day shall Adonias dye.

And kynge Salomon sent thither by Zinai the sonne of Joab, which smote him that he dyed. And to the prest Abiachar sayde: Thou maye vnto Zinai to thy londe, for thou art a man of truth. Thou shalt I wyll not slaye the this day, for thou hast bene the pryke of the LORDE: God befor my father David, and hath freed also where my father suffred.

Thus Salomons put forth Abiachar, that he muste remoue be the pryke of the LORDE, that the worde of the LORDE myghte be fulfilled, which he spake ouer the house of Dauid at Silo.

And this rumoure came before Joab: Joab cleued vnto Adonias, and not vnto Salomon. Then sled Joab into the Tabernacle of the LORDE, and toke holde of the homes of the altare. And it was tolde kynge Salomon, that Joab was sled into the Tabernacle of the LORDE, and beholde, he stondec at the altare.

Then sent Salomon Benai the sonne of Joada, and sayde: Go slaye him. And when Benai came to the Tabernacle of the LORDE, he sayde vnto him: Thus sayeth the kynge: Come forth. he sayde: No, I wyll not go. And Benai coldethis vnto the kynge: he sayde: Thus hath Joab spoken, and thus hath he answered me.

The kynge saide vnto him: Do as he hath spoken, and slaye him, and bury him, that thou mayest put fro me and my fathers the se the bloude which Joab hath shed with out a cause, and that the LORDE maye recompence him his bloude vpon his heade, because he smote two men, which were righteous and better then he, and slane them with yf swerde, that my father Dauid. There not of: namely, Abner yf sonne of Neri the chefe captaine ouer Israell, and Amasa the sonne of Iether yf chefe captaine ouer Iuda: yf their bloude maye be recompensed vnto the heade of Joab and of his side for euer: but David and his seide house and his kin

as that she
not de-
nyeth
thy peti-
tion.

hau peace for evermore of the LORDE.

¶ And Denaiā the sonne of Joiada wente up, and smote hym, and slewe hym: ⁊ he was buried in his house in the wyldernes. And ⁊ kynge of Denaiā ⁊ name of Joiada in his stude over the heest. And Saboc ⁊ piest of the kynge sit in the steade of Abiarhar.

And the kynge sente, and caused for to call Semai, and sayde unto him: Wyldest thou be at Jerusalem, and dwell there, and beare not from thence, nether hyther ner thither. In what daye so ever thou departest forth, and goest over ⁊ broke Cedion, be thou sure, that thou shalt dye the deeth: thy bloude be upon thy heade. Semai sayde unto the kynge: This is a good meanyng, as my lord the kynge hath sayde, so shal thy seruante do. So Semai dwelle at Jerusalem a longe season. But after thre yere it fortuned that mo seruantes ranne awaye from Semai unto Adia the sonne of Maccha kynge of Bath.

And it was tolde Semai: beholde, thy seruantes are at Bath. Then Semai gat him up, and sables his asse, and wote unto Bath to Adia, for to seeke his seruantes. And whā he came thither, he broughte his seruantes from Bath.

¶ And it was tolde Salomon, that Semai wene from Jerusalem unto Bath, and was come agayne. Then sent the kynge, and caused for to call Semai, and sayde unto him: Whate not ⁊ to the by the LORDE, and assured the, and sayde: Tell me what daye so ever thou departest out, and goest hitther or thither, be sure that thou shalt dye the deeth: And thou saydest unto me: I haue herde a good meanyng. Why hast thou not bepe the then according to the ooch of the LORDE, and commaundement that I commaund be thy?

And the kynge sayde unto Semai: Thou rememberst all ⁊ wickednes, which thy hert knoweth: that thou dydest unto my father Dauid. The LORDE hath recompensed ⁊ thy wickednes upon thy heade. And kynge Salomon is blessed, and the seate of Dauid shal be stablished before ⁊ LORDE for ever. And the kynge commaunded Denaiā ⁊ sonne of Joiada, which wente forth, and smote him: the he dyed. And the kynge dome was stablished by Salomons hande.

The liij. Chapter.

¶ And Salomon made marriage ⁊ pharao the kynge of Egipt, ⁊ wote pharaos daughter, and boughte her in to the cite of Dauid, vyl he had buylded his

house, and the LORDES house, and the walles rounde aboute Jerusalem. But the people offered yett upon the hye places: for as yett there was no house buylded unto the name of the LORDE unto that tyme. But Salomon loued the LORDE, and walked after the ordinaunces of Dauid his father: cepte onely that he offered and burnt incense upon the hye places.

¶ And the kynge wente unto Gibson, to do sacrifice there: for that was a goodly hye place. And Salomon offered a thousande burnes offeringen upon the same altare. And the LORDE appeared unto Salomon at Gibson in a visame of the nyght, and God sayde: Telle what I shal geue ⁊. Salomons saide: Thou hast done greace mercy unto my father Dauid thy seruante. Like as he walked before the LORDE in faith, salnes and righteounesse, and in a true hert with the, ⁊ this greace mercy hast thou layed up for him, and geuen him a sonne to sye upon his seate, as it is now come to passe.

¶ Now LORDE my God, thou hast made thy seruante kynge in my father Dauids steade: As for me, I am but a small yonge man, knowyng nether my ongoynge ner ingoynge. And thy seruante is amonge the people whom thou hast chosen: which is so greace, that no man can nombe them ne descrybe them for multitude. Geue thy seruante therfore an obedient hert, that he maye iudge thy people, ⁊ understande what is good ⁊ bad: for who is able to iudge this thy mightie people?

This pleased the LORDE well, that Salomon ased such a pericion. And God sayde unto him: For so much as thou ased this, and desyrest not longe lyfe, nether riches, nether ⁊ soules of thine enemies, but in desyre dinge to heere iudgmente, beholde, thefore haue I done according to thy wordes. Be bold, I haue geuen the an hert of wysdome, and understandyng, so that such one as thou hast not bene before the, nether shall ryse up after the.

Yett and that thou hast not prayed for, haue I geuen the also, namely, ryches, and honoure, so that amonge the kynges in ⁊ tyme there is not such one as thou. And yf thou wilt walke in my wayes, so that thou bepe myne ordinaunces and lawes, as Dauid thy father hath walkid, then wyl I geue the a longe lyfe.

And when Salomon awaked, beholde, it was a dreame, and he came to Jerusalem, and stode before the Aste of the LORDES co-

2 Pet. 14

2 Reg. 24

2 Sep. 9

1 Reg. 2

1 Reg. 2

2 Pet. 14

meane, and offered burnt offerynges, and bealthe offerynges, and made a greates feast vnto his seruantes.

At the same tyme came there two harlottes vnto þe kynge, and stode before him. And the one woman sayde: Oh my lord, I and this woman dwel in one house, and I was deliuered of a childe in the house with her: on the thirde daye after that I was deliuered, she was deliuered of a childe also. And we went together, so þe there was no stranger in þe house, but we two: & this womans sonne died in the nyghte (for she smothered him in the slepe) and she rose vp in the nyghte, and toke my sonne for my syde (where the handmayde slepte,) and layed it in his arme, and his deede sonne layed she in myne arme. And when I rose vp in the moynynge to see my sonne safe, beholde, he was dead. But in the moynynge I lothed well, and beholde, it was not my sonne, whom I had borne.

D The other woman sayde: Not so, my sonne lyueth, and thy sonne is dead. But she sayde: Not so, thy sonne is dead, and my sonne liueth. And thus spake they before the kynge. And the kynge sayde: This womans saith: my sonne lyueth, and thy sonne is dead: yonder woman sayeth: Not so, thy sonne is dead, & my sonne lyueth. And the kynge said: Get me a swerde. And when the swerde was brought before the kynge, the kynge sayde: Parte the lyuynge childe in two partes, and geue this woman the one halfe, and yonder woman the other halfe.

Then sayde the woman whose sonne lyued, vnto þe kynge: for his motherly heart was kyndled with pite ouer his sonne: Oh my lord, geue him the childe a lyue, and I will it not. But the other sayde: Let it rather be myne nerthing, but let it be parted. Then answered the kynge, and sayde: Geue this woman the lyuynge childe, and slaye it not, for she is his mother. And all Israel herde of this iudgment that the kynge had geuen: and they feared the kynge, for they sawe that þe wysdome of God was in him to kepe iudgment.

The iiiij. Chapter.

Ahus was Salomon kynge ouer all Israel. And these were his prynces: Aharai the sonne of Saboc the prest: Ahiioseph, and AhiJa the sonnes of Bisha, were prestes: Josaphat the sonne of Ahilud was chanceler: Denais þe sonne of Jolada was the cheefe captayne: Sadoc and Abiathar were prestes: Aharai the sonne of Aharai was ouer the officers: Sabud the sonne of Aharai the prest was the kynge

freede: Aharai was steward: Athonias the sonne of Aboa was rent gatherer.

And Salomon had twelue officers ouer all Israel, which made prouision of foode for the kynge and his house: One had a month longe in yere to make prouision: The sonne of Hur upon mount Ephraim. The sonne of Deber at Maaz and at Baalhim: at Bethsames, and at Elon, and at Bethgai. The sonne of Gased at Aruboch, and at therto Socho and all the londe of Geph. The sonne of Abinadab all þe loysshippe vnto: & had Caphar Salems daughter to wife. Baena þe sonne of Ahilud at Thumach & at Magiddo, & ouer all Bethsan, which lyeth betwixt Zarthana vnder Jasin from BethSean vnto the playne of Hebron, vnto the other syde of Jatmeam. The sonne of Geber at Ramoth in Gilead: he had the countes of Jair the sonne of Mansi in Gilead, and had y coastes of Argob which lyeth in Basan, vnto the score greates wald ciuities, and wald basen barres. Abinadab þe sonne of Iddo at Mahanaim. & Ihanas a Thephthian: he also toke Basmath Salmons daughter to wife. Baena the sonne of Gusal in Aser and at Alorch. Josaphat the sonne of Parua in Jachar. Semci the sonne of Ela in Ben Jamin. Geber the sonne of Vu in the londe of Gilead, in the londe of Siden kynge in the Amouzes, and of Og the kynge in Basan. One officer was in the londe. As for Juda and Israel, they were in nombre as the sonde of the see, and as dead donke, and were mercy. This was Salomon loide ouer all the kyngdomes (from the wynter of the londe of the phylistines, vnto the border of Egipte) which brought him gyltes, and stred him as longe as he lyued.

And Salomon had þat to his wynter thirte quarters of syne mel, the fower quarters of ocher meden far eren, and twelue small cattell, and an hundred shepe, wylde hartes and Roes, and wylde goates, and scapone, and foules. For he had the loysshippe of all the londe on this syde the water: in Ephra vnto Gasa, and ouer all þe kynges of this syde þe water: & had peace of all his kyngdomes rounde aboute, so that Juda and Israel dwelt safe, every one vnder his wynter, and vnder his sigge tre, from Dan vnto Beithle, as longe as Salomon lyued.

And Salomon had fowre thousande carboyses, and twelue thousande hoysmen. And the officers prouided the kynge Salomon with wyntles: and what soeuer belonged to the kynge table, that brought every man

his moneth, and myssed not: Darlye also z
shewe for the houses and courtes, z brough
them unto the place where þe kynge was,
every one a fter his charge.

¶ And God gaue Salomon maruelous
great wysdome and vnderstoninge, and
a large herte, as the synbe that lyeth vpon þe
See þere: so that the wysdome of Salo-
mon was greater then the wysdome of all
the children towards the fourth and of all þe
Egyptians. And he was wiser then all men,
yet wiser then Ethan the Ghibite, Herman,
Chalcal, and Darda, the sonnes of Maholi
and had a greater name amonge all the he-
thyen on every syde. And he spake thre thousand
þe proverbes, z his songes were a thousand
þe ffray. And he spake of trees, from þe
Ceder of Libanus vnto the Iosep þe groweth
out of þe malher called also of cecell, of fouls
of fowles, of fyshes. And there came
of all nacions to heare þe wysdome of Sa-
lomon, and there came of all the kynge of
þe earth, which had herde of his wysdome.

The V. Chapter.

¶ **W**hen Hiram þe kynge of Tyre sent his
servauntes vnto Salomon, for he had
herde, þe they had admynted him kyn-
ge in his fathers reade: for Hiram - loved
Hiram as lge as he lyved. And Salomon
sent vnto Hiram, sayenge: Thou knowest
that my father might not buyde an house
vnto the name of the LORDE his God, be-
cause of the warre that was aboute him, on
tylle the LORDE delyvered them vnder the
shes of his fete: But now hath the LORDE
my God given me rest on every syde, so that
there is no aduersary ncr euyl hynderaunce:
Beholde, I am therfore aduysed to buyde
an house vnto the name of the LORDE my
God, acordyng as the LORDE spake vnto

12 **D**id my father, and sayde: Thy sonne,
whom I shall see vpon thy face in thy
leade, shall buyde an house vnto my name. Com-
maunde therfore that they be woe me downe
ceders out of Libanus, and that thy ser-
uauntes be with my seruauntes, z the rewarde
of thy seruauntes wyll I geue the, what
so ever thou shalt axe: for thou knowest, þe
with vs there is no man which can hence cym-
ber as the Sidonians.

¶ **W**hen Hiram herde the wordes of Sa-
lomon, he was very glad, and sayde: Praisyd
be the LORDE of this daye, which hath given
David a wyse sonne ouer this greates people.
And Hiram sent vnto Salomon, sayenge:
I haue herde what thou hast sent vnto me:
I wyll be acordyng vnto all thy desire with

Ceders and pynetrees, My seruauntes shall
bryng them downe from Libanus vnto þe
See, and I wyll make them to floce vnto þe
See, vnto the place which thou shalt shewe
me, and there wyll I cause them to aryue, z
thou shalt make the to be readye. But thou
shalt fulfill my desire also, and geue fode
me to my householdes felles. So hita gaue Sa-
lomon Ceders and pynetrees accordyng to
all his desire. But Salomon gaue Hiram
twentye thousande quarters of wheate co-
eace for his householdes, and twetye quarters
of beateen oyle. This gaue Salomon yearly
vnto Hiram.

¶ And the LORDE gaue Salomon wysdo-
me, acordyng as he had sayde vnto him, z
there was peace betwene Hiram and Salo-
mon, and they made a covenante both toge-
ther. And Salomon made an outchofynge
(of woomen) thowout all Israel. And þe
outchofynge was thirtie thousande men, and
he sent the to mount Libanus every two mo-
nethes ten thousande, so that they were one
moneth vpon Libanus, and two monethes
at home. And Adoniram was ouer the out-
chofynge.

¶ And Salomon had thre score thousande
z ten that bare burthens, z foure score thou-
sande that be wred cymber vpon the mount,
besyde Salomons dyse officers, which were
ordenyed ouer the worke: namelye thre thou-
sande and thre hundred, which ruled þe peo-
ple that laboured there in the worke. And þe
kynge commaunded, that they shulde breake
out greates and costly stones, namelye fre
stone, for the foundacion of the house. And
Salomons masons, and Hirams, and they
that were in those coastes, be wred out z pre-
pared cymber and stones to the buyllynge
of the house.

The VI. Chapter.

¶ **I**n the four hundred and foure sco-
re years after the departinge of the
children of Israel out of the londe of
Egypte, in the fourth year of the raigne of
Salomon ouer Israel, in the moneth Sisk þe
is the seconde moneth) was the house buyl-
ded vnto the LORDE. This house that kyn-
ge Salomon buyded vnto þe LORDE, was
thre score cubytes lge, twenty cubytes brode,
z thirtie cubytes hie. And he buylde a
poyche before the temple of twentye cubytes
longe after the bryeth of the house, z ten
cubytes brode before the house. And in þe
house he made wyndowes, which might be ope-
ned and shut with lyddes.

¶ And rounde aboute by the wall of þe hou-

C

Re. 21
and 12

A

1. Pw. 2. 1
Act. 7. 1

1oh. 12. 2
Act. 1. 2
and 1. 2

he buylded a compase, so γ it wente both above the temple and the quere, and made his ourwarde wall roide above. The nether most station was fyue cubytes wyde, and γ myddel six cubytes wyde, and the thirde ten cubytes wyde. For he layed balles rounde aboute the house, that they couched not γ wall of the house.

- B** And when γ house was buylded, it was buyded of wholke and ouerbooken stones, so γ there was herde nether hammer ner axe, ner any other instrument of yron, when the house was a buyldinge.

But on the righte syde of the myddes of the house there was a doore, so γ they might go up to the myddel station by a turne greise, γ from the myddel station vnto γ thirde. Thus buylded he the house, γ fynished it, γ syde γ house both above γ by the walles w^{ch} Cedar wodd, he buylded a galery also above vpon the wholke house fyue cubytes hie, and couered the house wth Cedar tymbre.

And the worde of the LORDE came vnto Salomon, γ sayde: See this be the house γ thou buydest. If thou shalt walke in myne ordinaunces, γ do a cordinge to my lawes, γ kepe all my commaundementes, so walke therein, then wilt I stablish by me my worde with γ .

Re. 7. b

- C** Thus Salomon buylded the house, γ fynished it, γ buylded the walles on the insyde wth Cedar tymbre, from the grounde of γ house vnto the rofe, and syled it wth ymbric on the insyde, and ouerlayed the floore of γ house wth boades of Pyntre.

And behynde in the house he buylded a wall of Cedar tymbre twenety cubytes longe, from the floore vnto the rofe. And there on the insyde buylded he the quere for the most holy. War the house of the temple before the quere was forty cubytes longe: on the insyde was the whole house of Cedar wth threwe Knoppes and floures, so that there was no stone sene. As for the quere, he prepared it on the insyde of the house, that the Ake of the couenaunt of the LORDE might be set therein. And before the quere (which was twenety cubytes longe, twenety cubytes bode, and twenety cubytes hie, and ouerlayed wth pure golde) he syled the altare wth Cedar.

- D** And Salomon ouerlayed the house on γ insyde wth pure golde, γ shot barres of golde before the quere, which he had ouerlayed wth golde, so that γ whole house was layed ouer

wth golde. And all the altare also before γ quere ouerlayed he wth golde.

He made also in the quere two Cherubins ten cubytes hie of Olyue tre. One wyng of ether of the Cherubs had fyue cubytes, so that from the edge of his one wyng to the edge of his other wyng: there wenten ten cubytes. Euen so had the other Cherub ten cubytes also, and both the Cherubs were of one measure and of one quantite: so γ ether Cherub was ten cubytes hie. And he put the Cherubins within in the house. In the Cherubins spied forth their wynges, so that the wyng of the one touched the one wall, and the other Cherub wynges touched the other wall. And in the myddes of γ house the one wynges touched another. And he ouerlayed the Cherubins wth golde.

And on all the walles of the house rounde aboute, he caused to make carued worke wth carued Cherubins, palme trees, and floures. And the pavement of the house he layed he also wth golde plates. And at the entrance of the quere he made two bores of olyue tre wth fyue squared postes, and caused carued worke to be made eibth wth Cherubins, palme trees and floures, γ ouerlayed them wth plates of golde. So made he also at the entrance of the temple, four squared postes of Olyuete, and two bores of Pyntre (so that ether doore had two fyue bores one hanginge to another) and made carued worke eibth of, palme trees and floures, right as it was appoynted.

And he buyded a court also within the towres of fre stone, and wth one row of playne Cedar tymbre.

In the fourth yere in the month Eth, was the foundation of the LORDES house layed: and in the eleuenth yere in the month Bulchet is the eight month was the house fynished as it shalbe, so that they were seven yere a buyldinge of it.

The VII. Chapter.

D Et Salomon was a buyldinge hit in the thirte yere, γ fynished it, namely, he buylded an house of the wodd of Libanus, an hundred cubytes longe, fifty cubytes wyde, γ threie cubytes hie, four squared wth rowes of pilers, and he caused Ceders. And the rofe above syled he also wth Cedar wodd vpon the fyue γ four pilers, for one rowe had fyue pilers, so γ there stode euer the pilers one right eibth against another: so that: every space betwixte the pilers was one oort against another four squared wth the pilers.

And he made a porche with pilers which
was fyfte cubites longe, and thurte cubites
broad, & yet a porche before it with pilers &
a greate possie. He made a porche also vn
to þe fynge scate, wherein þe iudgment was
kepe, and made it to be the porche of iudg-
ment, and syled it with Cedar from the pane
went vnto the pavement agayne, and his
owne house wherein he dwelt, in y^e backe cour
d he a house for Pharaos daughter, & whom
Salomon had taken to wife.

All these were costly stone betwen after þe
measure, cut with sawes on euery syde, from
the ground vnto the rofe: and without the
greate court also. As for the foundaciōns,
they were costly and greate stones, ren and
nyght cubites greate: and costly yre stones
throu a cubite to þe measure, and Cedera.
But the greate court rounde aboute had
the rofe of yre stone, & one rowe of play-
er Cedera: Euen so also the court by þe hou-
se of the LORD within, and the porch by the
house.

And kynge Salomon sent to seche one
144 Iuzam of Tyre a weddome sonne, of the
tribe of Ieffthali, and his father had bene
a man of Tyre, which was a conynge mā
in metall, full of wysdome, vnderstandynge
and knowlege to make all maner of metall
worke. When he came to kynge Salomon,
145 he made all his worke, & made two bas-
in pilers, eche of them eighete cubites
146 bye, and a chede of yre cubites was the mea-
sure aboute both þe pilers: and he made two
knoppes of brasse molten, so set above vpon
the pilers: and euery knoppe was fyue cuby-
tes hye: and on euery knoppe aboute vpon þe
pilers siue mythen ropes like cheynes. And
vpon euery knoppe he made two rowes of
pomegranates rounde aboute on one rope,
wherwith þe knoppe was covered. And the
knoppes were like roses before þe porche sou-
ten cubites greate. And the pomegranates in
the rowes rounde aboute were two hundred
aboute and bench vpon the rope, which were
rounde aboute the thynnes of the knop-
pe, on euery knoppe vpon both the pilers.
And he set vpon the pilers before the porche of
the temple. And that which he set on the
ryght hande, called he Jachin: and that
which he set on the left hande, called he
Boos. And so stode it aboute vpon the pilers
like roses. This was the worke of þe pi-
lers synghed.

And he made a molten lauer ten cubytes

wyde from the one syde to the other rounde
aboute, and fyue cubites hye, and a chede
of thurte cubites lōge was þe measure rounde
aboute: and aboute the same lauer that
was then cubites wyde, there wente knop-
pes on the edge therof rounde aboute the la-
uer. Two rowes were there of the knoppes
molten with the lauer.

And it stode vpon twolue balloces, wher
of thre were turned towarde the north, the
two towarde the west, thre towarde the south,
and thre towarde the east, and the lauer abo-
ue theron, so that all their hynder partes
were within vnder the lauer: wherof the
chidnesse was an handbrieth: and the edge
of it was like the edge of a cuppe, and as a
fleured rose, and it coneyned two thousande
Battes.

And he made ten basen staves, euery one
four cubites longe and brode, and the cu-
bites hye. The stave was made so, that it had
fyde betweene the ledges. And on the fyde
betweene the ledges there were Lyons, bullo-
ces and Cherubins. And on þe ledges which
were aboute and bench the Lyons and bullo-
ces, were the fydes made so, that they were
set downnwarde. And euery stole had fyue
basen wheles with basen apertrees. And
vpon the foure corners there were pioppes
molten, euery one ouer a gaynste another, vn-
der set vnto the Ketell.

And the soler vpon the stole was a cuby-
te hye and rounde, a cubyte and an halfe wy-
de: and on the soler there were knoppes in
solde, which were foure squared & not rou-
nde. The foure wheles stode bench by the
fyde, & the apertrees of the wheles were harde
on y^e scate. Euery whel was a cubite and
a halfe hye, and they were wheles like curt
wheles. And their apertrees, spokes, nales, &
shafes were all molten. And the foure piop-
pes vpon the foure corners of euery scate were
harde on the scate.

And on the soler aboute vpon the stave a
cubyte and an halfe rounde aboute, there were
ledges and fydes harde on the scate. And
on the plat of the same fyde and ledges, he
caused to carde Cherubins, Lyons and palme
trees, one by another rounde aboute theron.
After this maner made he ten molde staves,
one maner of measure & widenes was in all.

And he made ten copper Ketells, so that
one Ketell coneyned foure Battes, and was
four cubites greate, and vpon euery scate
was a Ketell. And fyue staves set by the
ryght syde of the house, and the other fyue
on the left syde. And the lauer set by the
foote

¶ This
was a
rectayn
measure
of thyn-
ne.

¶

¶

on the righte hande towarde the south.

And hit was made postes also and shoules and basins, & so finished be all the worke, that kyng Salomon caused to be made in the house of the LORD: namely þe two pilers, and the rounde knoppes aboue upon the two pilers, and the two wythen ropes to couer the two rounde knoppes upon the pilers. And the foure hundred pomgranates on the two wythen ropes, euer two rowes of pomgranates vnto euery rope, to couer the two rounde knoppes upon the pilers. And the ten scales, and ten ketels thereon, and the laver, and twolue bullockes vnder y lauer. And the postes, shoules and basens. And all the ornementes which hit was made vnto kyng Salomon for the house of the LORD, were of pure metall. In the countrey by Iordane, caused the kyng them to be molten in thide earth, betwene Succoth and Zartban. And Salomon let all the apperall be vntweyed, because the metall was somuch.

Moreover Salomon made all the apperall that belonged vnto the house of the LORD: namely a golden altare, a golden table that the shewbread laye on, fyue censelstiches on the righte hande, and fyue censelstiches on the lefte (before the quere) of pure golde, w flouris, lampes and snuffers of golde, therto flat peeces, charges, basens, spones and censours of pure golde. And the booke of þe doore on the insyde of the house in the most holy, and in the doore of the house of the cypile of the LORD were of golde.

Thus all the worke that kyng Salomon made in þe house of the LORD, was finished. And Salomon brought in that his father Dauid had sanctified, of syluer and golde and ornementes, and layed it amonge the treasures of the house of the LORD.

The viii. Chapter.

¶ Then gathered kyng Salomon all þe Elders in Irael together, all the rulers of the trybes and prynces of the fathers amonge the children of Irael, vnto Ierusalem, to byngge vp the Arke of the covenante of the LORD, out of the cite of Dauid, that is Zion. And there refused vnto kyng Salomon all the men in Irael, at the half in the month Shebanim, that is þe second month. And when all þe Elders of Irael came, the prestes toke the Arke of the LORD, and broughte it up, and the Tabernacle of witness, and all the ornementes of the Sanctuary that were in the Tabernacle. This dyd the prestes and the Levites.

And kyng Salomon and all the congregation of Irael þe were gathered vnto him, wente with him before the Arke, and offris shepe and bullockes, so many, that they coulde not be nombred ner tolde.

So the prestes broughte the Arke of the LORDS covenante vnto hir place, as in to þe Quere of the house in the most holy under þe wynges of the Cherubins. For þe Cherubins spak our their wynges in the place where the Arke stode, and couered the Arke and the staves thereof from aboue. And the staves were so longe, that þe knoppes of them were sine from the Sanctuary before þe quere, but on the one syde were they not sine, and they were there vnto this daye.

And in the Arke there was nothinge, but only the two tables of stone, which Moses had layed therein at Horeb, when þe LORD made a covenante with the chylde of Irael, what tyme as they were departed out of the lande of Egypt.

But when the prestes wente out of the Sanctuary, a cloude fylled the house of the LORD, so þe prestes coulde not stonde: euen the office for the cloude: for the glory of the LORD fylled the LORDS house. Then sayde Salomon: The LORD sayde, that he wolde dwell in a bark cloude. I haue buylded an house, to be an habitation vnto thea face, þe thou mayest dwell therfor euer. And þe kyng turned his face, & blessed all the congregation of Irael. And all the congregation of Irael stode, & he sayde: Praise be the LORD God of Irael, which promised by his mouth vnto my father Dauid, and by his haue haue fulfilled it, and sayde: Since the daye þe I broughte my people of Irael out of Egypt, howe I chosen no cite amonge all the trybes of Irael, to buyde me an house, that my name might be there. But Dauid haue I chosen, to be ouer my people of Irael.

And in dede my father Dauid was mynded to buyde an house vnto the name of the LORD God of Irael: inerthele the LORD sayde vnto my father Dauid: Where as thou wast mynded to buyde an house vnto my name, thou hast done well, that thou art so aduised. Howbeit thou shalt not buyde the house, but thy sonne which shall come out of thy loyns, he shall buyde an house vnto my name. And the LORD hath performed his worde that he spake: for I am come vp in my father Dauids steade, and sit upon the seate of Irael, as the LORD sayde: I haue buylded an house vnto the name of the

LORDE God of Israel: and there haue I admyred a place for the Arke, wherein is the LORDES conuenant, which he made with our fathers, when he broughte them out of y lande of Egipte.

And Salomon stode before the altare of theLORDE in the presence of the whole congregation of Israel, and heide out his hands as cometh beauen, and sayde: O LORDE God of Israel, there is no god like the, neither aboue in heauen, ner beneath vpo earth, thou that bepest comant and mercy for all thy seruantes that walke before y with all thy hart, thou that hast kepte promyses with my father Dauid thy seruaunt: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe

in this daye. Now LORDE God of Israel make good vnto my father Dauid y seruaunt, that which thou hast promysed him, and sayde: Thou shalt not wante a man before me to sit vpon the seate of Israel, yf thy childre kepe their waye, so y they walke before me like as thou hast walked before me. Now thou God of Israel, let y worde be verified, which thou hast promysed vnto my father Dauid thy seruaunt.

For thy sake thou y God dwelleth vpon earth: Beholde, the heauens and the heauens of all heauens maye not containe the: how shalde then this house do it, that I haue builded? But came the vnto the praye of thy name, and to his supplicacion: O LORDE my God, that thou mayest heare the thankes, praye and prayer, which thy seruaunt maketh before the this daye, so that thine eyes be open ouer this house mighte and mercie: My name shall dwell there. That thou mayest heare the prayer which thy seruaunt maketh in this place, and heare the intercession of y seruaunt and of thy people of Israel, which they shall make here in this place of thy habitacon in heauen: and when thou hearest it, be gracious.

When any man synneth agaynst his neyghbour, and catcheth vpon him an ooth whereby he byndeth him selfe, and y ooth cometh before thine altare in this house, then heare thou in heare, and se that thy seruaunt haue right, to confirme the vngodly, and to bringe his waye vpon his owne head, and to iustifie the righteous, to geue him accordinge to his righteousnes.

When thy people of Israel is synneres lesse their enemies (whyche they haue synned agaynst the, and yf they came vnto the

and knowlege thy name, and make their prayer and intercession vnto thee in this house, the heare thou them in heauen, and be mercifull vnto the synne of thy people of Israel, and bringe them agayne into the lande, y thou hast geuen vnto their fathers.

When the heauen is shut vp, so yf rayneth not (so yf moche, as they haue synned agaynst the) and yf they make their prayer in this place, and knowlege thy name, and turne from their synnes whiche thou troublest them, heare thou them then in heauen, and be mercifull vnto the synnes of thy seruaunt, and of thy people of Israel, that thou mayest shewe them the good waye, wherein they shulde walke, and let it rayne vpon the lande that thou hast geuen thy people to inheritaunce.

When a dreth, or pestillence, or drought, or burninge, or grethopper, or cantripiler, is in their lande, or when his enemy layeth lege to his portes in the lande, or when any other plague or discaise happeneth, who so ener then maketh his prayer and peticion, whether tobe any other man or thy people of Israel (which the are aware of their plague) euery one in his hart, and spiebeth out his hande vnto this house: Heare thou then in heauen in the seate where thou dwellest, and be mercifull, so that thou geue euery one accordinge as he hath walked, like as thou knowest his hart (for thou only knowest the hart of all the children of men) that they maye allwaye feare the, as longe as they lye in the lande, which thou hast geuen vnto our fathers.

And when any stranger, that is not of thy people of Israel, cometh out of a farre countrie for thy names sake (for they shall heare of thy greace name, and of thy mighte habde, and of thy ouerstretcht army) and cometh to make his prayer in this house, heare thou him then in heauen, euen in the seate of thy dwellinge, and do all for the which that stranger calleth vpon thee, euen all the nation: vpon earth maye knowe thy name, and that they maye feare the, as thy people of Israel do: and that they maye knowe, howe that this house which I haue builded, is named after thy name.

When thy people go forth to the battayll agaynst their enemies, the waye that thou shalt sende them, and shall paye vnto the LORDE to make the waye of the crosse which thou hast chosen, and towards the house that I haue builded vnto thy name, heare thou then their prayer and peticion

1. Re. 11.

15. 16.

10. 11. 12.

13.

14. 15.

The iij. booke of the kynges.

in heauen, and execute iudgment for them.

cl. v. c.
oh. i. b. When they synne a gaynst the (for there is no ma that synned not) ⁊ thou be woth, and belouy the into their enemyes, so that they carry them awaye captiue in to the enemye londe: fare o ny, and yf they remembre them (duce in the londe where they are captiue, and turne, and make their intercession vnto the in the londe of their captiue, and saye: We haue synned, ⁊ done amysse, and yhaue bene vngodly, and so turre vnto ⁊ with all their berr, and with all their soule

in the lobe of their enemyes (which led them awaye captiue) and make their prayer vnto the towarde the waye of their londe, that thou hast geuen vnto their fathers, even towarde the cite which thou hast chosen, and towarde the house that I haue buylde vnto thy name: then heare thou their prayer

nor. 3. b. and supplication in heauen, ⁊ from the seate of thy dwelling, and execute iudgment for them, and be mercysfull vnto thy people that haue synned agaynst the, and vnto all their rescues, wherwith they haue transgressed agaynst the, ⁊ graunte the mercy in the sighte of them which led them awaye personers, that their enemyes maye be mercysfull vnto them: for they are thy people, and thine inheritance, whom thou

id. a broughtest out of Egipte, from the yon for nace: but thine eyes maye be open vnto the peticion of thy seruant, and of thy people of Israel, that thou maist heare them in all thinges for the which they shall call vpon the: for thou O LORDE LORDE hast sun

dered them out to be an inheritance vnto thy selfe, from amonge all the nations vpon earth, accordinge as thou saydest by Moyses thy seruant, when thou broughtest oure fathers out of Egipte.

to. 12. a. ⁊ And whā Salomon had ended all this prayer and peticion before the LORDE, he rose vp from the altare of the LORDE, and lefte of fremtynge and holdynge out of hande towarde heauen, and stode and blessed all the congregacion of Israel with loud voyce, and sayde: Praise be the LORDE which hath geuen rest vnto his people, accordinge as he sayde. There hath not one sayed of all his good wordes, which he spake by his seruant Moyses. The LORDE oure God be with vs, as he hath bene with oure fathers, and forsake vs not, nether withdrawe his hande frem vs, but haue oure hearts vnto him, that we maye walke in all his wayes, and kepe his commandementes, ordinaunces and lawes, which he commaun-

Par. 7. a. And whā Salomon had ended all this prayer and peticion before the LORDE, he rose vp from the altare of the LORDE, and lefte of fremtynge and holdynge out of hande towarde heauen, and stode and blessed all the congregacion of Israel with loud voyce, and sayde: Praise be the LORDE which hath geuen rest vnto his people, accordinge as he sayde. There hath not one sayed of all his good wordes, which he spake by his seruant Moyses. The LORDE oure God be with vs, as he hath bene with oure fathers, and forsake vs not, nether withdrawe his hande frem vs, but haue oure hearts vnto him, that we maye walke in all his wayes, and kepe his commandementes, ordinaunces and lawes, which he commaun-

The ix. Chap.

bed oure fathers. And these wordes wherwith I haue made my peticion before the LORDE, come nye vnto the LORDE oure God daye and nyght, that he maye execute iudgment for his seruant: and for his people of Israel, every one at his tyme: that all nacions vpon earth maye knowe, that the LORDE is God, ⁊ that there is none other. Let youre heart be pacifere with the LORDE oure God, to walke in his statutes, and kepe his commandementes, as it is the daye.

And the kyng with all Israel his people offered sacrifice before the LORDE. And Salomon offered beed offerynges (which he offered vnto the LORDE) two and twenty thousand oxen, and an hundred ⁊ twenty thousand shepe. So the kyng and all the diam of Israel dedicated the house of the LORDE. The same daye byd the kyng dedicate the myddelmost turre, which was before the house of the LORDE: that he might there performe the burnt offerynges, wasser offerynges, and the fat of the beed offerynges: for the basen altare the stode before the LORDE, was to litle for the burnt offerynges, wasser offerynges, and for the fat of the beed offerynges.

And at the same tyme made Salomon a solempne feast, and all Israel a greete congregacion with him, from the border of the math vnto the ryuer of Egipte, before the LORDE oure God, seven dayes, and yet seven dayes, that were fourtene dayes. And on the eighth daye he let the people go. And they blessed the kyng, and wente vnto their tentes reioysinge and with a merry heart, because of all the good that the LORDE had done vnto Damb his seruant, ⁊ to his people of Israel.

The IX. Chapter.

¶ **W**hen Salomon had finished the buyldinge of the house of the LORDE, and the kynges house, and all that his desyre and pleasure was to make, the LORDE appeared vnto him the seconde tyme, euen as he appeared vnto him at Gibeon. And the LORDE sayde vnto him: I haue heerd thy prayer and peticion, that thou hast made before me, and because I sanctified this house which thou hast buylde, that I maye see my name there for ever: and myn eyes and my heart shall be there all waye. And yf thou walke before me (as thy father Dauid walked) with a pacifere and a true heart, so that thou do all that I haue commaunded the, and kepe myn ordinaunces and lawes, the

and I stablish the seate of thy kyngdome
in Israel for ever, according as I promy-
se thy father David, and sayde: Thou
shalt not wante a man from the seate of Is-
rael.

But if ye returne back from me, ye and your
children, and kepe not my commandments
and ordinances which I have layed be-
fore you, but go and serve other goddes,
and worship them, then will I rove Israel out
of the londe that I have given them. And
of the house that I have hallowed unto my na-
me, will I put awaye fro my face. And Is-
rael shall be come a byworde and scallams
ge all nations, and so shall this bye house: so
that every one that goeth by shall be ashyed,
and make an byssynge, and saye: Wherefore
hath the LORD done thus unto this londe
and to this house? Then shall it be answered:
Because they forsake the LORD their God,
(which brought their fathers out of the londe
of Egypt) and have received other god-
des, and worshipped them, and served them.
Therefore hath the LORD brought all this
ill upon them.

Now when the twenty yeares were en-
ded, wherin Salomon buyded the two hou-
ses for the LORDS house and the kynges hou-
se, when unto Hiram the kyng of Tyre
boughte Salomons Cedar trees & Pome trees,
and golde after all his desire, then gave Hyn-
ge Salomon unto Hiram twentye cities in
the countrey of Galile. And Hiram departed
from Tyre to visite the cities which Salo-
mon had given him, & they pleased him not,
and he sayd: What manner of cities are the-
se my brether that thou hast sent me? And
he called them the londe of Cabul unto this
daye. And Hiram sent unto the kyng, sixe
four hundred weighte of Golde. And the sa-
me is the summe of the care, that kyng Sa-
lon broughte to the buyldinge of the house
of the LORD, and his a wone house, & Mil-
lo, and the walles of Jerusalem, and Gaser,
and Megiddo, and Gaser.

So Pharaos kyng of Egypte came up,
and wone Gaser, & went it with Hynge, & steepe
the Canaanites that dwelt in the cite, & gave it
for a gift unto his daughter Salomons wi-
fe. So Salomon buyded Gaser, & the londe
Bethoron, and Balaich and Thamar, in
Judem, in the londe, & all the cities of the
countrey that Salomon had, and all the
cities of the chareetes, & all the cities of the
basemen, and what he pleased him to buyde
in Jerusalem, in Libanus, & in every coun-
trei of his domynion.

And all the rannaum of the people of
the Amorites, heptites, Phereites, Genti-
tes and Jebusites, which were not of the
children of Israel, their children which they
left behynde them in the londe (whom the
children of Israel coulde not utterly des-
troye) chose byd Salomon make embassaries
unto this daye.

But of the children of Israel he made
no bondmen, but let them be men of warre,
and his servautes, and prynces, and Engli-
tes, and over his charetes and basemen. And
the officers which were over Salomons bu-
synesse, were sixe hundred and fiftye,
which ruled the people, and performed the
worke.

And Pharaos daughter wente up from
the cite of Daud, in to hir house: which he
had buyded for her. Then buyded he Mil-
lo like this. And the tymes in the yeare byd
Salomon offre burnt offerynges and dees
offerynges upon the altare: that he had
buyded unto the LORD, and burnt incen-
se upon it before the LORD, and so was the
house ended and synished.

And Salomon made shippes also as E-
zeon Geber, which they byd by Elorh beyde the
Red Sea shippes in the londe of the Idomites.
And Hiram sent his servautes by shippes,
which were shipmen, and had experience of
the Sea, with Salomons servautes, and
they came unto Ophir, and fetched from
thence one & twentye score hundred weighte
of golde, and brought it unto Salomon.

The X. Chapter.

Now when kyng Salomon came of
the name of the LORD came to the
care of the Quene of the Arabia,
she came to please him with darts sentences.
And she came to Jerusalem with a mar-
vellous greace creayne, with camels which bare
spices, and much golde, and precious stones.
And when she came in to kyng Salomon,
she spake unto him all that was in hir heart.
And Salomon tolde her every thinge,
and the kyng had nothyng in secreete, but he
tolde it her. But when the Quene of ri-
che Arabia sawe all the wysdome of Salo-
mon, and the house that he had buyded,
and the meace of his table, and the walling
ge of his servautes, & the offyce of his mi-
nistres, and the ir garmentes, and his butlers
and the burnt offerynges which he offered
in the house of the LORD, she wonderd ex-
ceedingly, and coulde no longer refrayne,
Et iij

but sayde vnto the kyng: It is true that I haue herde in my londe of thy behaunour and of thy wysdome. And I woulde not beleue it, tyll I came and sawe it with myne eyes: and beholde, the halfe hath not bene tolde me.

Then haust more wysdome and good, the the same is that I haue herde. Happte are thy people and thy seruantes, that alwaie stonde before the, and heare thy wysdome. Right be the LORD thy God, which had such a pleasure vnto the, that he set the vpon the state of Israel: because he hath alwaie loued Israel, and hath set the to be kyng, that thou shouldest manayne iustyce and equyte.

And he gaue the kyng syxt score hundred weighte of golde, and very much spycer, and precious stones. There came neuer so much spycer thither, as the Quene of riche Arabia gaue vnto kyng Salomon. And **Hiarams** shippes, which caried golde out of Ophir, broughthe maruelous much costly ymber and precious stones from Ophir. And of that costly ymber the kyng caused to make pilers in the house of the LORD, and in thynge houses, and harpes and Psalteries for the Musicians. There came nemoer soch costly ymber, nerher was it seie vnto this daye. And kyng Salomon gaue the quene of riche Arabia, all that she desired and asked, besides that which he gaue her of a frye bande. And she returned, and departed in to hir lande with hir seruantes.

The golde that came to Salomon in one yere, was nyne and thyrty score hundred weighte, besides that which came of chapmen, marchauntes and Apoecaries, and of the nexte kynges, and of the mighty men in the londe. And kyng Salomon caused to make two hundred spares of beaten golde sixe hundred peces of golde pur he to euery spare: and thir hundred shylde of th best golde, euen the pounde of golde vpon euery shylde. And the kyng put them in the house of the wod of Libanus.

And the kyng made a greate state of Query, and outlayed it with most precious golde. And the state had sixe steepe, and th heade of the state was rounde behynde. And there were two postes to leane vps on both the sydes of the state, and two Lyons stode vpon the leanyng postes, and twolue Lyons stode vpon the sixe steepe on both the sydes. Each one hath not bene made in eny kyngdome. All kyng Salomons dreyng vessels were of golde, and all the vessels in

the house of y wod of Libanus were of pure golde also: for Israel was not regarded in Salomons tyme. For the kynges Seruantes th sayed vpon the See with th shippes of Iram, came once in the yere, and broughth golde, syluer, Query, Apes, and Peccora.

Thus was kyng Salomon greater in riches and wysdome, then all the kynges vpon earth: And all the wolde desired to se Salomon, that they mighte heare the wysdome which God gaue him in his hert. And thou broughthe him yearly euery man his pusses, vessels of syluer and golde, rayment and harness, spycer, horkes and Mules. And Salomon broughthe charrettes and hoisemen together, so that he had a thousande and fou hundredth charrettes, and twolue thousande hoisemen: and those he put in th charre team, and with the kyng at Jerusalem.

And the kyng broughthe it to passe, that there was as much syluer at Jerusalem as in the sea: and as many charrettes as there were vnto the figge trees in the valleyes. And Salomons hoises were broughthe out of Egypte, and th Aca: for the kynges marchauntes stode them from Aca for money. And a charre came vp out of Egypte for sixe hundredth sheles of syluer, and an hoise for an hundred and fiftye. Thus were they broughthe also in to the kynges of the hebrizes and to the kynges of Siria by their handes.

The XI. Chapter.

WHEN kyng Salomon loued many outlandish women, th Pharaon daughter, and women of Moab, of Ammon, of Edom, of Sidon, and of heathen of the seynacions, that the LORD spakke of vnto the children of Israel: So noc ye vnto them, neither noc them come vnto you: they shal surely bowe youre hertes after their goddes: And these dyd Salomon encluye with affliccion. And he had strem hurderh wyues and his wyues turned his hert alyse. And when he was now elde, his wyues bewod his hart after straunge goddes, so that his hert was not whole with the LORD his God, as was the hert of Dauid his sacher.

So Salomon walked after Astarte the god of the Sidonians, and after Moloch the abhominacion of the Ammonites. And Salomon dyd th which displeasid the LORD, and folowed not yf LORD to yf vnto as dyd his sacher Dauid. The dyuylde Salomons an hie place vnto Chemos the abhominacion of th Moabites: vpon the mounte th lynch before Jerusalem: and vnto Moloch th

Administration of the Ammonites.

This by Salomon for all his overlords
was, which burnt incense, and offered unto
their goddes. But the LORDE was wroth
at Salomon, because his heart was turned
aside from the LORDE God of Israel, which
had two tymes appeared unto him, and com-
manded him, that he shulde not walke af-
ter other goddes: and yet kepe he net that
the LORDE commanded him. Therfore
sayde the LORDE vnto Salomon: Forso-
much as this is done with the, and hast not
kept my commaund and myne ordinaunces,
which I commanded the, therfore wyll I
also plaucke thy kyngdome from the, and ge-
ue it vnto thy seruante: Nevertheless in thy
eye wyll I not do it, for thy father Dauid
sate, but from the hande of thy sone wyll I
plaucke it. So wyll I not plaucke thy kyng-
dome cleane awaye. One tyme wyll I geue
it vnto thy sone, for Dauid my seruantes sake,
and for Iherusalems sake which I haue
chosen.

And the LORDE raysed vp an aduersa-
ry vnto Salomon, euen Hadad the Edomite
of the kynges rde, which was in Edom.
For when Dauid was in Edom, and Ioa-
ab the chiefe captayne wente up to bury the
slayne, he smote all the males in Edom. (For
Ioaab remayne there syre monethes and all
Iherusalem he had reed out all the males that
were in Edom.) Then fled Hadad, and cer-
tain men of the Moabites with him, of his
fathers seruantes. As for Hadad, he was a
yonge man.

And they gat them vp fro Madian, and
came vnto Paran, and toke men with them
out of Paran, and came in to Egypt vnto
Pharao the kyng of Egypt: which gaue
him an house and certayne wyales appoy-
nted gaue him a countre. And Adab sum-
the graue fauoure in the sighte of Pharao,
so that he gaue him to wyte euen the sister of
his owne wyfe Chapheres the Quene. And
Chapheres sister bare him Genubath his
sone, and Chapheres nourished him vp in
Pharaos house, in so moch that Genubath
was in Pharaos house amonge Pharao
s children.

Now whan Hadad herde in Egypt, that
Dauid was falle on slepe with his fathers,
and that Ioaab the chiefe captayne was deed,
he sayde vnto Pharao: Let me go in to my
countre. Pharao sayde vnto him: What labo-
r thou with me, that thou wilt go in to
thy countre: he sayde: No tyme, but yet
let me go.

God raysed him up another aduersary al-
so, one Rezon the sonne of El Joba, which
fled from his lord Hadad the kyng of
Saba, and gathered men agaynst him, and
was a captayne of the men of warre when
Dauid smote them: and they wente vnto Da-
maucus and dwelt there, and reigned at Da-
maucus, and he was Israels aduersary as long
as Salomon luyed. This is the harme that
Hadad suffred: therfore had he euill will at
Israel, and was kyng ouer Israel.

Now our Jeroboam the sonne of Nebat
an Ephraite Salomons seruante (and his
mothers name was Zeruga, a reprobke; lise
vp his hande also agaynst the kyng. And
this is the cause wherfore he lise vp his han-
de agaynst the kyng: When Salomon buyd
the silde, he stee vp a gappe in the cite of
Dauid his father. And Jeroboam was a me
of armes. And when Salomon sawe that it
was a meece yonge man, he set him ouer all
the burthens of the house of Ioseph.

But at the same tyme it occurred, that
Jeroboam wente out from Iherusalem, and
the prophet Abias of Silo founde hym by
the waye, and he had a new clove vpon hym,
and they two were alone in the silde. And
Abias toke holde of the new clove that he had
on, and rente the same in to twolue pecces,
and sayde vnto Jeroboam: Take thou cert
peces vnto the.

For thus sayeth the LORDE God of Is-
rael: Beholde, euen thus wyll I rente the
kyngdome from the hande of Salom, and
wyll geue the ten trybes. One tyme shall he
haue for my seruante Dauid sake, and be-
cause of the cyt of Iherusalem, which I
haue chosen one of all the trybes of Israel:
for they haue forsaken me, and worshipped
Ashtorech the god of the Sidonians, Cha-
mos the god of the Moabites, and Malch
the god of the children of Ammon, and ha-
ue not walked in my wayes, to fulfill my plea-
sure, myne ordinaunces, and lawes, as thy
Dauid his father.

Now with this mynge I wyll not take the
whole kyngdome from out of his hande, for
yet make him a pryncce as longe as he luyeth
for my seruant Dauid sake, as hath I byd
chose, which kepte my commaundmentes &
ordinaunces. From out of the hande of his
sone wyll I take the kyngdome, and wyll ge-
ue it vnto thybes vnto the, and eue vnto his son-
ne, that Dauid my seruante maye alwaye
haue a lanternne before me in the cite of Ieru-
salem, which I haue chosen, that I maye sit
my name there. Therfore wyll I take the

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now, to raygne ouer all that thine her: desy-
 rech, and thou shalt be kynge ouer Israel.
 ¶ If thou follow: now all that I shall com-
 mande the, and walke in my waye, and ful-
 fill my pleasure to kepe myne ordinaun-
 ces and commaundementes, as dyd my seruauit
 Dauid, then wyl I be with the, and buylde
 the a sure house, as I buylde vnto Dauid,
 and wyl geue Israel vnto the and therewith
 wyl I subdue the stee of Dauid, but not for
 euermore. But Salomon soughte to kyll Je-
 roboam. Then Jeroboam gat him vp, and
 fled in to Egipte to Sisak the kynge of E-
 gipte, and remayned in Egipte, vntill Salo-
 mon dyed.

What more there is to saye of Salomon,
 and all that he dyd, and his wysdome, it
 is wyrtten in the Cronicles of Salomon.
 The tyme that Salomon was kynge at Je-
 rusalem ouer all Israel, is fortye years. And
 Salomon fell on slepe with his father, and
 was buryed in the cite of Dauid his father,
 and Roboam his sonne was kynge in his
 steade.

The XII. Chapter.

¶ **A**ll Roboam went vnto Sichem, for
 all Israel was come to Sichem to ma-
 ke him kynge. And whan Jeroboam
 of some of Etebat herde that, while he was
 yet in Egipte. (whither he was fled for Sa-
 lomon) he came agayne out of Egipte, and
 they sent for him, and called him. And Jero-
 boam with all the congregacion of Israel
 came and spake to Roboam, and sayde:
 Thy father made ouer you the harde bonda-
 ge: make thou now the harde bonda-
 ge and the sore yocke lighter, and we wyl submyt
 oure selues vnto the. He sayde vnto them:
 So your waye vnto the thirde daye, and
 then come to me agayne. And the people
 went their waye.

And Roboam the kynge helde a counsell
 with the Elders that stode before Salomon
 his father while he liued, & he sayde: What
 is your counsell, that we maye geue this
 people an answer? They sayde vnto him:
 If thou do this people's pleasure to daye,
 and folowe their mynde, and heare them,
 and geue them good wordes, then shal they
 be obedient vnto the as long as thou liuest.
 ¶ Therupon he soughte the counsell that
 the Elders had geuen him, and aſked counsell
 at the yonge men which were growne vp with
 him, and stode before him.

¶ And he sayde vnto them: What is your
 counsell that we maye answer this people
 which haue sayde vnto me: Make the yocke

lighter, that thy father hath layed vpon
 us. And the yonge men that were growne
 up with him, sayde vnto him: Where as the
 people haue sayde vnto the: Thy father hath
 made ouer you a sore, make thou it easie
 for vs. Thus shal thou saye vnto them:
 My litle synger shall be thicker then my
 fathers loynes. Now, my father layed a
 yocke vpon you, but I wyl yet laye more
 on: My father correcte you with scourges,
 but I wyl nourture you with scorpions.

So vpon the thirde daye came Jero-
 boam with all the people vnto Roboam, as
 the kynge had appoynted and sayde, come
 agayne on the thirde daye. And the kynge
 gaue the people an harde rough answer,
 and forsoke the counsell that the Elders
 had geuen him, and talked with them after
 the counsell of the yonge men, and sayde:
 My father made your yocke sore, but I wyl
 make it yet sorer vpon you. My father correcte
 you with scourges, but I wyl nourture you
 with scorpions. Thus the kynge solorde
 the peoples mynde, for he was turned
 to see the WORDE, that he mighte stablishe his
 word: which he spake by Achas of Sidon
 Jeroboam the sonne of Nebat.

But whan all Israel sawe that the
 kynge wolde not heare them, the people gaue
 the kynge an answer, and sayde: What
 punction haue we then in Dauid or in his
 house in the sonne of Isai? For the
 co thy tents O Israel. Lo, thou now to thy house
 Dauid. So Israel wente vnto their tents.
 As for Roboam, he reigned but ouer
 the children of Israel, which dwelle in the
 cite of Iuda. And whan the kynge Roboam
 sawe that the Eiders the reuengatherer,
 all Israel stoned him to deathe. But
 the kynge Roboam strenghted himselfe,
 and gat him vp vnto a charret, to fle
 vnto Ierusalem. Thus departed
 Israel from the house of Dauid
 vnto this daye.

¶ Now whan all Israel herde, that
 Jeroboam was come agayne, they sent
 for him to the whole congregacion, and
 made him kynge ouer all Israel. And
 no man followed the house of Dauid,
 save onely them that be of Iuda.
 ¶ And whan Roboam came to
 Ierusalem, all the house of Iuda and
 the city of Ben Iamin (even an hundred
 and foure thousande chosen men of
 armes) gathered them selfes together
 to fight agaynst the house of
 Israel, & to bringe the kynge
 agayne vnto Roboam of some of
 Salomon.

But the word of God came to
 the man of God, and sayde: Speake
 thou

12 Roboam the sonne of Salomon kynge of Iuda, and to all þe house of Iuda and Ben Iamin, and to the other people, and saye: Thus sayeth the LORDE: Ye shall not go vp and fighte agaynste youre brethren the children of Iſrael. Let every man go home agayne, for this is my worde. And they herke not vnto the worde of the LORDE, and cur not backe, to go their waye, as the LORDE sayde. But Roboam hath yd Sicheon vpon mount Ephraim, and dwelt therein, and departed thence, and builded Penuel.

13 Jeroboam thoughte in his herte: The kingdome shall fall agayne now vnto the house of Dauid, if this people go vp to offer in the LORDES house at Ierusalem, and so shall the herte of this people turne to the lord Roboam kynge of Iuda, and the shal they slaye me, and fall agayne to Roboam kynge of Iuda. And the kynge helde a counsell, and made two golden calves; and sayde vnto them: It is to much for you to go to Ierusalem: beholde, there is chy God (O Iſrael) which broughte y out of Egipte. And the one hee at Bethel, & the other in Dan. And this dede turned to synne, for the people wente before the one vnto Dan.

14 He made an house also in the hylle place, and made priestes of the smallest in the people, which were not of the childre of Leui. And vpon the fifteene daye of the egipte moneth he made an holy daye, like as the solempne feast in Iuda, and offered vpon the altare. This daye hee at Bethel, in doynge sacrifice vnto the calves which he had made, and at Bethel hee ordeyned the priestes of the hylle place that he had made: and offered vpon the altare (which he had made) at Bethel, the fifteene daye of the eight moneth, which hee inuened of his owne herte. And hee made the children of Iſrael an holy daye, & wente vnto the altare to burne incense.

The xliij. Chapter.

15 And beholde, there came anii of God from Iuda (whowse the worde of the LORDE vnto Bethel, and Jeroboam stood by the altare to burne incense. And hee cryed agaynste the altare whowse the worde of the LORDE, and sayde: O altare, altare, thus saith the LORDE: Beholde, there shal be come vnto y house of Dan a sonne of Iosias by name: which on the shal offer the priestes of the hylle places, that burne incense vpon the, and mens bones shal be burne on the. And hee gaue a wonder token the same daye, and sayde: This is the token, that the LORD hath spoken, beholde, the altare

shall ruse, and the ashes, that are thereon, shall be poured out.

16 And whan the kynge herde the worde of the man of God, that cried agaynste the altare at Bethel, he stretched out his hande by f altare, and sayde: Laye handes on him. And his hande that he stretched out, withered, and he couide not drawe it vnto him agayne. And y altare reue, and the ashes in it poured out from the altare, accordinge to the wonder token that the man of God had geuen by the worde of the LORDE.

17 And the kynge answered, and sayde vnto the man of God: O praye the face of the LORDE chy God, and make intercession for me, that my hande maye be restored vnto me agayne. Then prayed the man of God vnto the face of the LORDE. And the kynge hande was restored him agayne, and became as it was afore. And the kynge sayde vnto the man of God: Come home with me, and dwyne, and I wil geue the a reward.

18 But the man of God sayde vnto the kynge: If thou geuest me halfe thy house, I wil not come with the: for in this place will I neither eate bread, ner drynke water. For thus am I commauided, and thus is it sayde vnto me by the worde of the LORDE: Thou shalt eate no bread, and drynke no water, neither returne the waye that thou wentest.

19 And he departed another waye, and returned not agayne the waye that hee came to Bethel. But at Bethel there dwelt an olde prophet vnto whos his sonnes came, & tolde him all the wordes that the man of God had done that daye at Bethel, & the wordes that hee had spoken vnto the kynge. And the father sayde vnto them: Which waye is he gone? And his sonnes shewed him the waye that the man of God was gone: which came from Iuda. He sayde vnto his sonnes: Gaddell me the ass. And whan they had sawed him the ass, he rode thereon, and wente after the man of God, and founde him sittinge vnder an Olive tree, and sayde vnto him: Art thou the man of God that came from Iuda? He sayde: Yee.

20 He sayde vnto him: Come home with me, and eate bread. He sayde: I maye not turne backe with the, and come with the. Neither will I eate bread, ner drynke water with the in this place: for it is spoken vnto me by the worde of the LORDE: Thou shalt neither eate bread there, ner yet drynke water, neither shalt thou go agayne by the waye which thou wentest. He sayde vnto him: I myselfe am a prophet as well as thou, and

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an angell hath spoken with me by woode of the LORDE, and saide: Bynge him agayne with the chear he maye eat bried, and drynke water. But he lyed vnto him, and broughe him a gayne, so that he ate bried, and dranke water in his house.

And whan they sat at the table, the woode of the LORDE came to the prophet that had broughe him agayne, and cryed vnto the man which was come frō Iuda, and sayde: Thus saith the LORDE: Because thou hast bene disobedient vnto the mouth of the LORDE, and hast not kept the commaundment that the LORDE thy God commaunded the, but hast turned backe, and hast eaten bried, and dranke water in the place, wher of he saide vnto the: Thou shalt necher eat bried ner drynke water, therfore shall not thy body come in to thy fathers graue.

And whan he had eaten bried and dranke the asse was sabled vnto the prophet whom he had broughe agayne. And whā he was gone, a lyon found him by the waye, and slew him, and his body was cast in y waye. And the asse stode by him, and the lyon stode by the body. And whā men wente by, they sawe the body cast in the waye, and the lyon ston dyng beside the body, and came and tolde it in the cite, where the olde prophet dwelt.

Whan the prophet which had broughe him agayne, herde that, he sayde: It is the man of God, that hath bene disobedient vnto the mouth of the LORDE, therfore hath the LORDE dryuend him vnto the A yon, which hath rence him, and slayne him, and dyng to the woode that the LORDE spake vnto him. And he sayde vnto his sonnes: Saddle me the asse, and whan they had sabled it, he wente, and founde his body cast in the waie and the asse and the lyon ston dyng beside the body. The lyon had eatd nothyng of the body, necher had he coune the asse. Then toke the prophet the deed coate of the man of God, and layed it vpo the asse, and broughe it agayne in to the cite of the olde prophet, to mourne, and to burye him.

And he layed the coate in his awne graue, and they mourned for him: Alas my brother. And whan they had buried him, he saide vnto his sonnes: Whan I dye, burye me in the graue where the ma of God is buried, and laye my bones beside his bones. For it shal come to passe, that he crieth thoro the woode of the LORDE against Bethel, and agaynst all the houses of the hye places, which are in the citie of Samaria.

So wher a after this acte dyd not Jeroboam

turne from his evil waye, but was perued, and made prestes of the hye places, of the smallest of the people: & the whome pleased him, his handes be fylled, & he was prest of the hye places. And thus turned he synne vnto the house of Jeroboam, to destroy him and to brynge him to naught.

The XIII. Chapter.

The same tyme was Abia the sonne of Jeroboam sicke, and Jeroboam saide vnto his wyfe: See the vp, and disguise the, so that no man perceaue that thou art Jeroboams wyfe, and go vnto Silo, wher there is the prophet Abias, which promysid me that I shulde be kynge ouer this people: and eate with the ten houes of bad and cakes, and a cuppe with honey, & giue him, that he maye tell the howe it shal go with the chyld. And Jeroboam wyf did so, and gat hir vp, and wente vnto Silo, and came in to the house of Abias. But Abias coulde not se, for his eyes were dysmaie for age. Neuerthelesse the LORDE sayde vnto Abias: He helde, Jeroboams wyfe cometh, to see matter at the for hir sonne, for he is sicke. Speake thou therfore vnto her thus: Thus saye I vnto the: Thou shalt be kynge ouer this people: but whan Abias herde the newe of hir sizz goynge in at the doore, he lookede me in thos wyfe of Jeroboam. Why shewest thou thy selfe so straunge? I am sent vnto you an harde messaunger.

So thy waye and tell Jeroboam: Thus saith the LORDE God of Israel: I haue cast out the from amonge the people, and for the to be pryncce ouer my people of Iuda, and haue rence the kyngeome from the house of Dauid, and geuen it the. But thou hast not bene as my seruant Dauid, which kept my commaundmentes, and walked after me with all his hert, so that he did only of this ge that was righte in my sighte: and thou hast done worse then all they that haue bene before the: thou hast gone thy waye and worshaped the other goddes, and molten ymagis, & ydone the vnto wath, and hast cast me behynde thy backe.

Beholde therfore, I wil brynge my synne vpon the house of Jeroboam, and wyllt eare from Jeroboam out him that maketh warer agaynst the wall, the prestour and is taken in Irael: and the posterite of the house of Jeroboam wyll I swepe out, as donge I swepte out, tyll he be cleane brynged to naught. For that dyeth of Jeroboam in the cite, the dogges shal eate him vp. And whan he dyeth in the felde, shall the fowles of the ayre

set up, for the LORDE hath spoken it.
 c. **S**ee the up ther fore, and go home, & when
 thy feet enter in to fyre, the childe shall bye.
 And all Israel shall bewaile him, and burye
 him. For he only of Jeroboam shall come to
 the grave, because there is some good founde
 in him before the LORDE God of Israel, in
 Jeroboams house. **B**ut the LORDE shall
 rouse him up a kynge, which shall rote out of
 the house of Jeroboam in that daie. And what
 is it, it is now in hande all ready. And the
 LORDE shall smyte Israel, like as a rebe is mo-
 ved in the water: & shall rote out Israel from
 this good londe, that he gave unto their fa-
 thers, & shall scatter them beyonde the water,
 because they have made their groves to pro-
 uoke the LORDE unto wrath. And Israel
 shall be gnen out because of the synne of
 Jeroboam, which hath synned him selfe, &
 made Israel to synne.
D And Jeroboams wife gat her up, wente
 his way, & came unto Tihira. And when
 she came vpo the thresholde of the house, she
 calde dyed, & they buried him, & all Israel
 made lamentacion for him, accordinge to
 the word of the LORDE, which he spake by his
 prophete. **W**hat more the
 is to saye of Jeroboam, how he fought &
 reigned, beholde, it is wyrtten in the Croni-
 cles of the kynge of Israel. **T**he kynge that
 Jeroboam raigned, was erro & twentye yea-
 re. And he slepte with his fathers. And his
 sonne was kynge in his steade.
Roboaam & some of Salomon was kyn-
 ge in Juda. **O**ne and fortye yere olde was
 Roboaam whan he was made kynge, & seven
 yere he raigned he at Jerusalem, in the ci-
 ty the LORDE had chosen out of all the try-
 bes of Israel, to set his name there. His mo-
 thers name was Naama an Ammonitisse.
 And Juda dyd he which displeasid the LOR-
 DE, & prouoked him to indignacion more the
 all that his fathers had done wth their synnes
 which they dyd: for they likewyse buylded
 them heyl places, pilers, and groues vpo one
 hyl, and amonge all grene trees. **T**he
 were whoms gers also, & they dyd all
 the abominacions of the heythens, whom the LOR-
 DE broode out before the children of Israel.
In the fifth yere of kynge Roboaam
 came Sisaak kynge of Egipte up agaynst
 Jerusalem, & rote the treasure out of the
 house of the LORDE, & out of the kynge
 house, & all that mighte be gotten, & rote all the
 synthes of golde, which Salomon caused
 to be made. In steade wherof the kynge Ro-
 boam caused for to make synthes of stele, &

commyted them vnder the handes of the
 these foremen, which kepte the doore of the
 kynge house. And as of the kynge went
 in to the house of the LORDE, the fore men
 bare them, and brought them agayne in to
 the fore menes chamber.

What more there is to saye of Roboaam,
 and all that he dyd, beholde, it is wyrtten in
 the Cronicles of the kynge of Juda. **B**ut
 betwene Roboaam & Jeroboam there was
 warre as long as they lyued. And Roboaam
 slepte with his fathers, & was buried
 wth his fathers in the cite of Dauid. And his
 mothers name was Naama an Ammonitisse.
 And his sonne Abia was kynge in his
 steade. **T**he XV. Chapter.

In the eightenth yere of kynge Je-
 roboam the sonne of Nebat, was Abia
 kynge in Juda, and reigned the yere
 at Jerusalem. His mothers name was
 Maacha, the daughter of Absalom, and
 she walked in all the synnes of his father,
 which he had done before him, and his hart
 was not perfecte wth the LORDE his God,
 as was the hart of Dauid his father. **F**or
 because of Dauids sake dyde the LORDE his
 God geue him a lancere at Jerusalem, so
 he rayed his sonne after him, & maney: ed
 him at Jerusalem, because Dauid dyd the
 thinge he was righte in the sighte of the LOR-
 DE, and departed not from all that he com-
 maunded him as long as he lyued (saunge
 in the matter wth Uria the hebitie). **B**ut
 there was warre betwene Roboaam and Je-
 roboam, as long as he lyued.

What more there is to saye of Abia, and
 all that he dyd, beholde, it is wyrtten in the
 Cronicles of the kynge of Juda. **T**here
 was warre also betwene Abia and Jeroboam.
 And Abia slepte with his fathers, and
 they buried him in the cite of Dauid. And
 Asa his sonne was kynge in his steade. **I**n
 the twentieth yere of kynge Jeroboam ouer
 Israel, was Asa kynge in Juda, and reigned
 one & fortye yere at Jerusalem. His graund
 mothers name was Maacha the daughter
 of Absalom. And Asa dyd that which was
 righte in the sighte of the LORDE, as dyd
 his father Dauid. And he remoued the
 remonger out of the londe, and put downe
 all the ydols that his fathers had made.
He put his mother from the mynistracion,
 that she had made vnto the synthes in the
 greue. And Asa reed out his Miplezech, and
 bent it in the biode Cedron: but the heyl
 places put he not downe. **H**e was the hart
 of Asa perfecte wth the LORDE as long as

be syned. And the syluer and golde, and vessels that his father had halowed, ⁊ such as was sanctified unto ⁊ house of the LORDE, that brought he in. And there was warre betwene Asa ⁊ Baesa the kyng of Israel, as long as they liued.

C Baesa the kyng of Israel wente up agaynst Iuda, and buylded Rama, that no man shulde go out and in of Asa syde the kyng of Iuda. Then toke Asa all the syluer and golde that was lesse in the treasure of the house of the LORDE, and in the treasure of the kynges house, and desyuered it in to his seruautes handes, ⁊ sent it vnto De

Re 14, 2 nabab the sonne of Tabimon the sonne of Bezion kyng of Siria, which dwelle at Damascus, and lee saye vnto him: There is a covenant betwene me and the, and betwene my father and thy father: therfore sende I the a present of syluer and golde, that thou shouldest breake the covenant which thou hast with Baesa the kyng of Israel, that he maye departe fro me.

Benadab agreed vnto kyng Asa, and sent his captaynes agaynst the cities of Israel, and smote Iion and Dan, ⁊ Abel Beth Maacha, and all Cinerath with the whole sonde of Tephthal. Whā Baesa herde that, he left of from buylding Rama, and wente agayne vnto Thirza.

D Kyng Asa caused it be proclaimed in all Iuda: here be no man excepte. And they toke awaye the stones and tymber from Rama, ⁊ therewith Baesa had buylded. And kyng Asa buylded Geba. Wen Jamin ⁊ Mispa therewith.

What more there is to saye of Asa, and of all his power, and all that he dyd, and of cities which he buylded, beholde, it is wyrtten in the Cronicles of the kynges of Iuda: sayunge that in his olde age he was distastid in his see. And Asa slepte with his fathers, and was buried with his fathers in the cite of Dauid his father. And Josaphat his sonne was kyng in his steade.

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E Que Nabab the sonne of Jeroboam was kyng ouer Israel in the secōde yere of Asa kyng of Iuda, ⁊ raigned ouer Israel two yere, and dyd euell in the sightes of the LORDE, and walked in the waye of his father, and in his synnes, wherewith he made Israel to synne. Howbeit Baesa the sonne of Ahia of the house of Isachar conspired agaynst him, ⁊ smote him at Gibbethon, which was the Philistynes: for Nabab and all Israel laye sene to Gibbethon. So Baesa slene him in the thirde yere of Asa kyng of Iu-

da, ⁊ was kyng in his steade. Now whā he was kyng, he smote all the house of Jeroboam, and let nothings of Jeroboams remayne that had bieth, till he had destroyed it, accordinge to ⁊ woode of the LORDE, whiche he spake by his seruante Ahia of Silo, because of Jeroboams synnes which he dyd, ⁊ made Israel synne withall: euen with ⁊ yuot ynge wherewith he displeasid the LORDE God of Israel.

What more there is to saye of Nabab, all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Israel, and there was warre betwene Asa ⁊ Baesa the kyng of Israel, as long as they liued.

In the thirde yere of Asa kyng of Iuda was Baesa ⁊ sonne of Ahia kyng ouer all Israel at Thirza foure and twenty yere, and dyd that which was euill in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes, wherewith he made Israel to synne.

Nevertheless the woide of the LORDE came vnto Jehu the sonne of Hanani agaynst Baesa, and saye: for so moch as I lised thee out of the dust, and made the pryncer ouer my people of Israel, and thou wast in the waye of Jeroboam, and madest my people ouer Israel sote to synne, to putt ke me into wraeth: thou wast their synne, beholde, therefore wilt I take awaye the possidite of Baesa, and the possidite of his house, and wilt sethine house euen as the house of Jeroboam the sonne of Nebat. - he that of Baesa dyeth in the cite, the dogges shal deuoure him: and if he be kyng of him dyeth in the felde, the foules of the ayre shall eat him vp.

What more there is to saye of Baesa, ⁊ what he dyd, ⁊ of his power, beholde, it is wyrtten in ⁊ Cronicles of the kynges of Israel. And Baesa slepte with his father: ⁊ was buried at Thirza: ⁊ his sonne Ella was kyng in his steade. And the woordes of ⁊ LORDE came by the prophet Jehu the sonne of Hanani, ouer Baesa, and ouer his house, and agaynst all the euill that he dyd in the sighte of ⁊ LORDE, to prouoke him vnto wraith: ⁊ there the woordes of his handes: for that he became as the house of Jeroboam, and because he slewe: thus man.

The XVI. Chapter.

S In the six ⁊ twentieth yere of Nabab kyng of Iuda, was Ella the sonne of Baesa kyng ouer Israel at Thirza two yere. Nevertheless his seruante Sumri, ⁊ principall man ouer the halfe of ⁊

hercees cōspyed agāynst him. As for Elia, he was at Chirza, drunk & was dronke in þe booke of Aza the ruler of Chirza. And Simri came in, and slawe him in the seven & twentyeth year of Aza kyng of Juda, and was kyng in his steade. And whan he was kyng, and sat upon his seate, he smote all the boose of Baesa, & lefte noe so moch as one to make water agāynst þe wall: his blood & songes also & his frendes. Thus dyd Simri destroy all the house of Baesa, acordyng to the worde of the LORDE, which he spaketh ouer Baesa by the pꝛophet Jehu, because of all the synnes of Baesa and of Elia his sonne, which he dyd, and made Israel for to synne, to pꝛouoke the LORDE God of Israel vnto wrath thowgh their vanities. What more there is to saye of Elia, and all that he dyd, beholde, it is wyrtten in the Cronicles of the kynges of Israel.

In the seven and twentieth year of Aza kyng of Juda, was Simri kyng vj. dayes at Chirza, and the people laye before Gibbethon of the Philistynes. But whan the people in the hooffe herde saye þe Simri had vsurped and slawe the kyng, then all Israel the same daye made Amri the chiefe capteyne kyng ouer all in the hooffe. And Amri went vp and all Israel with him from Gibbethon, and laye siege vnto Chirza. But whan Simri sawe þe cite shalbe betwixt: he went in to the palace in the kynges booke, & brunt it with þe kynges house, & dyed because of his synnes which he had commited, in that he dyd well in the sighte of the LORDE, and walked in the waye of Jeroboam, and in his synnes which he dyd, wherwith he made Israel to synne.

What more there is to saye of Simri, and how he conspired, beholde, it is wyrtten in the Cronicles of the kynges of Israel. At the same tyme were þe people deuyded in two parties: the one parte helde with Tibni the sonne of Ginath, & the other parte made him kyng. The other parte helde with Amri. But the people that helde with Amri, were mightier than the people which helde with Tibni of some of Ginnath. And Tibni dyed, and Amri was kyng.

In þe one and thirtiech year of Aza kyng of Juda, was Amri kyng ouer Israel twolye yeres, & raigned at Chirza sixe yeres. He boughte the mount of Samaria of Semer for two hundred weight of syluer, & builded vpon the mount, and called the cite which he builded, after þe name of Semer þe mount of þe mount of Samaria. And Amri

dyd that which was well in þe sighte of the LORDE, and was worse then all they that were before him, and walked in all þe wayes of Jeroboam þe sonne of Nebat, and in his synnes, wherwith he made Israel to synne, so that they pꝛouoked the LORDE God of Israel vnto wrath in their vanities. What more there is to saye of Amri, & all that he dyd, and his power that he exercised, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And Amri slepeth with his father, & was buried in Samaria, and Achab his sonne was kyng in his steade.

In the eight & thirtiech year of Aza kyng of Juda, was Achab the sonne of Amri kyng ouer Israel, & raigned ouer Israel at Samaria two & twentie yeres, & dyd well in the sighte of the LORDE, more then all they þe were before him. And he thoughte it but a small matter to walke in the synnes of Jeroboam the sonne of Nebat: and toke Jesabel the daughter of Eth Baal kyng of Sidon to wife, and wente and serued Baal, and wooshiped him. And vnto Baal he serued an altare in Baals house, which he builded him in Samaria, and made a groue: so that Achab dyd more to pꝛouoke the God of Israel vnto wrath, then all the kynges þe were before him in Israel.

At þe same tyme dyd Hiel of Bethel buylde Jericho: he cost him his first sonne Abiram, & he layed þe foundation: & his youngest sonne Segub, & he set vp the portes: Accordyng to the worde of the LORDE, which he spaketh by Josiah the sonne of Manu.

The xvij. Chapter.

Unto Elia & Thebeto one of the inhabytens of Gilead, saide vnto Achab: As truly as the LORDE God of Israel lyueth, whose seruante I am, there shal neyther rayne nor dew come this yere, excepte I speake it.

And the worde of the LORDE came vnto him, and saide: Get the hence, and turne thee toward the east, and byde the byche ryuer Crith, which is ouer agāynst Iordane, and thou shalt drynte of the ryuer: and I shall cummyned the rauens, that they shal feede the there. He departed, and dyd accordyng to the worde of the LORDE, and wente his waye, and sat him downe by the ryuer Crith, which is ouer agāynst Iordane. And the rauens broughte him bread and flesch in the morninge and in the eveninge, and he drynte of the ryuer.

And it fortuneth after certayne dayes, that the ryuer was dryd: vp for there was no ray

Deut. 34.

Isa. 44.

1. Re. 11.
1. Jacob. 1. 1.
Luc. 46.

16-44
 ne in the lds. Then came y^e woide of y^e LORDE vnto him, and sayde: * Get y^e vp, and go vnto Sarepta, which lieth by Sidon: for there haue I commaunded a wedome to make prouision for the.

23
 And he gat him vp, and wente vnto Sarepta. And when he came to the gate of y^e cite, beholde, the wedome was there, and gat hered skides. And he called her, and sayde: Get me a litle water in a vessell, y^e I maye drinke. And as she was goinge to fetch it, he cried vnto her, & sayde: Drynge me a mosfull of beed also in thine hande. She sayde: As truly as the LORDE y^e God lyueth, I haue no beed, but an handfull of flour in a pitcher, & a curtsey oyle in a cruse: and beholde, I haue gathered vp one or two skides, & will go and prepare it for me and my sonne, that we maye eate and be dr.

Eliaas sayde vnto her: Feare not, go thy waye, & do as thou hast sayde: yet make me first a mosfull of beed therof, & bringe it me forth: & a firwarder shalt thou make it for y^e & thy sonne. For thus sayeth y^e LORDE God of y^e Israel: The meel in the pitcher shall not be spent, & the oyle in y^e cruse shall not fayll, vnto the daye y^e the LORDE shal cause it for to raine vpon earth. She wente & dyd as Eliaas sayde. And he ate, & she also, and hir house a certayne season. The meel in the pitcher was not mysfith, and the oyle in the cruse fayled not, accordinge to the woide of y^e LORDE which he spake by Eliaas.

C
 And a fer therf aces the sonne of the wife of y^e heuif was sicke: and his sicknes was so excretinge foue, that there remayned no breath in him. And she sayde vnto Eliaas: What haue I to do with the, thou man of God? Art thou come in vnto me, y^e my synne shalde be kepte in remembriance, & that my sonne shalde be slayne? she sayde vnto her: Gene me thy sonne. And he rote him fro his lappe, & carried him vp into y^e chamber where he hum selfe dwelle, and layed him vpon his bed, & called vpon the LORDE, and sayde: O LORDE my God, hast thou dealt so euell wth the wedow with whom I dwell, y^e thou wouldest slaye hir sonne? And y^e stretched oute him selfe ouer the chyldre this tymes, & called vpon the LORDE, and saide: O LORDE my God, let the soule of this chyldre come agayne into him. And the LORDE herde the voyce of Eliaas. And the soule of the chyldre came agayne vnto him, & he renyued. And Eliaas rote the chyldre, and broughte him downe from the chamber into the house and belyuered him vnto his mother, and joyce: De-

hold, thy sonne lyueth. And the woman shewed vnto Eliaas: How knowe I that thou art a man of God, & that the woide of the LORDE is in thy mouth of a truth.

The xviii. Chapter.

D
 And after a longe season came y^e woide of the LORDE vnto Eliaas in the thirde yere, & sayde: O how many shewe y^e selfe vnto Achab, & I maye cause it for to raine vpon earth. And Eliaas wente to shewe him selfe vnto Achab. But then was a greates berch iⁿ Samaria. And Achab called Iddia his chiefe offitour: (As for Iddia, he feared y^e LORDE greatly: for whan he sabel roted oute y^e prophetes of y^e LORDE, Iddia rote an C. prophetes, and byd them in a tree, here fiftye, & there fiftye, & prouyded for them wth beed and water.) Achab now sayde vnto Iddia: Go thou with the londe vnto all the wellles of water & ryuers, yf happanye maye fynde hay, & to save y^e boues & mules, & all the cattell pershe not. And they parted the sidles into the londe, to go thowen. Achab departed the one waye alone, and Iddia y^e other waye alone.

Now when Iddia was on y^e waye, he met him. And when he knewe him, he fell downe vpon his face, & sayde: Art not thou my loude Eliaas? he sayde: yee, go thy waye, and tell y^e lorde: beholde, Eliaas is here. But he sayde: What haue I offended, that thou wilt deliuer thy seruante in to the handes of Achab, that he maye slaye me? As truly as the LORDE thy God lyueth, there is no people nor king dome, but my loude hath sent thither to sike the. And when they sayde he is not here, he rote an oorch of the same byrg dome and nation, that they had not siked the. And now thou sayst: Go tell y^e LORDE: beholde, Eliaas is here. Now when I wente gene from the, the spere of the LORDE shalde take y^e waye, I can not tell wher he wente: yf I then came and tolde Achab, and fowde the noe, he shalde slaye me: But thy seruante feareth the LORDE from his yowth vp. Hath it noe bene tolde my loude whan y^e dyd, when Isabell slew the prophetes of the LORDE, howe that I had an hundred of the LORDES prophetes, here fiftye, and there fiftye in the caues, and prouyded for them with beed and water: And thou sayd now: Go thy waye, tell thy lorde: Eliaas is here, that he maye slaye me. Eliaas saide: As truly as y^e LORDE Isabell lyueth, be fore whan I sliede, I will shewe my selfe vnto him this daye. Then wente Iddia to meete Achab, and tolde him. And Achab wente for to meete Eliaas.

And whan Achab saue Elias, Achab saye
 to vnto him: Art thou he that troublest I-
 rad: he sayde: I trouble not J'raael, but it
 is thou and thy fathers house, because ye ha-
 ue forsaken the commaundementes of the
 LORDE, and make a ster Baal. So to, se-
 de such nom, and gather me all J'raael toge-
 ther vnto mount Carmell, and the foure him
 duth and fiftye prophetes of Baal, and the
 foure hundred prophetes of y' groue, which
 sete of J'esabels table. So Achab sent vnto
 all the children of J'raael, and gathered the pro-
 phets together vnto mount Carmell.

Then steepe Elias vnto all the people, and
 sayde: How longe halte ye on both y' sydes?
 If the LORDE be God, the make a ster him:
 but y' Baal be he, the folowe him. And the
 people gaue him no answer. The sayde Eli-
 as vnto the people: I onely am leftie a pro-
 phet of y' LORDE: but Baals prophetes are
 four C. and fiftie mē. Geue vs now two bul-
 lockes, and let them chose one bullocke, and
 hewe him in peeces, and laye him vpon the
 wod, and put so fyre theron so wil I take y' o-
 ther bullock, and laye him vpon the wod,
 and put no fyre theron. After call ye then
 vpon the name of y' god, and I wil call vpon
 the name of the LORDE: so he which God
 now answereth with fyre, let the same be
 God. And all the people answered and
 sayde: This is righte. And Elias sayde
 vnto Baals prophetes: Chose ye one bul-
 lock, and do ye it first (for ye are many) and
 call ye vpon the name of youre god, and laye
 no fyre theron.

And they toke the bullock which he gaue
 them, and prepared it, and called vpon the
 name of Baal from the morning vntill the noo-
 ne daye, and sayde: O Baal heare vo. But
 there was neither voyce ner answer. And
 they hepped aboute the altare, as their vse
 was to do. Then whan it was noone daye,
 Elias medd them, and sayde: Crye loud.
 For he is a god, peradventure he is misynge,
 or hath somwhat to do, or is gone some iour-
 ney, or happlye he slepech, so that he wolde
 be waked vp. And they cried loud, and pro-
 uoked the (alwa with knyues and bockens,
 as their maner was) yll y' bloud folowed. But
 whan y' noone daye was past, they proph-
 etid vntill the tyme that the meat offeringe
 shoulde be offered, and there was neither voyce
 ner answer, ner one to regarde them.

Then sayde Elias vnto all the people: O
 me rather all ye people vnto me. And whan
 all y' people came to him, he repayred y' al-
 tere of the LORDE y' was broken, and toke
 twelve stones accordyngs to the nombre of y'

rybes of the hillside of Jacob (vnto whom
 he woode of the LORDE) spake, and sayde:
 Thy name shal be J'raael, and of y' sydes
 he buylded an altare in the name of the LOR-
 DE, and made a pyre rounde aboute the altare,
 like two fououres in the come londe, and pre-
 pared the wod, and hewed y' bullock in peeces, and
 layed him vpon the wod, and sayde: Geth
 foure pitchers full of water, and poured it vpon
 the burnt offeringe, and vpon the wod. And
 he sayde: Do it yet once. And they dyd it once
 agayne. And he sayde: Do it y' thirde tyme.
 And they dyd it the thirde tyme. And y' wa-
 ter ranne aboute the altare, and y' pyre was
 full of water also.



And whan the tyme was to offer y' meat
 offeringe, Elias steepe forth, and sayde: O
 LORDE God of Abraham, of Isaac and of
 J'raael, let it be knowen this daye, that thou
 art God in J'raael, and J'ehy'suaime, and
 that I haue done all this accordyng vnto y'
 worde. Heare me O LORDE, O heare me, y'
 this people maye knowe, how that thou art
 the LORDE God, that thou mayest after
 warde come their heres. Then fell downe
 the fyre of the LORDE, and consumed
 the burnt offeringe, the wod, the stones and
 the earth, and licked vp the water that was
 in the pyre. Whan all the people sawe that,
 they fell vpon their faces, and sayde: The
 LORDE is God, y' LORDE is God. Elias
 sayde vnto them: Laye handes vpon Baal
 prophetes, y' none of them escape. And
 they toke them. And Elias broughte them
 downe vnto y' brook Eyon, and slene the ther.

And Elias sayde vnto Achab: Go vp, eate
 and drynke, for it soundeth as though it wolde
 be rayne sore. And whan Achab wote vp to
 eate and drynke, Elias ascended vp to the toppe
 of Carmel, and hewed him selfe downe to the
 earth, and put his heade betwene his knees,
 and sayde vnto his lad: Go vp, and loke toward
 the see. He wote vp and loke, and sayde: There
 is nothinge. He sayde: Go agayne toward
 the see. And at the sixth tyme he sayde: Behold

Gen. 1 and 11

Iud. 4
12: 44
1. Macc. 4Deut. 19
and 17. 4

be, there goeth vp a litle cloude out of the see, like a mans hande. He sayde: Go vp, and saie vnto Achab: Wynde y charret, & go downe, y the rayne ouertake the nor. And as a ma coude carrie him, the heauen was blacke w cloudes & wynde, & there came: a greate rayne. But Achab rode his waie, & departed vnto Iesrael. And the harte of y^e LORDE came vnto Elias, and he gyde his loynes, & ranne before Achab, tyll he came vnto Iesrael.

The XX. Chapter.

AND Achab rode Iesabel all y^e Elias had done, & he w^h he had slayne all Baals p^rophetes w^h the swerde. The sent Iesabel a messenger vnto Elias, sayenge: The goddes do this & that vnto me, y^e I remember aboute this tyme, make not thy soule as one of these. Then was he afraid, & gat him vp, & wente where he wolde, & came vnto Beisaba in Iuda, and leste his lad there. But he him selfe wente a daies journey in to y^e wylderne, & came in, & sat him downe vnder a Juniper tre, & wysshed vnto his soule y^e he might dye, & sayde: It is now ynough LORDE, take my soule, for I am no better then my fathers. And he layed him downe & slepe vnder the Juniper tre.

And beholde, y^e angell touchyd him & sayde vnto him: Stonde vp, and eat. And he leked aboute him, & beholde, at his heade there was a bied baken on the coles, & a crafte w^h water. And whan he had eaten and dronke, he layed him downe agayne to slepe.

B And y^e angell of the LORDE, came agayne the seconde tyme, & touchyd him, & sayde: Stonde vp, and eat, for thou hast a greate waye to go. And he arose, and ate and dronke, and wente on thow the strengthe of that meate. fortye dayes and fortye nyghtes, eue vnto Horeb: y^e mounte of God: and there he came to a caue, & abode there all nyghte.

And beholde the worde of the LORDE came to him, and sayde vnto him: What dost thou here Elias? He sayde: I haue bene zelous for the LORDE God Zebaoth: for the children of Iisrael haue forsaken thy covenante, and broken downe thine altares, and slayne thy prophetes with the swerde, and I am lesse onely, & they sette to take awaye my life. He sayde: Go south, and stonde vpon the mounte before the LORDE. And beholde, the LORDE w^hite ouer: and a greate mightie wynde, w^hich rouse the mountaynes, and brake the harde stones, came before the LORDE, but the LORDE was not in the wynde. After the wynde came there an earthquake, but the LORDE was not in the earthquake.

And after the earth quake there came a fyre, but the LORDE was not in the fyre. And after the fyre came there a still softe byssinge. Whan Elias herde that, he covered his face with his cloke, and wente forth, and hede in the doore of the caue. And beholde, there came a voyce vnto him, and sayde: Whan hast thou here to do Elias?

He sayde: I haue bene zelous for the LORDE God Zebaoth: for the children of Iisrael haue forsake thy covenante, broken downe thine altares, slayne y^e prophetes w^h the swerde, & I onely am lesse, and they sette to take awaye my life. But the LORDE sayde vnto him: Go y^e waye agayne thow to the wylderne vnto Damascon, & go in, & anoynthe Isael kyng ouer Siria, & Zebaoth the sonne of Tamsi kyng ouer Iisrael, & Elisias y^e son of Saphar of Abel Methola to be prophete y^e seade. And it shal come to passe, y^e whoso escapeth the swerde of Hadael, Zebaoth slaye him, & whoso escapeth y^e swerde of Isha, Elisias shal slaye him. And I wil requite vnto me w^h III. men in Iisrael: namely, all y^e knes which haue not bowed the knes w^ho Baal, and every mouth y^e hath not tyfied.

And he departed thence, & founde Zebaoth Elisias y^e sonne of Saphar, plowman & wolue yode of oxen before him, & he had solde it as a m^oge the twolue. And Elisias wote vnto him, & cast his cloke vpon him. And he leste the oxen, & ranne after Elias, & sayde: Let me tyffe my father & my mocher, & then wil I folowe the. And he sayde vnto him: Go thy waye, & come agayne, for I haue some whar to do with the. And he ranne agayne from him, and coke a yode of oxen, and ofred it, and sod y^e flesch with the web of the oxen plowes, and gaue it vnto the people to eat, & gat him vp, & folowed Elias, and mynistrd vnto him.

The XX. Chapter.

AND Benadab y^e kyng of Siria gathered all his power, & there were two & thirtie kynges w^h him, & hoises & charrettes, and he wente vp, and layed siege vnto Samaria, & soughte agaynst it. And he sent messengers vnto Achab y^e kyng of Iisrael in to y^e cite, & causyd to saye vnto him: Thus saith Benadab: Thy suster & thy gold is myne also. The kyng of Iisrael answered & sayde: My lord O kynges, euen as thou hast sayde, I am thine, and all that I haue.

And the messengers came agayne, & sayde: Thus saith Benadab: For so much as I haue sent vnto the, sayenge: Thy suster &

gildethy wynde z thy chyldre shalte thou ge
 a me, come w aboute this tyme wil I sen
 te my seruantes vnto the. þy they maye sech
 thye hoose and the hoose of thy subiec-
 te: let what pleasaunt thinge thou hast,
 þ shalt take in their handes, and carrye
 away. So the kyng of y Israel called all þ
 elders of the lorde. z sayde: Mark well z se,
 wharwyl these thio mē siteth: he sent wnto
 me sou my wyues z chyldeu, for siluer z gol-
 de. I haue noe sayde him naye. Then sayde
 all the elders and all the people vnto him:
 Thou shalt not cōsente nei agree vnto him.
 And he spake vnto Denababa messaggers,
 Say vnto my lordes þ kyng: All þ thynge
 wherfor thou bydest finde vnto me y ser-
 uant at y fill, wil I do, but this can I not
 do. And þ messaggers wete, and tolde this
 againe. The sent Denabab vnto him sayte:
 The goddes do this and þ vnto me, yf the
 best of Samaria shalbe ynough, for euery
 one of my people to byngre me an handfull
 therof. But þ kyng of y Israel answered, z
 sayde: Tell him. & nor him þ putteth on y
 barens, make his booffe like him y hach put
 it of. Whā Denabab herde þ (as he was
 dymyng w the kynges in þ panylion) he
 syde vnto his seruantes: Set yō silues in a-
 waye. And they see the silues in arait against

And beholde, there came a pio- (y) cue.
 ther vnto Achab þ kyng of y Israel, z sayde:
 Thus sayeth the LORDE: Hast thou sene all
 this grete multitude: Beholde, this daie wil
 I deluyr the in to y hande, so þ thou shalt
 know, how þ I am þ LORDE. Achab sayde:
 I dymyng: he sayde: Thus sayeth the LOR-
 DE: Euen by the yongemen of the rulers of
 the londe. he sayde: Who shal orde the bat-
 taly: he sayde: Thou. Then mustered he the
 yonge men of the rulers of the londe, z the
 re were two hundred and two and thyrrie of
 them: z after the mustered he of the whole
 people of all the chyldre of y Israel, sent thou
 some men, and they wente out in the moone
 daye. As for Denabab, he dyanke and was
 dyonred in the panylion with the crew z thir-
 tie kynges which were come to helpe him.
 And the yonge men of the rulers of the lon-
 de wente forth first.

Denabab sent forth, z they brought him
 word, z sayde: There come men out of Sa-
 maria. he sayde: Take them alyue, whether
 they be come forth for peace, or for warre.
 And whan the londe rulers yonge men were
 gone forth, and the booffe behynde them, ne
 they smote him þ came in his waye. And
 the Syrians fled, and y Israel followed after

them. And Benadab the kyng of Syria es-
 caped with hoors and hoimel. And the kyng
 of y Israel wente forth, and smote hoors
 and charrettes, and vnto a grete slaughter on
 the Syrians.

Then came there a prophete vnto the kyng
 of y Israel, and sayde vnto him: Wo thy
 waye and strength the, and take hede, and
 loke well what thou doest: for whan the ya-
 re is aboute, the kyng of Syria shall come
 agaynst the of this new. For the kyng of
 y Syrians seruantes sayde vnto him: These
 goddes are goddes of the mountaynes, the
 fore howe they gotten the victory.

But let vs sytche with them on the play-
 ne, and thou shalt see that we shal ouer come
 them. Do thou, put awaye the kynges euery
 one from his place, and set duces in their stea-
 des, and appoynte the an booffe as was that
 which thou hast lost, z hoors z charrettes as
 the other were, and let vs fight agaynst the
 in the plaine, and thou shalt see that we shal
 haue the victory. he cōsented vnto that they
 would do so.

Now was the yeare was gone aboute,
 Denabab appoynted the Syrians, and wente
 up towarde Aphe, to fighte agaynst y Is-
 rael, and the chyldre of y Israel mustered, and
 prouyded them silues with wyales, and wente
 to mee them, and pitched their cotes ouer
 agaynst them, like two litte flockes of goates
 but the londe was full of the Syrians.

And there came a man of God, and sayde
 vnto the kyng of y Israel: Thus sayeth the
 LORDE: Because the Syrians haue sayde,
 that the LORDE is a God of the mountaynes
 and not a God of the valleyes, therfore haue
 I geuen all this grete heape in to thy han-
 des, that ye maye knowe how that I am þ
 LORDE. And the y pitched their cotes righ-
 tuer agaynst them seven dayes. But upon y
 seventh daye they wente together in to the
 battaly: and the chyldre of y Israel smote of
 the Syrians an hundred thousande force
 men in one daye, and the remaine fled to
 Aphe in to the cite, and the mall fell vpon
 the other stuen and twenty thousande men.
 And Denabab fled also vnto the cite in to a
 litte chamber.

Then sayde his seruantes vnto him: Be-
 holde, we haue herte that the kynges of the
 hoose of y Israel are mercifull pinges, let vs
 thesese put sack cloth aboute oure loyues,
 and holiers aboute oure neckes, z go forth
 to the kyng of y Israel, peradventure he shal
 let y leuie lyue.

And they put sack cloth aboute their loy- 3

nen, and halcers aboute their nedes, and came to the kynge of Israel, and sayde: Denadab thy seruante sayeth vnto the: O let my soule lyue. He sayde: yf he be yet al yue, he is my brother. And the men toke him spozily at his wordes, and expounded it for thim selues, and sayde: Denadab is thy brother. He sayde: Come and byngre him. The wozte Denadab forch vnto him, and he causid him to sit vpon the charre, and sayde vnto him: The vices that my father toke from thy father, wyl I gene the agayn. And make thou stretes for thyselfe at Samaria, as my father did at Samaria, so wyl I let the go with a bonde of peace. And he made a couenaunt with him, and let him go.

Then spake there a man amonge the dylliden of the prophetes vnto his neighbours by the woode of the LORDE: I praye the smite me. But he refused to smite him. Then said he vnto him, because thou hast not herkened vnto the voyce of the LORDE, beholde, therefore shall there a lyon synce the, whan thou goest for me: And whan he wente fro him, a lyon founde him, and slewe him.

And he founde another man, and sayde: I praye the smite me. And the man spose him, and wounded him. Then wente the prophet, and slepet vnto the kynge by the waye syde, and altered his face with asshes. And whan the kynge wente by, he cried vpon yf kynge, and sayde: Thy seruante wente forch in to the baccayll, and beholde, there wente one ashyde, and broughce a man vnto me, and sayde: Kyspe this man: yf he be myffid, thy soule shall be in steade of his soule, or els thou shalt weye doune an hundred weighte of syluer. And whyle thy seruante had here t there to do, he was awaye. The kynge of Israel sayde vnto him: It is thine owne iudgement, thou hast geuen it thyselfe.

Then put he the asshes from his face in all the haiff. And the kynge of Israel knewe him, that he was one of the prophetes. And he sayde vnto him: Thus sayeth the LORDE: Because thou hast let the dammed man go, therfore shall thy soule be for his soule, and thy people for his people. And the kynge of Israel departed vnto his house, beinge troubled in his mynde and full indignacion, and came to Samaria.

The XXI. Chapter.

After these accens it forciued, that Naboth the Iesraelite had a vmyrde at Iesrael besyde the palace of Achab kynge of Samaria. And Achab spake to Naboth, and sayde: Gene me thy vmyrde,

I wyl make me an herb garden therof, because it is so nye my house: I wyl gene the a better vmyrde for it: or yf it please the, I wyl gene the syluer for it, as much as thou wouth. But Naboth sayde vnto Achab: The LORDE let that be farre for me, that I shulde gene yf my fathers heritage. Thus came Achab home, beinge moued and full of indignacion, because of the woide that Naboth the Iesraelite had spoken vnto him, sayde: I wyl not gene the yf my fathers heritage. And he laied him downe vpon his bed, and turned his face ashyde, and ate no bread. Then Iesabel his wyfe came in to him and sayde vnto him: What is yf matter, whan thy spere is so cobbred, and that thou eatest no bread? He sayde vnto her: I haue spokyn to Naboth the Iesraelite, and sayde: Gene me thy vmyrde for money: or yf it please yf. I wyl gene the another for it. But he refused: I wyl not gene the my vmyrde.

Then sayde Iesabel his wyfe vnto him: What kingdome were in Israel, yf thou doste not? Stande up, and eate bread, I wyl geue the the vmyrde of Naboth the Iesraelite. And she wroce a lictur vnder Achabs name, and sealed it with his signet, and sent it vnto yf Elders and rulers in his cite, which dwelt aboute Naboth, and wroote thus in yf lictur: Proclame a fast, and set Naboth aboute in the people, and set two men of Belial before him, to testifye and saye: Thou hast blasphemed God and the kynge. And bringe him forch, and stone him to deach.

And the Elders and rulers of his cite, which dwelt in his cite, byd as Iesabel had commaunded them, accordinglye as she had wrytten in the lictur that she sent vnto them, and they proclamed a fast, and caused Naboth to sit alone amonge the people. Thus came the two men of Belial, and stode besyre him, and testifyed agaynst Naboth in presence of the people, and sayde: Naboth hath blasphemed God and the kynge.

Then broughce they him out of the cite, and stoned him to deach. And they sent Iesabel woide, sayenge: Naboth is stoned: yf to deach. Whan Iesabel herde that Naboth was stoned and deed, she sayde vnto Achab: Up, and take possession of the vmyrde of Naboth the Iesraelite, which he denyed to gene the for money: for Naboth hath no more but is deed. And whan Achab herde yf Naboth was deed, he refuzed to go downe to the vmyrde of Naboth the Iesraelite, and to take possession of it.

But the woode of the LORDE cometh

Elias the Theſſbite, and ſayde: See the vp,
and go downe to mere Achab the kyng of
Iſrae, which is at Samaria: behold, he is
in Taboro vnyerde, in to the which he is
gone downe to take poſſiſſion of it, and cal-
leth thou with him, and ſpeake: Thus ſayeth
the LORD E: Thou haſt ſlayne, and taken in
poſſiſſion. And thou ſhalt calke moouer vn-
to him, and ſay: Thus ſayeth the LORD E:
141 • I am in the place where the dogges li-
ued vp vnto Taboro bloude, ſhall the dogges
liethey bloude alſo. And Achab ſayde vnto
Elias: Haft thou euer founde me thine ene-
my: he ſaide: Yee. I haue founde the, becau-
ſe thou art euen ſolde to do euell in the ſighe-
142 ſe of the LORD E. Beholde, • I will byn-
ge my ſonne vpon the, and take awaye thy
poſtury, and wil rote out from Achab, euen
his that maketh water agaynſt the wall,
and him that is ſhuc vp and leſte behynde
in Iſrael: and thy houſe will I make as the
houſe of Jeroboam ſonne of Nebat, and
as the houſe of Baſa the ſonne of Ahia,
becauſe of y prouocacion wherewith thou
haſt picketed me vnto weath, and made Iſ-
rael to ſinne.

And our Jeſabel ſaith the LORD E alſo
143 and ſayde: The dogges ſhal deuoure Jeſa-
144 bel in y ſelde of Iſrael. • Who ſo of Achab
byethin y cite, him ſhal the dogges eate vp:
and who ſo byeth in the ſelde, the ſoules vnder
the heauen ſhall eate him vp. So cleane
145 ſolde to do myn theſe in y ſigheſe of the LORD
DE: hath no man bene, as Achab: for his Je-
ſabel hath ſo diſtraued him, and he maketh
him ſelfe a greace abhominacion, that he
goeth a ſer Jools, accordyng vnto all as byd
146 the Amozites, • whom the LORD E expelled
before the children of Iſrael.

But when Achab herbe theſe wordes, he
reue his clothe, ⁊ put a ſack cloth on his bo-
dy, ⁊ ſatſed, and ſlepe in ſack cloth, and wen-
tr aboute hanginge downe his heade. And
the wordes of the LORD E came to Elias the
Theſſbite, ⁊ ſayde: Haft thou not ſene how
Achab humbled him ſelfe before me: for ſo
wooth now as he humbled him ſelfe in my ſight
147 it. I wil not byn-ge the: plage whyle he ly-
ueth: but by his ſonne his wil I byn-ge my
ſonne vpon his houſe.

The XXX. Chapter.

148 **U**nto there paſſed ouer the yeaeres, that
there was no warre betwene the Si-
nians ⁊ Iſrael. • Dur in the thirde yea-
re wente Joſaphat the kyng of Iuda downe
to the kyng of Iſrael. And the kyng of
Iſrael ſayde vnto his ſeruanttes: A none ye-

not y Ramoth in Gilead is ouer: and we
ſye ſtyll, and take it not out of the hande
of the kyng of Syria. And he ſayde vnto Joſa-
phat: Wilt thou go with me to the battail
vnto Ramoth in Gilead? Joſaphat ſayde
vnto the kyng of Iſrael: I will be as thou
my people as thy people, and my houſes as
thy houſes. And Joſaphat ſayde vnto y ky-
ng of Iſrael: Art thou daye at the wordes of
the LORD E. Then the kyng of Iſrael garde-
red the prophetes aboute a ſoure hundred
men, and ſayde vnto them: Shall I go vnto
Ramoth in Gilead to fighte, or ſhal I ſte-
149 t alone: They ſayde: Go vp, ⁊ Dur ſhal be
lyner it in eo y kynges hande. But Joſaphat
ſayde: Is there not one prophet here more
of y LORD E, that we maye aſe at him:

The kyng of Iſrael ſaide vnto Joſaphat
150 here is yet a man, one Mithaeas the ſonne
of Iemla, at whom we maye aſe of the LORD
DE: but I hate him, for he prophecieth me no
good, but euell. Joſaphat ſayde: Let not the
kyng ſaye ſo. It then called the kyng of Iſ-
rael a chamberlayne, and ſayde: Byn-ge bi-
ther ſoone Mithaeas the ſonne of Iemla. As
for the kyng of Iſrael and Joſaphat ⁊ tin-
ge of Iuda, they ſat ether of them vpon bis
ſeate, at rayed in their garmentes in the place
at y bore of the porte of Samaria, and all
y prophetes prophecieth before the. And Se-
dechias the ſonne of Cnaana had made him
houſes of yron, and ſayde: Thus ſayeth the
LORD E: With theſe ſhale thou poſſiſſe at y
Syrians, vnto thou byn-ge them to nau-
151 ghere. And all the prophetes prophecieth liſen-
yſt, and ſayde: Go vp vnto Ramoth in Gilead,
thou ſhale poſſere righte well, ⁊ the LORD E
ſhal deliuer it in to the kynges hande. And
the meſſaungere that wente to call Mithaeas
ſayde vnto him: Beholde, The wordes of y
prophetes are with one accorde good befo-
re the kyng, let thy woide therfore be as
thair wordes, and ſpeake thou good alſo.

Mithaeas ſayde: As truly as the LORD E li-
ueth, ſolde whate the LORD E ſayeth vnto me,
152 y wil I ſpeake. And when he came to the
kyng, the kyng ſayde vnto him: Mithaeas,
ſhal me go vnto Ramoth in Gilead to fighte
or ſhall we let it alone: he ſayde vnto him
Yee, go vp, thou ſhale poſſere righte well,
the LORD E ſhall gene it in to the kynges
hande. But the kyng ſayde vnto him agay-
ne: I charge y that thou ſaye no ether thinge
vnto me but the truth, in the name of y
LORD E. He ſayde: I ſawe all Iſrael ſeuered
abrode vpon the mountaynes, as as the ſhe-
pher that haue no ſhepherde. And the LORD E

151. 12.
152. 1. 8.
and 11. 8.
15. 12. 12.

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saide: haue these no loue: Let euery one turne home agayne in peace. Then sayde y kyng of Israel vnto Josaphat: Toldst thoue I f that he wolde prophecie me no good, but euell?

D He sayde: I haare now therefore the worde of the LORD: I sawe the LORD sate vpon his seate, and all the host of heauen sitting by him at his right hande & at his lefte. And the LORD saide: Who wil discease Achab to go vp, & fall at Ramoth in Gilead. And one sayde this, another that. Then were there forth a spere, & stode before the LORD. And sayde: I wyll discease him. The LORD sayde vnto him: Wherewith? he sayde vnto him: I wyll go forth, and be a false spere in the mouth of all his prophetes. He saide: Thou shalt discease him, and shalt be able to go forth and do so. Beholde now, the LORD hath geue a false spere in y mouth of all these y prophetes, and the LORD hath spoken well ouer the. Then stode forth Sechias the sonne of Anaas, and smote Michas vpon the cheke, and sayde: What, is the spere of the LORD departed from me, to speake with thee? Michas sayde: Beholde, thou shalt see in y daye, when thou shalt go fro one chamber to another to hyde the.

E The kyng of Israel sayde: Take Michas, and let him remayne with Amon the ruler of the cite, and with Joas the kynges sonne, and saye: Thus sayeth the kyng: Put this man in prison, and fede him with bread and water of trouble, tyll I come agayne in peace. Michas sayde: If thou comest agayne in peace, then hath not the LORD spoken chorow me. And he sayde: herken to all ye people.

So the kyng of Israel and Josaphat y kyng of Iuda wente vp vnto Ramoth in Gilead. And the kyng of Israel sayde vnto Josaphat: Change thy clothes, and come in to y battayll in thine arate. The kyng of Israel changed his clothes also, and went in to the battayll. But the kyng of Siria commaunded the rulers of his charrettes (of whom there were two and thirtie) and saide: De shal fighte rather agaynst small men greater, but only agaynst the kyng of Israel. And when the rulers of the charrettes sawe Josaphat, they thoughte it had bene the kyng of Israel, and fill vpon him with fightinge. But Josaphat cried, So when the rulers of the charrettes sawe that it was not y kyng of Israel, they turned back fro him.

J A certain man bended his bowe hard, and shotte the kyng of Israel betwene the

name and y longes. And he sayde vnto his charretman: Turne thine bowe, and carye me out of the host, for I am wounded. And y battayll was fore the same daie. And the kyng stode vpo his charre, agaynst the Siria and dyed in the eveninge, and the blood ranne from the wounde in to the myddes of the charre. And when the Sonne was come downe there was a proclamation made in the host, and sayde: Let euery one get him in to his cite, and to his countere. Thus the kyng dyed, and was brougheet vnto Samaria, and they buried him in Samaria. And when they reposed the charre in the pok of Samaria, y dogges licked his blood (but the harlottes washed him) according to the worde of y LORD which he saide.

What more there is to saye of Achab, & all y he dyd, and of the Xeruy house which he buylded, beholde, it is written in the Cronicles of the kynges of Israel. So Achab slepte with his fathers, and his sonne Ihesias was kyng in his steade.

And Josaphat the sonne of Asa was kyng ouer Iuda in the fourth yeare of Achab kyng of Israel, and was fyne and thre yeare olde when he was made kyng, and reigned fyne and twentye yeare at Jerusalem. His mothers name was Absiba y daughter of Silbi, and he walked in all the wayes of his father Asa, & departed not there from. And he dyd that which was right in y sighte of the LORD, yet put he not awaye y high places, and y people offered and burnt in offerye vpon the hye places, and he had peace with the kyng of Israel.

What more there is to saye of Josaphat and the mighte that he exercised, and how he foughte, beholde, it is written in the Cronicles of the kynges of Iuda. He put out of the londe also the whoremongers that y were left, which remayned ouer in the tyme of his father Asa. And at that tyme there were no kynges in Edom. And Josaphat had caused to make shippes vpon the Sea, which shulde go to fetch golde in Ophir, but they wente not: for they were broken at Ezion Gaber. At that tyme sayde Achas the sonne of Achab vnto Josaphat: Let my seruantes passe with thy seruantes in the shippes. But Josaphat wolde not. And Josaphat slepte with his fathers, and was buried in y cite of Dauid. And Joas his sonne was kyng in his steade.

The ende of the thirde booke of the kynges.

The fourth booke of the kynges.

Wharthis booke conteyneth.

- Chap. I. Of the reigne of Ochozias (otherwyse called Achas) son of Ioram his father and how the fyre consumed the two captaynes with their men.
- Chap. II. Elias is taken vp in a fyre charret. Elisus receiveth the spere of Elias, and cures the bytter water sweete, and curesh the ymbarouted chyldren.
- Chap. III. Of Ioram and Josaphat, and of their warre, & whar Elisus saide unto them.
- Chap. IIII. Elisus healeth the woman that was drye, and for another woman which had no chyldren, he prayeth one of Gods which chylde beynge deade be rayshd vp agayne.
- Chap. V. Maanan the chiefe captayne of Sicia is despid from his leprosy, and Ochozias ill fers seruants is made leporous.
- Chap. VI. Theyron surymeth in the water. The kyng of Sicia fighteth agaynst Israels seruants, so which gouerne to take Elisus, are slayn with byrdnes. A greate honour is obtained in Samaria.
- Chap. VII. Of the foure lepers which came in to the ciety of the Syrians, and how wysytas beganne to be good chepe.
- Chap. VIII. Of the seauy year death. Benonah is slid, and arerh comall at Elisus. Of Ochozias the sonne of Ioram.
- Chap. IX. Of Iehu, how he was anoynted kyng ouer Israel, and how he roted out the house of Achab and of Iezabel.
- Chap. X. The heauens of Achabs seruants sent are brought vnto Iehu. Of Ochozias brethren Jehu slayeth Baal prestres.
- Chap. XI. Hazai destroyeth all the fynges seduce, Ioua which is Iosaphat, and is made fyng by Iouada the prest.
- Chap. XII. Ioua ruleth well hyle Iouada is slayd, but call after his death.
- Chap. XIII. Of the fynges Ionchias, Ioua or Jeroboam, and how the deede that was layd in Sijon was returned.
- Chap. XIII. Of Ioua, Amasias, Jeroboam and Hazai.
- Chap. XV. Of Hazais the Esper, and of his sonne Ionathas of Zacharias the fyng of Ijred. Of Sellum, Manchem, Pucca. Some his. And how Tegleiphath after conuertyth the ciety of Ioua.
- Chap. XVI. Of Achas, Rezin, and Bechias.
- Chap. XVII. Of a sa, how Salmanaasar came vpon him, and conquered, and carried the people awaye captiue. And how God paynted the face that came in their stroke.
- Chap. XVIII. Of the good fynges Achasias, & how Sennacherib troubleth him.
- Chap. XIX. Achasias smerth vnto Ely, which comforteth him. God defendeth Bechias, & vilyureth him.
- Chap. XX. Achasias is deed slid, but Ely ar the commaundment of the LORDE, goomyfeth him to Ierusalem the next fyngyng year.
- Chap. XXI. Of the reigne of the ragodly

- fyngyng Manasse, how he lyued and how he dyed. Of his sonne Amos.
- Chap. XXII. Of the reigne of Ithar noble & vertuous fyngyng Josias, and of his goodly actes.
- Chap. XXIII. How Josias caused the boke of the couenants to be red vnto all the people, and setteth vp the true honour of Gods agayne. Of Ionathas his sonne.
- Chap. XXIIII. How Nabuchodonosor cometh vpon fyngyng Josias, and carried awaye Josias, and his sonne vnto Babilon.
- Chap. XXV. Nabuchodonosor layeth siege to Ierusalem, and burneth Ierusalem, and carryeth awaye the fyngyng and the people prisoner vnto Babilon.

The fyfth Chapter.



Achas the sonne of Achab was fyngyng ouer Israel at Samaria in the seuenth year of Josaphat tige of Iudaa, & reigned ouer Israel two yeres, & dyd which was euill in the sighte of the LORDE, and walked in the waye of his father and of his mother, & in the waye of Jeroboam for sone of Achab, which made Israel for to synne. And serued Baal, and worshipped him, and displeasid the LORDE God of Israel, as his father dyd. The Moabites also fell awaye from Israel, when Achab was deed.

And Ochozias fell thoro of grace in his chaber at Samaria, and was deed sicke, and sent messaungers, and sayde vnto them: Go youre waye, and axe counsell at Beelzebub the god of Ekron, whether I shall recouer from this sickness. But the angell of the LORDE sayde vnto Elias the Thesbite: Op, & go mets the messaungers of the fyngyng of Samaria, and saie vnto them: Is there no God in Israel, that ye go to axe counsell at the god of Ekron? Therfore thus saye the LORDE: Thou shalt not come from the bed wheron thou lyest, but shalt dye the death.

And Elias came to Ochozias agayne. He sayde vnto the: Why come ye agayne? They sayde vnto him: There came vp a man in our waye, and sayde vnto vs: Go agayne to the kyng that hath sent you, and saye vnto him: Thus saith the LORDE: Is there no God in Israel, the god of Ekron? Is there no God in Israel, the god of Ekron? Therfore shalt thou not come from the bed wheron thou lyest, but shalt dye the death. He sayde vnto them: What manner of man was it that met you, and sayde this vnto you? They sayde vnto

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him: he had a rough heer upon him, and a leatheren gyrdell aboute his loymes. He sayde: It is Elias the Thesbite.

- C And he sint vnto him a capeayne ouer fyfye, with the same fyfye. And whan he came vnto him, beholde, he sat aboue upon the moss. He sayde vnto him: Thou ma of God, the kynge sayeth: Thou shalt come downe Elias answered the capeayne ouer fyfye, and sayde vnto him: If I be a man of God, the fyre fall downe then from heauen, and consume the and thy fyfye. Then fell there fyre from heauen, and consumed him and his fyfye. And agayne he sent another capeayne ouer fyfye vnto him, with his fyfye, which answered, and sayde vnto him: Thou man of God, thus sayeth the kynge: Come downe in all the haill. Elias answered, and sayde: If I be a ma of God, fyre fall downe from heauen, and consume the and thy fyfye. Then fell the fyre of God from heauen, and consumed him, and his fyfye. Agayne, he sent vnto him the thirde capeayne ouer fyfye, with his fyfye.

- D Now whan he came to him, he kneled to Elias, and besoughee him, and sayde vnto him: Thou man of God, let my soule and þy soules of thy seruantes thes fyfye, be sent what worth in thy syghte. Beholde, the fyre fall downe from heauen, and hath consumed the first two capeaynes ouer fyfye w their fyfyes. But now let my soule be sent what worth in thy syghte. Then saide the angel of the LORDE vnto Elias: Go downe with him, and feare him not. And he gat him vp, and wente downe with him vnto þe kynge.

And he sayde vnto him: Thus saith the LORDE: Because thou hast sinte forth messagers, and caused to axe counsell at Bethel, wher the god of idolon, as though there were no God in Israel to axe counsell at his worde, therfore shalt thou not come from the bed wheron thou hast layed the, but shalt dye þe death. So he dyed, acordinge to the worde of the LORDE which Elias sayde. And Joam (his brother) was kynge in his steade in the seconde yere of Joam the sonne of Josaphat kynge of Juda: for he had no sonne.

What more there is to saye of Ochosias, what he dyd, beholde, it is wyrted in the Cronicles of the kynges of Israel.

The ii. Chapter.

- 23 **W**han the LORDE was mynded to take vp Elias in the tempest, Elias and Eliseus wente from Gilgall. And Elias sayde to Eliseus: Tary thou he-

re I praye the, for the LORDE hath sent me vnto Bethel. But Eliseus sayde: As truly as the LORDE liueth, and as truly as thy soule lyueth, I will not forsake the. And whan they came downe vnto Bethel, the prophetes children that were at Bethel, were sent to Eliseus, and sayde vnto him: A knowest thou not, that the LORDE wil take thy loue awaye from thy heade this daye? He saide: I knowe it well, holde ye your peace.

And Elias sayde vnto him: Eliseus, tary thou here I praye the, for the LORDE hath sent me vnto Jericho. Neuerthelesse he sayde: as truly as the LORDE lyueth, and as truly as thy soule lyueth, I wil not forsake the.

And whan they came vnto Jericho, the prophetes children which were at Jericho, strepe forth to Eliseus and sayde vnto him: A knowest thou not, that the LORDE wil take þy loue awaye from thy heade this daye? He sayde: I knowe it well, holde ye yo' peace. And Elias sayde vnto him: I praye the tary here, for þe LORDE hath sent me vnto Jordan. But he sayde: As truly as the LORDE lyueth, and as truly as thy soule lyueth, I wil not forsake the. And they wente both together. But fyfye men of þe prophetes children were forth, and stode ouer agaynste a farr of: but they both stode by Jordan. Then toke Elias his clothe, and waipod it together, and smote the water, which dyded it selfe on both the sydes, so that they wente by shod thowm it. And whan the yeres came ouer, Elias sayde vnto Eliseus: In what I shall do for the, afore I be taken awaye from the. Eliseus saide: That thy spirit maye be vpo me to speake wyse as now.

He sayde: Thou hast desired an harte thinge: neuertheles yf thou shalt se me wher I am taken awaye from the, it shal be sicke no, the shal it not be. And as they were goinge together, and he talked, there came a fyrie charer with hoises of fyre, and parted the both agayn. And so wente Elias vp in heauen in the storme. But Eliseus wept, and cryed: My father, my father, the hartman of Israel and his housine. And he sawe him nomore.

And he toke halfe of his clothes, and cutte them in two peces, and toke vp Elias clothe that was fallen from him, and curnd it in two, and stode by the shoure of Jordan, and toke the same clothe of Eliseus which was fallen from him, and smote it in the water, and saide: Where is now the LORDE God of Eliseus? And he smote it in to the water, and the part was asunder on both the sydes, and he

his wente & chorow.

D And whan the prophetes children which were at Jericho came ag ynst him, sawe him, they sayde: The spere of Elias resteth wpo Elias, and so they wite south to mee him, and worshippid him to the groude, and sayd he wote him: Beholde, there are fiftye valiant men amonge thy seruantes, let them go and siter thy lorde, peraduencure the spere of the LORDE hath taken him, and cast him vpon some mountaine or in some valley. But he saide: Sende them not. Nevertheless they constrained him, tyll he was ashamed, and sayde: Let them go. And they sent fiftye men, which sought him thre dayes: but they founde him not, and came agayne vnto him. And he abode at Jericho, and sayde wto them: I olde not J you, that ye shalde no go: And the men of the cite sayde vnto Elias: Beholde, there is good vnto thyng in this cite, as my lorde seyth, ture the water is cressel, and the lorde vnto ite full.

E He sayde: Bynge me hither a new vessell, & put sale in it. And they broughe it him. Then wete he south vnto the well of water, and cast the sale therein, & sayde: Thus sayth the LORDE: I have heald this water: from hence south shal there no deed ner vnto fruitles come of it. So the water was heald vnto this daye, a comynge to the woide of Elias which he spate.

And he wete vp towards Bethel. And as he was goynge vp by the waye, there came like beastes out of the cite, and moched him, & sayde: Come up hith thou balde heade, come up hith thou balde heade. And he turned him aboute. And whā he sawe them, he cursed them in the name of the LORDE. Then came there two Deeres out of the wood, and tote two and fortye of the children. From thence wete he vp vnto mount Carmel, and thū it turned he backe to Samaria.

The iiii. Chapter.

J Owan the sonne of Achab was kynge over Israel at Samaria in the eighth & tenth yere of Josaphat kynge of Iuda, & reigned xii. yeres, & dyd y which was twel in the sighte of y LORDE: but not as his father & his mocher: for he put awaye y ples of Baal, which his father caused to make. Nevertheless he cleued vnto y synnes of Iroboam y sonne of Nebat, which made Israel for to synne, & departed not thre fro. Mesa y kynge of the Moabites had many shepe, & payed tribute vnto the kynge of Israel w the wolle of an hundred thousande, & of an hundred thousande rāmes.

And whan Achab was dead, the kynge of Moabites fell awaye fro the kynge of Israel. & y same yere wote kynge Josiam fro Samaria, & mustered all Israel, & sent vnto Josaphat kynge of Iuda, sayynge: The kynge of the Moabites is fallen awaye fro me, come thou w me to fighte agaynst y Moabites. He sayde: I wil come vp, I am wnto as thou, and my people as y people, and my horses as thy horses. And sayde mocher: Which waye wil we go vp? He sayde: by the waye in the wyldernes of Edom.

So the kynge of Israel, the kynge of Iuda, & the kynge of Edom wente south. And whan they had gone aboute seure dayes to the ny, y heest & the cattel y were amonge the had no water. Then sayde the kynge of Israel: Alas, the LORDE hath called these thre kynge, to deluyne the in to the hande of the Moabites. But Josaphat sayde: Js herte no prophete of y LORDE, y we maye as call at y LORDE by him: Then answered one of y kynge of Israels seruantes, & saide: he re is Elihu y sonne of Saphat, which poured water vpon Elias hande. Josaphat sayde: The woode of y LORDE is with him. So the kynge of Israel & Josaphat, and y kynge of Edom wente downe vnto him.

But Elias sayde vnto the kynge of Israel: What hast thou to do w me: go to the prophetes of thy father & to y mothers prophetes. The kynge of Israel saide vnto him: To, for y LORDE hath called these thre kynge, to deluyne them in to the hande of the Moabites. Elias sayde: As truly as the LORDE behoch syneth, be fore whom J stode, yf J regarded not Josaphat the kynge of Iuda, J woude not regarde the, ner see oughte by y. So bynge me now a mynstrell, and whan the mynstrell played vpo the instrumente, the hande of the LORDE came vpo him. And he saye: Thus sayth the LORDE: Makee pices by this broke. For thus sayth the LORDE: ye shal se nether wynde ner rayne, yete shall the broke be full of water, that ye and youre houholdees & youre cattel maye drynke. See and that is but a small thinge in the sighte of the LORDE. And the Moabites shal be deluyne in to youre hande, so y ye shal smyte alle the stronge cities, and all y chosen cities: & shal fill downe alle the good trees, and stoppe alle the wellis of wate and alle the good feldees shall ye make wastte with stones.

On the morow, whan the meaofferynge is offered, beholde, there came water y waye from Edom, and fylled y londe with water.

4. Re. 12

1. Re. 11

1. Re. 11

C

D

Den. 10

The iiii. booke of the kynge.

The iiii. Chap.

But when the Moabites herde, þ the kynge came vp to fighte agaynst the, they called all þ harnesse men, 2 their rulers, 2 stode on þ border. And when they rose early in þ mornynge, 2 the Sonne wate vp upon þ water, the Moabites thoughte the water ouer agaynst the to be cut as red as bloude, 2 they sayde: It is bloude, þ kynge haue destroyed them silens w the swerde, 2 one hath smyten another. Now Moab grete vp to the spoyles. But when they came to the tentes of Israel, the Israelites gat vp, 2 smote the Moabites, 2 they fled before them.

¶ When they came in, 2 smote Moab, 2 brake downe the cities, 2 every one cast his stone vpon all the good felde, and made them full, and stopped all þ welles of water, and filled downe all the good trees, tyl there remayned but the stones in the brick-wall, and they compassed them aboute with synge, and smote them.

But wha the kynge of þ Moabites saue þ the batzayll was to stryge for him, he toke to him seuen C. men, which dure þ swerde, to fall vpon the kynge of Edom: neuertheles they were not able. Then toke he his first sonne, which shulde haue bene kynge in his steade, and offered him for a burness: kynge vpon the wall. Then came there a greate wrath ouer Israel, that they departed from him, and turned agayne in to their londe.

The iii. Chapter.

¶ And there cried a woman amogge the wyues of the prophetes childen vnto Elisius, and sayde: Thy seruauce my husbande is dead, and thou knowest that thy seruauce fearde the LORD. Now com meth the man that he was better vnto, and wyl take awaye both my children: to be borne seruauces. Elisius sayde vnto hir: What shal I do for the? Tell me, what hast thou in the house? She sayde: Thy handmayden hath nothinge in the house but a picher w oyle. He sayde: Go þ waye, borrowe with me of all thy neighbours empye vessels, 2 eache one a fenne, and go in, and shut þ doore behynde the with thy sonnes, and peare of it in to all þ vessels: 2 when thou hast fylled them, deliuer them forth.

She wente, and shut the doore vnto her with hir sonnes, which broughte her the vessels, and so she poured in. And when the vessels were full, she sayde vnto hir sonne: Driue me yet one vessell. She sayde vnto hir: There is not one vessell more here. Then stode þ oyle still. And she sent, and tolde the man of God. He sayde: Go thy waye, sell the oyle, and

paye the creditor: but lye thou and þ shales of the residue.

And it fortuned at þ same tyme, that seuen wemen vnto Sunem. And there was a riche woman, which helde him to teachen hir: 2 as he passid ofte thorow þ waye, that he came vnto her: 2 ate w her. And she sayde vnto hir husbande: Beholde, I perceaue that this is an holy man of God, which geueth me thorow this waye, let vs make him a little chamber of boordes, 2 sit a bed, a table, a chaire, 2 a candelshede therein, that when he cometh vnto vs, he maye repose thither.

And it fortuned vpon a tyme, that he came in, 2 layed him downe in the chamber, 2 slepe therein. And he saide vnto Gehasi his childe: Call this woma of Sunem. And wha he had called her, she stode before him. He sayde vnto him: Speake thou vnto hir, wylthou, thou hast mynistrd vnto vs in all these thinges, what shal I do for the? Shall I take any matter to be spoken for to the kynge, or to the chefe captayne of the host? She sayde: I dwell amonge my people. He sayde: What hast thou then to do? Gehasi sayde: Alas, she hath no sonne, and hir husband is olde. He sayde: Call hir. And wha he had called her, she stode at the doore. And he sayde: A boute this tyme yf þ frute can lye, thou shalt embrace a senn. She sayde: Alas, my lorde, thou man of God, lye not vnto thy handmayden. And the woman cometh, and bare a sonne aboute the same tyme, wha the frute could lye, accordinglye as Elisius had sayde vnto her.

But when þ childe was growne, 2 sent me, þ he wente forth to his father vnto the reapers, 2 sayde vnto his father: Oh my father, my head. She saide vnto his seruauce: Bring him to his mother. And he toke him, and broughte him to his mother: and she layd him vpon hir lappe vntyll þ noone daye, 2 thither dyed. And she wente vp, and layed him vnto the bed of the man of God, 2 shut: the doore, and noke forth, 2 called hir husbande, 2 sayde vnto him: Send me one of the seruauces, and an Ass, I wyl go quickly vnto the man of God, and come agayne. He sayde: Why wilt thou go vnto him? To daye is it newe moone ner Sabbath. She sayde: Well. And she sabled the esse, 2 sayde to the woman: Driue forth, and kepe me not but with thynges, and do as I byd the.

So she wente, and came to the man of God vnto mount Carmell. Wha the man of God sawe her ouer, 2 saynt him, he sayde vnto his childe Gehasi: Beholde, the woman

the pot: for they might not eat it. There-
 theles he sayde: Whynge meel hither. And he
 put it in the pot, & sayde: Poure it out for the
 people, that they maye eat. And then was
 it not bytter in the pot.

There came a man from Dal Salisa, &
 broughe the man of God beed of the first
 frutes, namely twentye barley loaves, & new
 come in his garment. But he sayde: Geue it
 unto y^e people, that they maye eat. His my-
 nster sayde: How shall I gaue an hundred
 men of this? He sayde: Geue it unto the peo-
 ple, that they maye eat. For thus sayeth the
 LORDE: They shal eat, and there shall be
 lesse ouer. And he set it before them, so that
 they ate, and there lesse ouer, accordinge to y^e
 woorde of the LORDE.

He sayde unto Gehasi: Girde vp thy loy-
 ne, and take my staffe in thy hande, and go
 thy waye. As any man meete the, salute him
 for me: and yf any man salute the, thanke him
 for me, and laye thow my staffe vpon y^e chyldes
 face. But the chyldes mother sayde: As truly
 as the LORDE liueth, and as truly as y^e
 soules liueth, I will not leaue the. Then gaue
 he vp, and wente a fere her. As for Gehasi, he
 wente before them, and layed the staffe vpon
 the chyldes face, but there was neither voyce
 nor silyng. And he wente agayne to meete
 him, and spewed him, and sayde: The chyld
 is not ryng vp.

And whan Elisus came into the house,
 beholde, y^e chyld laye ded vps his bed. And
 he wote in, & shote the boie on the boche, & made
 his puyer vnto the LORDE, & wente vp,
 & layd hym selfe vpon the chyld, & layed his
 mouth vpon the chyldes mouth, and his eyes
 vpon his eyes, and his handes vpon his han-
 des, & so stretched him selfe forth vpon him,
 so y^e the chyldes body was warme. And he ro-
 se vp, & wente into the house once hit her, and
 thether, & wente vp, & layd hym selfe a longe
 vpon him. Then nesed the chyld seue tymes,
 and a fere warde the chyld opened his eyes.
 And he cried vpon Gehasi, and sayde: Call
 the Sunamitisse. And whan he had called
 her, she came in vnto him. He sayde: Take
 thow thy sonne. Then came she, and fell at
 his feet, and worshipped vnto the grounde,
 and softe hit sonne, and wente forth.

And whan Elisus came agayne vnto Gil-
 gal, there was a deeth in the londe, & the pro-
 phetes chyldren dwelt before him, & he sayde
 vnto his seruants: Set on a greete pot, and
 make potage for the chyldren of the prophete-
 res. Then wente there one into the felde, to
 gather herbes, and founde a Cucumbers stal-
 ke, & gathered vnto Cucumbers therof his
 coursell. And whan he came, he chopped it
 small for potage to the poet, for they knewe
 it not. And whan they poured it forth for the
 pot to eat, & they ate of y^e potage, they cried
 and sayde: O thou man of God, deeth is in

the pot: for they might not eat it. There-
 theles he sayde: Whynge meel hither. And he
 put it in the pot, & sayde: Poure it out for the
 people, that they maye eat. And then was
 it not bytter in the pot.

There came a man from Dal Salisa, &
 broughe the man of God beed of the first
 frutes, namely twentye barley loaves, & new
 come in his garment. But he sayde: Geue it
 unto y^e people, that they maye eat. His my-
 nster sayde: How shall I gaue an hundred
 men of this? He sayde: Geue it unto the peo-
 ple, that they maye eat. For thus sayeth the
 LORDE: They shal eat, and there shall be
 lesse ouer. And he set it before them, so that
 they ate, and there lesse ouer, accordinge to y^e
 woorde of the LORDE.

The V. Chapter.

U Aman the chiefe capteyne of the
 kynge of Syria, was an excellent mā
 in the sighte of his lorde, and mede
 set by (for thow he was the LORDE gane
 health vnto Syria) and he was a mightie
 man, but a leper. And there had men of war
 fallen out of Syria, and caried awaye a
 little damsel out of the londe of Israel: the same
 was in seruyce with Taamāns wife, and
 sayde vnto hir mastrisse: O what my master
 were with the prophet at Samaria, he wold
 heale him from his leprosy.

Then wente he in to his lorde, and tolde
 him, and sayde: Thus and thus hath the dam-
 sel of the londe of Israel spoken. The kynge
 of Syria sayde: Go thy waye then, & I will
 wyte a letter vnto the kynge of Israel.

And he wente, and toke with him ten
 hundred weighte of syluer, and sixe thousande
 guildens, & eni chaunge of sayment, & brough-
 te the letter vnto the kynge of Israel, with
 these wordes:

Whan this letter commeth vnto the, be-
 holde, thou shalt vnderstonde y^e I haue sent
 my seruante Taaman vnto the, that thou
 mayest heale him of his leprosy.

And whan the kynge of Israel red the let-
 ter, he rente his clothes, & sayde: Am I God
 then, that I can kill and quyre agayne, y^e
 he sendeth vnto me, to heale the man fro his
 leprosy? Considre and se, how he seeketh an
 occasion vnto me.

Whan Elisus: the man of God herde, y^e
 the kynge of Israel had rente his clothes, he
 sent vnto him, sayenge: Why hast thou ren-
 teth thy clothes? Let him come to me, that he
 maye knowe, y^e there is a prophet in Israel.

So Taaman came with hoses and cha-
 rrettes, and behelde still at the dore of Elisus

loh. 4. 1

B

C

house. Then sente he lifew a messenger vnto him, sayinge: So thy waye, and washshe the fewen tymes in Iordane, so shal thy flesh be restored agayne, & be cleansed. Then was Naaman woech, & wence his waye, & sayde: I thoughte he shulde haue come forth wnto me, & to haue stode here & to haue called vps the name of the LORDE his God, & to haue toucht the place with his hande, & so to haue put awaye the leprosy. Are not y waters of Arans and Pharpar at Damascon better then alle the waters in Jisael. I mighte washshe me therein & be clest: and he turned hym, and wete his waye in displeasure. Then his seruantes gaar the to him, and sayde: Gather, ys the prophet had commaunded the my greate charge, shuldest thou not haue done it: much more the ys he says vnto the: Washe the, & thou shalt be cleane. Then wete he do as he, & washshe him selfe in Iordane fewe tymes: as the man of God sayde: & his flesh was restored him agayne, even as the flesh of a yonge childe. and he was cleansed.

Luc 4 c

And he turned agayne to y man of God with all his armye. And when he came in, he stode before him, and sayde: Beholde, I knowe that in all londes there is no God, but in Jisrael. Take now therfore this blessinge: I praye the of thy seruante. Heurtheles he sayde: As truly as the LORDE I lyeth, before a hom J stonde, I wil not take it. And he wolde nedes haue him to take it, but he wolde not. Then sayde Naaman: Mighte there not a burthe of this carth be geue vnto y seruante, as much as ten Oxen maye beare: for thy seruante wil nemo re do sacrifice and offer burmes offeringes vnto other goddora, but vnto the LORDE. That the LORDE maye be gracious vnto thy seruante, ys I woulde in the house of Rimmon, whā my loide goeth there in to y house to wetslipp, & leaneth vpon my hande, he sayde vnto him: So thy waye in peace.

1. Re. 1. b
Dan. 1. d

And as he was gone from him a felde betwch in the londe, Gehasi the seruante of Lifew, y man of God thoughte: beholde, my loide hath spared Naama this Syrian, so that he hath not taken from him y rehyd he broughte: As truly as y LORDE lyeth, I will rine a ster him, & take some thinge of him.

So Gehasi folowed Naaman. And whā Naaman sawe y he ranne a ster him, he lighte downe from the chare to mete him, & sayde: Are all thinges well? he sayde: Yee. But my loide hath sente me, & earid to saye vnto the: Beholde, there are now cemet to me from mount Ephraim two yonge men of the pro

phetes childe, geue them a caltre of siluer, & praye the: & two chaunge of raymon. The mā saide: Go to, take two caltres. And he pelled him, & banded two talentes in two bagges, and two chaunge of rayment, and banded it vnto two of his seruantes, which bare it before him. And when he came in y dore, he toke it from their handes, & layd it a syde in the house, & let the men go.

And when they were gone their waye stode before his loide. And Lifew sayde vnto him: Whence comest thou Gehasi? he sayde: Thy seruante wente nether wither thither. But he sayde vnto him: Where was my herth the, when the man turned backe from his chare to mete the? How thou haddest eate the syluer & the rayment, olys trayn, & myrdes, shepe, oxen, seruantes & mayden. But the leprosy of Naaman shal dwelle vnto the & to thy syde for ever. Then wnt he forth from him leproous as snowe.

The Vi. Chapter.

The children of y prophetes seryd Lifew: Beholde, the place wher we dwell before y, is narrow for vs, let vs go vnto Iordane, & eray one byste tymbre there, & we maye there buyde vs a place to dwell in. he sayde: Go ys waye. And one sayde: Go to then, & come w thy seruante. he sayde: I wil go with you. And he wete with them. And when they came to Iordane, they hewed downe tymbre, and as soon was sillynged downe a tre, the yon fill in the water, and he crieth and sayde: Fill my loide, & it is burrowed. But the man of God sayde: Where fell it in? And when he had shewed him the place, he cut downe a fute, and thusst it in there. Then swāme the yon. And he sayde: Take it vp. So he put vnto his hande, and toke it.

And the kynge of Syria marred agard Jisrael, and toke counsell at his seruante, and sayde: There & there will me ly. But the man of God sent to y kynge of Jisrael, sayinge: Bewarre y thou go not vnto that place, for the Syrians rise there. So they seryd of Jisrael sent vnto y place wher y man of God colde him, & kepce it, & helde vnto there: & byd that not once or twise ondy.

The was y kynge of Syria here vnto therfore, and called his seruantes, and sayde vnto them: Will ye not tell me, wherof cure men is sild vnto the kynge of Jisrael? Then sayde one of his seruantes: It is my loide O kynge, but Lifew the prophet of Jisrael telleth the kynge of Jisrael that thou speakest in thy chamber.

that sayd. He sayde: So youre waye the and
 the where he is, that I maye sende, and can
 be hit. And they shewed him and
 sawe. Beholde, he is at Dothan. The first he
 was in house, & charres, & a greates power.
 And whay they came thither by nyght, they
 compassed the cite aboute. And the mynister
 of the ma of God arose early to get him up.
 And as he went forth, beholde, there laye a
 hooff of men aboute y cite with horses and
 charres.

D Then sayde his childe unto him: Alas sye,
 how will we now do? He sayde: Feare not,
 for there are mo of them y are with vs, then
 of those that are with them. And Elifus
 prayd & sayde: ORDE open his eyes, y he
 maye se. Then the LORDE opened y childes
 eyes, y he sawe, & beholde, y mount was full
 of faine horses & charres to ride aboute Eli
 sus. And whay they came downe unto him,
 Elifus made his prayer, & sayde: LORDE
 open the eyes of this people & byndnes. And he sene
 in the with byndnes according to the worde
 of Elifus. And Elifus sayde unto them:
 This is noe y waye noi the cite, folow me,
 and I bringe you to the man whom ye see.
 And he broughte them unto Samaria.

E And whan they came to Samaria, Eli
 sus sayde: ORDE open thes mens eyes, y
 they maye se. And the LORDE opened their
 eyes, y they sawe, & beholde, they were in the
 mydes of Samaria. And whan the kyng
 of Israel sawe them, he sayde unto Elifus:
 My father shal I synce the? He sayde: Thou
 shalt not, synce the: I lode whom thou takest
 with thy swerde and bowe, synce thes. Set
 led and water beside them, that they maye
 ate and drynke, and let them departe unto
 their lode. That was there a greates bynter
 payed. And whan they had eaten and dron-
 ken, he let them go to departe unto their lo-
 de. From that tyme forth came the men of
 wars of the Syrians nomie in to the lode
 of Israel.

F After this is forsaquen, that Benabab the
 kyng of Spyn gathered all his hooff, and
 went up, & laye siege unto Samaria: there
 was a greates verch at Samaria. But they
 laye siege to the cite so longe, tyll an Asses
 hade was moeth soure soote sylver pte, and
 the fourth part of a Cab of boues donge
 was the fourth part of a Cab of boues donge
 of Israel wente unto the wall, a woman
 and mee him and sayde: helpe me my lode
 O kyng. He sayde: If the LORDE helpe
 the, noe, wherwith shal I helpe the? with y
 haue I with the wyne passer. And the kyng

sayde unto her: What a lady y? She say-
 de: This woman sayde unto me: Gete to y
 forme, that we maye eate him, somowit will
 we eate my forme. So we sod my forme, & he
 we eaten him, and I sayde unto her on y ther
 de daye: Gete vs thy forme and let us eate
 him, but she hath byd him awaye.

Whan the kyng herde the womans wo-
 des, he rente his clothes, whyle he was gynn-
 ge to the wall. The same alle the people, that
 he had a sackcloth vnder upon his body.
 And he sayde: God be this and that unto
 me, yf the heade of Elifus the sonne of Sa-
 phat shal this daye stonde upon him. So for
 Elifus, he sat in his house, & the Elbers sat
 by him. And he sene a man before him, but on
 tuer the messaunge came to him, he sayde un-
 to y Elbers: Gynce ye aoe sine howe this chil-
 de of murthure hath sente hither, to take a-
 waye my heade: Take hebe, whan the mes-
 saunger cometh. y he holde him at the doer.
 Beholde, y noy: of his lordes sice foloweth
 him. Whyle he was thus callynge to them,
 beholde, y messaunger came to him, & sayde:
 Beholde, this euill cometh of y LORDE, and
 what more shal I lode for the LORDE:
 The VII. Chap.

G Elifus sayde: Heare the worde of the
 LORDE. Thus sayeth the LORDE
 Comowit aboute this tyme shal a
 busshel of fyne intel be solde for one Sytle,
 and two busshels of barley for one Sytle un-
 der the poite of Samaria. Then a knyghte
 (upon whose hande the kyng leant) answe-
 red the ma of God, and sayde: And though
 the LORDE made in yondowes in heate, how
 coulde such a thinge come to passe? He sayde:
 Beholde, thou shalt se it with thine eyes, &
 shalt noe eate therof.

And there were foure leporous men at y
 doer before the poite, and one sayde unto a-
 nother: Why eary we here whyle we bye?
 Though we thoughte to come in to the cite,
 yet is there verch in y cite, and there shul-
 de we be sayne to bye. And yf we eary here,
 we must bye also. Let vs go now, and fyve
 unto the hooff of the Syrians. If they let
 vs hyn, we shall hyn: yf they slaye vs, then
 are we deed. And so they gat them up early,
 to come unto the hooff of the Syrians. And
 whan they came to the vermost ende of y
 dennes, beholde, there was no body.

For the LORDE had made the Syrians
 to heare a noy of horses, charres, and of
 a mightie greates hooff, so that they sayde
 one to another amonge the selues: Beholde,
 the kyng of Israel hath byred the kyng of
 e. 114. c. 1
 e. 114. c. 1

the Tethites, and the kyng of the Egipcians agayn vs, to come wpe vs. And they gat them vp, and stode early in the twilight, and left their boches, and hoyses and asses in the tentes as they stode, & flew enery man wher he myghte save his life.

C Now whan the lepra came to the place of the tentes, they wente in to the tentes, and donke, and toke siluer, golde and rayment, and wente and hyd it: & came agayne & entered in to another tene, and toke therout, and came and hyd it. But one of them saide vnto another: Let vs not do thus, this daye is a daye of good tynges. If we kepe this sicke and hyde tyll the lighte morninge, oure trespasse wyl be founde out. Let vs go now therfore, that we maye come, & tell the kynges house.

And whan they came, they cried at the pore of the cite, and tolde them, and sayde: We came to the tentes of the Syrians, and beholde, there is no man there, neither yet eny mans voyce, but heises and asses bounde, and the boches as they stode. Then cried þe porters and tolde it within in þe kynges house. And the kyng arose in the nyght, & sayde vnto his seruauntes: I wyl tell you how þe Syrians deale with vs: they knowe þe we suffer hunger, and are gone out of the cite, to hyde them selues in the selde, and thynke thus: whan they go out of the cite, we wyl take them alyue, & come in to the cite. Then answered one of his seruauntes, and sayde: Let vs take the synes hoyses that remaine, which yet are left in the cite (beholde, theise are left therein for all þe multitude in Iseal, which is destroyed): let vs sende these and se. The toke theye two charettes with þe hoyses. And the kyng sent them vnto the tentes of the Syrians, and sayde: Go youre waye and se.

D And whan they wente a ster the vnto Jordan, beholde, the waye laye full of garments and vestes, which the Syrians had cast from the, whyle they made haist. And whan the messenger came agayne, and tolde the kyng, the people wente fowr, and spoiled the tentes of the Syrians. And a bushel of fyne meell was solde for a Sycke, and two bushels of barley for a Sycke also, according to the woide of the LORD. But the kyng appoynted the kynghe: upon whose hande he leered to be at the gate, & the people trode upon him, so that he dyed, euen as the man of God sayde, whan the kyng came downe vnto him. And it came to passe euen as if man of God tolde the kyng, whā

he sayde: Lemoro to aboute this tyme shal two bushels of barley be solde for one Sycke, and a bushel of fyne meel for one Sycker the gate at Samaria. And the kyng answered the man of God, and sayde: he holde, though þe LORD made wntowen in heauen, how coulde such a thyng come to passe? Therfor he sayde: We shalde, with thine eye shal thou se it, and shal thou be therof. And euen so fortunat it was hit, for the people trode upon him in the gate, he dyed.

The VIII. Chapter.

Elisha spake vnto the woman, whosonne he had restored vnto life agayne, and sayde: Get the vp, & go with thine household, and be a stranger in the land thou camst: for the LORD shall call thee berth, which shal come in to the londe sauyn yearle longe. The woman gat her vp, and wpe as the man of God sayde, & wente with her household, and was a stranger in the land of the Philistynes siven year. But whan the siven years were ended, the woman came agayne out of the Philistynes lde, and wente forth to crye upon the kyng for his house and londe. The kyng spake vnto the basse the seruaunt of the man of God, & sayde: Tell me all the greates actes that Elisha hath done. And whyle he was tellinge the kyng how he had made one that was deade, to lyue agayne, beholde, the woman whosonne he had caused to reayne, came came in the meane season, and cried vnto the kyng for his house and londe. Then sayde the kyng: My lorde O kyng, this same is the woman, and this is his sonne, whom Elisha restored vnto life agayne. And the kyng arose þe woman, and she tolde him. Then the kyng delyered her a chamberlayne, & sayde: Kether agayne all that is hitte, and all the increase of the londe, since the tyme that she left the londe vntill now.

And Elisha came to Damascus, & Nabab the kyng of Syria laye sicke. And was tolde him, and sayde: The man of God is come hither. Then sayde the kyng vnto Hasael: Take gyses with the, & go meete the man of God, and aske counsell at þe LORD by him, and saye: Maye I recovere from this sickness? Hasael wente for to meete him, and toke rewarde with him, and of all the gyses at Damascus, as much as fortye Camels mighte beare. And whan he came, he stode before him, and sayde: Thy sonne Benadab the kyng of Syria hath sent me vnto the, sayinge: Maye I recovere from this sickness?

Elifas sayde vnto him: So y waye and
 with him: Thou shalt recover. But the LORDE
 hath shewed me, y he shal dye y deahty.
 And the man of God loved earnestly, & ma-
 kes irrevocable countenance, & wepeth. The
 sayde Elifas: What for wepeth my loude? he
 sayde: I knowe what shall thou shalt do vnto
 the children of Israel: Thou shalt burne
 their stronge cities with fyre, and slaye their
 yonge men with the sword, and kyll their
 yonge children, and y tpype vp their women
 with daide.

Elifas sayde: How so, is thy seruant a
 dogg, that he shulde do such a greate thyn-
 ge? Elifas saide: The LORDE hath shewed
 me, y thou shalt be kynge of Syria. And he
 went his waye from Elifas, & came to his
 lorde, which saide vnto him: What saiech Eli-
 fas vnto the? he sayde: he tolde me, Thou
 shalt recover. But on the nyte daye he toke
 y his coneyng, and dyped it in water, and
 shewd it ouer him, and he dyed, & Elifas was
 kynge in his steade.

In the fyfth yere of Josiam the sonne of
 Achab kynge of Israel, was Josiam y sonne
 of Josaphat kynge of Juda. Two & thirtie
 years olde was he whā he was made kynge,
 reigned eighte yeres at Jerusalem, & wal-
 ked in the waye of the kynges of Israel, as
 the house of Achab dyd: for Achabs daugh-
 ter was his wyfe: he dyd y which was euell
 in y sighte of the LORDE. Nevertheless the
 LORDE wolde not destroye Juda for his ser-
 uant: Dand saide, as he promysed him, to
 geue him ever a lantern and ge his childre.

As y same tyme fell y Edomites a waye
 from Juda, & made a kynge ouer them sel-
 uen: y cause was this, Josiam had gone tho
 wth Seira, and all the charrettes with him, &
 had gotten him vp by nyghte, and smyten
 the Edomites that were aboute him, and y
 tolde ouer the charrettes, so that the peo-
 ple fled vnto their tentes: ther fore fell the Ed-
 omes a waye from Juda vnto thio daye. At
 the same tyme fell Libna a waye also.

What more there, is to saye of Josiam, &
 all y he dyd, beholde, it is wyrtten in the Cro-
 nicles of the kynges of Juda. And Josiam
 fell on slepe with his fathere, & was buried
 wth his fathere in y cite of Dauid, & Jeho-
 sia his sonne was kynge in his steade.

In the twelth yere of Josiam the son-
 ne of Achab kynge of Israel, was Ocho-
 sias y sonne of Josiam kynge in Juda. Two and
 twentye yere olde was Ochofias when he
 was made kynge, & reigned one yere at
 Jerusalem. His wyfethes name was Aulia

the daughter of Amri kynge of Israel, & he
 walked in the waye of the house of Achab, &
 dyd that which was euell in the sighte of
 LORDE, euen as dyd the house of Achab: for
 he was sonne in lawe in the house of Achab.
 And he went with Josiam the sonne of Achab
 in to the battayll agaynst Elifas y kin-
 ge of Syria vnto Ramoth in Gilead, but y
 Syrians smote Josiam. Then Josiam the kin-
 ge turned backe, to be healed at y Iheruel of y
 womanes, wherewith the Syrians had woun-
 ded him at Ramoth, whā he foughte with
 Elifas kynge of Syria. And Ochofias y son-
 ne of Josia kynge of Juda, came downe to vi-
 sit Josiam the sonne of Achab at Iheruel, for
 he laye sicke. The ix. Chapter.

Elifas the prophet called one of the
 prophete childre, & sayde vnto him:
 Burde vp y loynes, and take thio cru-
 se of oyle with the, and go vnto Ramoth in
 Gilead: and whā thou comest thither, thou
 shalt se there one: Jehu, y sonne of Josaphat
 the sonne of Nami, and go in, and byd him
 stonde vp amonge his brethren, and bringe
 him in to the ynnost chamber, & take thio
 cruse of oyle, and poure it vpon his heade, &
 saye: Thus saiech the LORDE: I haue anoi-
 ted the to be kynge ouer Israel: & thou shalt
 open the doore, and stye, and not tary. And
 the prophete yonge man, the childre wente
 his waye vnto Ramoth in Gilead. And
 when he came in, beholde, the captaynes of
 the horse stode there, and he sayde: I haue
 som what to saye vnto the Captaynes. Jehu sai-
 de: Vnto whom amonge vs all? he sayde:
 Euen vnto the captaynes.

Then stode he vp, and wente in. So he
 poured the oyle vpon his heade, and sayde
 vnto him: Thus saiech the LORDE God of
 Israel: I haue anoynted y to be kynge ouer
 the LORDES peo-ple of Israel, and thou shalt
 smyte thio loude Achabs house, that I maye
 avenge the bloude of my seruantes the pro-
 phetes, and the bloude of all the LORDES
 seruantes, from the hande of y Esabed, that all
 the house of Achab maye perishe. And J-
 huh rose out from Achab, euen him that ma-
 ched water agaynst the wall, and the closed
 vp and the desolate in Israel: and the house
 of Achab wyl I make euen as the house of
 Jeroboam the sonne of Nebat, and as the
 house of Baesa the sonne of Ahis, and y dog-
 ge shall eat vp y Esabed vpon the steepe at
 Iheruel, and nonian shall burye her. And he
 opened the doore, and fled.

And whā Jehu came forth to his lorde
 seruantes, they saide vnto him: Are all thio

4. Re. 9.

1. Re. 4.

1. Re. 19.

2.

1. Re. 11.

1. Re. 14.

1. Re. 14.

1. Re. 21.

C

ges well: Wherefore came this madd felow
unto thee: he saide unto them: Ye knowe the
man well, & what he hath spoken. They say-
de: That is not true, but tell thou vs. he say-
de: Thus and thus hath he spoken unto me,
and sayde: Thus sayeth the LORDE: I haue
anoynted the to be kynge ouer Israel. Then
made they haiff, and euery one colde his gar-
ment and laied them vnder him in maner of
a wynde seat, and blew the trumpet, and
sayde: Jehu is made kynge. So Jehu the son
ne of Josaphat the sonne of Timsi, made a
confederacion agaynst Joiam. So for Joia
he laye before Ramoth in Galaad with all
Israel agaynst Hasael the kynge of Syria.

But Joiam the kynge was cured backe,
if he might be healed of the woundes wher
with the Syrians had wounded him, wha
he feughit with Hasael the kynge of the
Syrians.

And Jehu sayde: If it be youre mynde,
there shall nothing scape out of the cite, to
go and toll it at Ierusal. And he rode, and be-
parted vnto Ierusal: for Joiam laye there,
and Ochosias the kynge of Iuda was come
downe to vyte Joiam. But the watchman
that stode vpon the tower at Ierusal, sawe
the company of Jehu commynge, and say-
de: This a company. Then sayde Joiam: Take
a charre, and sende to meete this, and saye:
Is it peace? And the charreman rode to
meete them, and sayde: Thus sayeth the kynge:
Is it peace? Jehu sayde: What hast thou
to do with peace? Turne the behynde me.
The watchman tolde it, and sayde: The mis-
saunger is come vnto them, and cometh not
agayne. Then sent he another charreman,
which whan he came to them, saide: Thus
sayeth the kynge: Is it peace? Jehu sayde:
What hast thou to do with peace? Turne
the behynde me.

And the watchman tolde it, and sayde:
he is come to them: and cometh not agayne,
and the goynge is as it were the goynge
of Jehu the sonne of Timsi: for he dyueth
on as he were mad. Then sayde Joiam: Bin-
de the charre fast. And they bounde the cha-
re, and so they wente forth, Joiam the kyn-
ge of Israel, and Ochosias the kynge of In-
da, euery one vpon his charre, to meete Jehu.
And they founde him vpon the felde of Ta-
both the Ierusalemite. And whan Joiam sawe
Jehu, he sayde: Jehu, is it peace? But he say-
de: What peace? The wordome and witch-
craft of thy moether Iesabel is not yet come
to an ende.

Then turned Joiam his hande and fled,

and sayde vnto Ochosias: There is treache-
rye. But Jehu colde his bowe, & shote
Joiam betwene the armes, that the arrow
wente thorow his hert, and he fell downe in
his charre. And Jehu sayde vnto Zibbæ
the Ephytaite: Take and cast him in the
felde of Ierusal: Take and cast him in the
felde of Ierusalem: for I remember since thou rodest with me in a
charre after Achab his father, that the LORDE
woulde laye this heuy burthen vpon him.
Jehu holde (sayeth the LORDE) I will recom-
pence the the felde of Ierusal and of his ci-
ties, euen in this pece of Ierusal. Take him
and cast him in to that pece of Ierusal, & ac-
cordinge to the worde of the LORDE.

Whan Ochosias the kynge of Iuda sawe
this, he fled by the waie vnto J garon ha-
se. But Jehu folowed after him, and com-
manded to smyte him also vpon his charre
in the goynge vpon the waye to Gur, which lieth
by Ierusalem: and he stode vnto Ierusalem,
and dyed there. And his seruantes caried him
to be caried vnto Ierusalem, and there they
buryed him in his owne graue with his fa-
thers in the cite of Damid. Ochosias reigned
ouer Iuda in the eleuenth yere of Ioua the
sonne of Achab. And whan Jehu came to Ie-
rusal, and Iesabel herde thereof, she coloued
her face, and deckt her heade, and loked ouer
at the wyndowe. And whan Jehu came vnder
the gate, she sayde: Prospered I am: all
that thou slewe his loue.

And he lifte vp his face to the wyndow,
and sayde: Who is with me? Then reioyced
there two of the chamberlaynes vnto him.
he sayde: Cast her downe headlynges. And
they cast her downe headlynges, so that the
wall and the hostes were sprentled with her
bloude, and she was trodded vnder feet. And
whan he came in, and had eaten and drinken,
he sayde: Take vpon yonder caried wo-
man, & burye her, for she is a kyngees daughter.
Hewerpeles whan they wente in to burye
her, they founde nothinge of her, but
the skull and the feet, and the palmes of
her handes. And they came agayne and
broughte him worde. he saide: This is com-
me that the LORDE spake by his seruante
Elia the Thesbite, and sayde: In the felde of
Israel shal the dogges eate Iesabels fleshe.
So the deed carcase of Iesabel became eate
as dogges in the felde of Ierusal, so that
it coulde not saye: This is Iesabel.

The X. Chapter.

Achab had thre sonne and ten daughters
at Samaria. And Jehu wrote a let-
ter, and sent it to Samaria, vnto the

more of the cite Jestael, euen vnto the Elders. 2 to Achab tutors, sayenge thes wordes: Whan this letter cometh vnto you whom are youre lordes sonnes, charrees, hee is stronge cities, 2 obynounce, take which is the best and most righteous amonge youre lordes sonnes, 2 set him vpon his fathers seate, and fygge for youre lordes house.

Then whiles they were soe a frayed, and sayde: Beholde, two kynges were not able to stonde be soe him, how wyl we then endure? And they that were ouer the house and ouer the cite, and the Elders and tutors sent vnto Jehu, sayenge: We are thy seruantes, we wyl do alle that thou sayest vnto vs: We wil make no man kyng, do thou that pleaseth the. Then wrote he the seconde letter vnto them with these wordes: As if he myne, and broken into my voyce, then take the heades of the men your lordes sonnes, and bringe me them conioiue by this tyme vnto Jestael.

B The kynges sonnes were this sorte men and ten, and þese men of the cite brought the vp. How whan this letter came they toke the kynges sonnes, and slewe them euen thes: (some men and ten, and layed their heades in baskets, and sent them to him vnto Jestael. And whan the messauger came, 2 toke him, and sayde: They haue brought the heades of the kynges children. he sayde: Laye them vpon two heapes at the doore of the porte tyl comen ouer.

And on the morow whan he wente forth, he stode, and sayde vnto alle the people: Be ye righteous: Beholde, I haue made an apoyment against my loude, and slayne him, who hath slayne all these then: Vnderstonde ye now therfore, that there is not fallen vpon the earth one worde of the LORDE, which he spake agaynst the house of Achab: and the LORDE hath done, euen as he sayde by his seruante Elias. So Jehu smote all the remanent of the house of Achab at Jestael, all his greates men, his kynfolkes, and his prestes, tyl there was not one lefte ouer. And he gat him vp, wente his waye, and came to Samaria.

C By the waye there was a shepherdes houske, where Jehu founde the brethren of Ochozias kyng of Iuda, and sayde: Whence are ye? They sayde: We are Ochozias brethren, and are goinge to worke to salure the kynges children, and the quenes children. he sayde: Take them alyue. And they toke them alyue, and slewe them by the welles syde at the shepherdes house, euen two and forty men,

and let not one of them remayne.

And whan he wente from thence, he fosse the Jonadab of sonne of Achab, which met him, 2 saluted him. And he sayde vnto him: In thyne here thyght, as myne heart is with thyne heart: Jonadab sayde: Yea. As if he so sayde he: then gaue me thy hande. And he gaue him his hande. And so he caused him to syt byside him in the chare, and saide: O me wiche me, and se my selfe for the LORDE. And they caryed him with him vpon his chare. And whan he came to Samaria, he smote alle that remayned of Achab at Samaria, tyl he had destroyed him, a cordyng to the worde of the LORDE, which he spake vnto Elias.

And Jehu gathered alle the people together, and saide vnto them: Achab did Baal, but litle seruyce, Jehu wyl serue him better. Call vnto me now therfore alle Baals prestes, all his seruantes and all his prestes, that there be none remainyng, for I haue a greatesacrifice to do vnto Baal. Who so enteis mysfed, shal not lyue. But Jehu dyd it craftely, that he mighte destroye alle the mynisters of Baal. And Jehu sayde: Sanctifie þe feast vnto Baal, and proclame it. And Jehu sent in to all Israel, and causede all Baals mynisters to come, so that there was nomore lefte behynde, which came not. And they came in to Baals house, so that the house of Baal was full from one corner to another.

Then sayde he vnto him that had the rule of the vestrye. Drynge south rayment for alle Baals mynisters. And he broughte forth the rayment. And Jehu wente in to Baals house wiche Jonadab the sonne of Achab, and sayde vnto Baals mynisters: Search and se that there be not here amonge you any mynister of the LORDE, but only Baals mynisters.



And whan they came in to offer sacrifices and burnt offerynges, Jehu appoynted him foure score men withowt, 2 sayde: If any of these men scape whom I deliuer vnto

your handes, then shal the same mans soule be for his soule. Now whā he had made an ende of the burnt offeringe, Jehu sayde vnto the foemen and kynges: Go in, & smyte every man, let no man go forth. And they smote eche with the edge of the swerde. And the foce men and knyghtes chere the awaie and wex vnto the case of Baals house, and broughte forth the piler in ʒ house of Baal, and wrent it, and brake downe Baals piler wch the house of Baal, and made a piety house therof vnto this daie. But Jehu destroyed Baal out of Israel. But Jehu lefte noe of from the sinnes of Jeroboam the sonne of Nebat which caused Israel to synne; namely, from the golden calves at Bethel and at Dan. And the LORDE sayde vnto Jehu: Because thou hast bene willinge to do that which was righte in my sighte, & hast done vnto Achabs house all that was in my hert, therefore shall thy children sit vpon ʒ seate of Israel vnto the fourth generation.

1. Re. 15. b

S Teneuerlesse Jehu was not diligente to walkein the lawe of the LORDE God of Israel with all his hert: for he leste noe of his sinnes of Jeroboam which made Israel to synne. At the same tyme beganne the LORDE to be greued at Israel. For Hasael smote them in all the borders of Israel from Jordan to Eastward, and all the londe Gilad of the Gadites, Rubenites and Manassites, from Aroer that lyeth on the ryuer by Arnon, and Gilead and Basan.

1. Re. 2. 2

What more there is to saye of Jehu, and all that he dyd, and all his power, beholde, it is wryten in the Cronicles of the kynges of Israel. And Jehu fell on slepe with his father, & they buryed him in Samaria. And Joahas his sonne was kyng in his steade. The tyme that Jehu reigned ouer Israel, is eithe and twentye yeares at Samaria.

The xi. Chapter.

21 **Pa. 1. d** **Q** ueen Athalia the mother of Ocholias, whiche saue that hir sonne was dead, gat her up, and destroyed all the kynges seate. But Joice kyng Jorams daughter the syster of Ocholias, toke Jona the sonne of Ocholias and saue him awaye with his nose in the chamber from amonge the kynges children which were slayne, and she hyd him from Athalia, so that he was not slayne. And he was hyd with her in the house of the LORDE fyve yeares. But Athalia was queene in the londe.

Pa. 4. 2

Teneuerlesse in the seventh yeare sent Joida, and toke the rulers ouer hilteds with the capteynes and foemen, and caught the

to come to him in to the house of the LORDE and made a covenant with them, and set an othe of them in the house of the LORDE, and shewed them the kynges sonne, and demanded them, and sayde: This is he that ye shall do: One thirde parte of you which enter on the Sabbath, shall kepe the watch in the kynges house, and one thirde parte shall be at the porte of Sur, and one thirde parte shall be at ʒ porte which is beynde the foemen, and ye shall kepe the watch at the house of Massa. But two partes of you all the go of on the Sabbath, shal kepe the watch in the house of the LORDE aboute the kyng: and ye shall geve you rounde aboute ʒ kyng: and every one with his weapen in his hande: and who so ever cometh within ʒ wall, let him die, so that ye be with the kyng, whi he goeth out and in.

And the rulers ouer the hundredes byd as Joida the prest had commaunded them, and toke vnto them their men which came vpon the Sabbath, with those that were on the Sabbath, and came to Joida ʒ pist. And the prest gaue the capteynes speeres and shyldes which had bene kynges daudes, and were in the house of the LORDE. And the foce men stode aboute the kyng: every one with his weapen in his hande, in the corner on the righte syde of the house to the corner of the lefte syde, euen into the altare and to the house. And he broughte forth the kynges sonne, and set a crowne vpon his heade, and toke the women, and made him kyng, and they were glad, and clapped their handes together, and sayde: God saue the kyng.

And whan Athalia herde the noise of the people that ranne together, she came to the people in to the house of the LORDE, and looked, and beholde, the kyng stode by the piler, as the use was, and the syngers and trumpeters by the kyng: and all the people of ʒ lode were glad, and blewe with cornettes. But Athalia rene hir clothes, & sayde: Vproure, vproure. Teneuerlesse Joida ʒ pist commaunded ʒ rulers ouer hundredes, which were appointed ouer the hoost, and saide to them: Drynge her without the wall, and who soeuer followeth hir, let him dye of the swerde: for the prest hat sayde, that she shal be not dye in the house of the LORDE. And they layde handes vps her, and she was in by the waye wherethe horses go into ʒ kynges house, and there was she slayne.

Then made Joida a covenant betwene the LORDE and the kyng, and the peo-

ple, & they shoulde be the people of the LORD. It was also betwixt the kynge and the people. Then wente all the people of the londe into the house of Baal, and brake downe his altars, and destroyed his ymages right well. And Mathan the prest of Baal slewe they before the altare: And the prest appoynted the officers in the house of the LORD, and toke the rulers ouer hundreds, and the capaynes, and the force men, and all the people of the londe, & broughte the kynge downe from the house of the LORD, and came the waye from the porte of the forte men into the kynges house, and he sat vpon the kynge seat. And all the people of the londe were glad, and the cite was at rest. As for Athalia, they slewe her with the swerde in the kynges house. And Joas was seven years olde, when he was made kynge.

The XII. Chapter.

IN the fifteth yeare of Iohn, was Joas made kynge, and reigned foure years at Ierusalem. His mothers name was Zibea of Bersaba. And Joas dyd that which was right in the sighte of the LORD, as long as Joiada the prest taught him. But they put noe downe the hye places: for the people offered burnt incense yet vpon the hye places.

And Joas sayde vnto the prestes: All the money that is sanctified to be bestowed vpon the house of the LORD, namely the money that every man giveth vnto the treasury, and the money that every man giveth for his soule, and all the money that every man giveth of a free hart, to be bestowed on the house of the LORD, let the prestes take it vnto them, every one his portion: with that shall they repare the decaye in the house of the LORD, where they fynde that there is any decaye.

But when the prestes repayed noe the decaye in the house vnto the thirte and twelce yeare of kynge Joas, Joas the kynge called Joiada the prest with the other prestes, and sayde vnto them: Wherefore do ye noe repare the decaye in the house?

Therefore shall ye not take the money vnto you now every one his portion, but shall geue it to the decaye of the house. And the prestes agreed to take no money of the people, and to repare the decaye of the house.

Then Joiada the prest toke a chest, and bound an hole aboute therein, and set it on the right hande besyde the altare, at the entryn into the house of the LORD. And the prestes that were presche the lawe, put all the

money therein that was broughte vnto the house of the LORD. When they sawe that there was much money in the chest, the kynge styrde came up with the prest, and bounde the money together, and tolde it as moche as was founde in the house of the LORD. And so the ready money was gyven vnto them that woughte and were appoynted to the house of the LORD, and they gaue it forth to the carpenter and to the that buyled and wroughte in the house of the LORD, namely, to the builders and masons, and to them that boughte timber and freestone, to repare the decaye in the house of the LORD, and all that they founde to have neede of repayinge in the house.

Howbeit there were no syluer chargers, flat bezes, balens, trompettes, nor any other vessel of golde and syluer made on the house of the LORD, of the money that was broughte vnto the LORDS house: but it was gyven vnto the workmen to repare the decaye in the house of the LORD theroof. The men also that the money was deliuered vnto, for to geue the workmen, wold not to make any a compece, but did their busynesse vpon credence. But the money of trespasses offeringes and synne offeringes was not broughte vnto the house of the LORD: for it was the prestes.

At the same tyme wente Hasael the kynge of Syria up, and foughte agaynst Gath, and vanne it. And when Hasael sawe his force to go vnto Ierusalem, kynge Joas toke all that was sanctified, which his father Josaphat, Joram and Ochozias the kynges of Juda had halowd, and what he himselfe had sanctified, and all the golde that was founde in the treasures of the house of the LORD, and in the kynges house, and sent it vnto Hasael the kynge of Syria. And so he departed from Ierusalem.

Wherfore there is to saye of Joas, and all that he dyd, it is written in the Cronicles made of the kynges of Juda. And his seruantes made insurrection, and conspired, and smote him in the house of Millo, at the goinge downe vnto Silo. For Joshat the sonne of Simeath, and Josab had the sonne of Semei his seruantes smote him to deathe: and he was buried with his father in the cite of Dami. And Amasias his sonne was kynge in his steade.

The XIII. Chapter.

IN the xxxii. yeare of Joas the sonne of Ochozias kynge of Juda, was Joas the sonne of Iehu kynge ouer

Israel at Samaria, sixtenteene years: & byd þe which was euell in the sighte of the LORDE, and walked after the synnes of Ieroboam þe sonne of Nebat (which caused Israel to synne) and lefte nocht from them. And of many of the LORDE wroth wþoe upon Israel, & he deluyced them ouer vnder the bande of Hasael kynge of Syria, and vnder the bande of Benadab the sonne of Hasael, as longe as they lyued.

And Joahas besoughte the face of the LORDE. And the LORDE herde him, for he considered the myserie of Israel, how the kynge of Syria opprested them. And þe LORDE gaue Israel a sauoure, which broughre them out of the power of the Syrians, so þe children of Israel dwelt in their cotes, like as afore tyme.

B Yet lefte they not from the synnes of the house of Ieroboam, which caused Israel to synne, but walked in them. The greut at Samaria shal also. For of the people of Joahas there were no mo lefte, but fiftye hoisemen, ten charretes, and ten thousande foote men: & the kynge of Syria had destroyed them, and made them as the dust in the barn.

4. Re. b

What more there is to saye of Joahas, and all that he dyd, and his power, beholde, it is wyryten in the Cronicles of the Kynges of Israel. And Joahas fell on slepe with his fathers, and was buried in Samaria, & Joas his sonne was kynge in his steade.

C In the seven and thirtieth yere of Joas kynge of Juda, was Joas the sonne of Joahas kynge ouer Israel at Samaria sixtenteene yere. And he dyd that which was euell in the sighte of the LORDE, and departed not from all the synnes of Ieroboam the sonne of Nebat, which made Israel fou to synne, but walked in them. What more there is to saye of Joas, and what he dyd, & his power, how he foughte with Amasias kynge of Juda, beholde, it is wyryten in the Cronicles of the Kynges of Israel. And Joas fell on slepe with his fathers, and Ieroboam sat vps his face. And Joas was buried in Samaria wþ the kynges of Israel.

As for Elifus, he fell in to a sicknes, wher of he dyed. And Joas the kynge of Israel came downe vnto him, and wepce for him, and saide: My father, my father, the charer man of Israel, and his hoisemen. Elifus sayde vnto him: Take the bone and the arrowes. And whan he had taken the bone and the arrowes, he sayde vnto the kynge of Israel: Bende the bone with thine hande. And he

4. Re. c

bent it with his hande. And Elifus layde his hande upon the kynges hande, and sayde: Open that mynde me towards the LORDE. And he opened it. And Elifus saide: And he shal be sayd vnto the LORDE, one arrowe of the nation of the Syrians: and thou shalt be sayd to naughte.

And he sayde: Take y arrowes. And whan he had taken them, he sayde vnto the kynge of Israel: Emptie the earth. And he was that tyme and stode still. Then was the word of God wroth at him, and sayde: As thou haddest synneten fyve or sixe tymes, thou haddest haue synneten y Syrians, tyll thou haddest verryly broughre them to naughte. And now shalt thou synne them the tyme.

Whan Elifus was deed and buried, the men of warre of the Moabites fell in to sloude the same yere. And it fouraunt þe they buried a certaine man. But whan they saw the men of warre, they cast the man into Elifus graue. And whan he was therein, he touchte Elifus bones, he rearyued, and stode vpon his feete.

So Hasael the kynge of Syria opprest Israel, as longe as Joahas lyued. But the LORDE was gracious vnto them, and had mercy vpon them, and caried him to the sea for his covenantes sake, with Abraham, Isaac and Jacob, and wolde not destroye them: neþer dyd he cast them out from his presence vnto this houre.

And Hasael the kynge of Syria dyd, and Benadab his sonne was kynge in his steade. But Joas turned backe, and toke one of the bande of Benadab the sonne of Hasael the cyties which he had take in battaill out of the bande of his father Joahas: The cyties dyd Joas synre him, and boughte the cyties of Israel a gayne.

The xiiii. Chapter.

In the seconde yere of Joas þe firste of Joahas kynge of Israel, was Amasias the sonne of Joas kynge of Juda made kynge: fyve and twentye yere olde was he, whan he was made kynge. He reigned nyne and twentye yere at Jerusalem. His mothers name was Joaban of Israel. And he dyd that which was righte in the sighte of the LORDE: yett not as his father David, but euen as his father Joas: but so dyd he also: for y hys places were not put downe, but the people offred and bent: and sette vpon the hys places. To w whom he had gotten the power of the kyngdom, &

since his seruantes which had slytten the kyng his father: but the children of J deed sayers slewe he nor, accordinge to J which is wyrtten in the booke of the blame of Moyses, where the LORDE hath commaunded z sayde:

• The fathers shal not dye for the children, z the children shal not dye for the fathers: but every one shal dye for his awone synne.

3 Ten thousande of the Edomites smote he also in the Sale valley, and wanne Sela in baccayl, and called it Jatheel vnto this daye. • Then sent Amasias messaungers vnto Joas the sonne of Joahas the sonne of Jaba kyng of Israel, sayenge: Come hither, for as it is one another. But Joas J kyng of Israel sent vnto Amasias the kyng of Juda, sayenge: The hawthorne that is in Libanus, sayenge: Here thy daughter vnto my sonne to wite. But a wynde beeft of the selde ranne ouer hawthorne, and trode it downe. Thou hast slytten the Edomites, therefore is thine here warm proude: Take the payse, and byde at home: why stryest thou for my fortune, J thou mayest fall, and Juda with the: Howbeit Amasias consented not.

C Then wene Joas the kyng of Israel vp, and they laue one another, he and Amasias the kyng of Juda at Beth Serues which lyeth in Juda. But Juda was slytten before Israel, so that every one fled in to his tent. And Joas the kyng of Israel toke Amasias the kyng of Juda, the sonne of Joas the sonne of Ochosias at Beth Serues, and came to Jerusalem, and brake downe J wall of Jerusalem from J poore of Ephraim vnto the corner poore, euen foure hundred cubites lēge: and toke all the golde and syluer, and ornaments that were founde in the house of the LORDE, and in J treasuries of the kynges house, z the children also to pled ge, z departed agayne to Samaria.

Whatmore there is to saie of Joas, what he dyd, and of his power, z how he soughte with Amasias the kyng of Juda, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And Joas fell on slepe with his fathers, and was buried at Samaria amonge J kynges of Israel. And Jeroboam his sonne was kyng in his steade.

d But Amasias the sonne of Joas kyng of Juda, dyed after the death of Joas the sonne of Joahas kyng of Israel, sixtē yeare. Whatmore there is to saie of Amasias, it is wyrtten in the Cronicles of the kynges of Juda. And they conspyred agaynst him at Jerusalem, but he fled vnto Lachis. And

they sent for him vnto Lachis, and slewe him there. And they broughte him vpon horse, z he was buried at Jerusalem with his fathers in J cite of David. And all the people of Juda toke: Asarias in his sixtēth yeare, and made him kyng in steade of Amasias his father. He buylde d Wloch, and broughte it agayne vnto Juda, after that the kyng was fallen on slepe with his fathers.

In the sixtēth yeare of Amasias the sonne of Joas kyng of Juda, was Jeroboam the sonne of Jois kyng ouer Israel at Samaria, one and forty yeare. And he dyd that which was euill in the sighte of the LORDE, and departed not from all the synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne.

But the boylers of Israel broughte he agayne from Symath vnto J see that lyeth in the playne selde, accordinge to the worde of the LORDE: Bob of Israel, which he spake by his seruant • Jonas J sonne of Ami thal the prophete, which was of • Gath Ephraim. For the LORDE considered the myserable affliction of Israel, how that euen they which were shut vp and desolate, were amayne, and that there was no helper in Israel. • And the LORDE sayde not that he wolde destroye the name of Israel from vnder heauē. And he helped the by Jeroboam the sonne of Joas.

What more there is to saie of Jeroboam, and all that he dyd, and of his power, how he soughte, and how he broughte Damascion and Symath agayne vnto Juda in Israel, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And Jeroboam fell on slepe with his fathers, with the kynges of Israel. And Zacharias his sonne was kyng in his steade.

The xv. Chapter.

¶ In the thēten z twentieth yeare of Jeroboam kyng of Israel, reigned Amasias the sonne of Amasias kyng of Juda: and was sixtē yeare olde when he was made kyng: and reigned two and sixtē yeare at Jerusalem. His mothers name was Jehalhis of Jerusalem. And he dyd righte in the sighte of the LORDE, accordinge to all as dyd Amasias his father, sayenge that they put not doune the hie places. For the people dyd sacrifice and burnt incense yet vpon the hie places, howbeit the LORDE smedd the kyng, so that he was leper vnto his death, and dwelt in a hie house. But Jeroboam the kynges sonne ruled the house,

and inbegerde the people in the londe.

What more there is to saye of Asarias, ⁊ all þe byd, beholde, it is wyrtten in the Cronicles of the kynges of Iuda. And Asarias fell on slepe with his fathers. ⁊ was buried with his fathers in the cite of Dauid, ⁊ Jotham his sonne was kyng in his steade.

B In the eight and thirtiech yeare of Asarias kyng of Iuda, was Zacharias the sonne of Jeroboam kyng ouer Israel at Samaria sice monethes. And he dyd þe which was euell in the sighte of the LORDE, euen as his fathers byd. He departed noe from þe synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne. And Selam the sonne of Jabea conspyred agaynst him, and slew him in the presence of þe people, and slew him, ⁊ was kyng in his steade. What more there is to saye of Zacharias, beholde, it is wyrtten in the Cronicles of the kynges of Israel. And this is it, þe LORDE saye vnto Jehu: Thy children shall srye vnto the scate of Israel vntill the fourth generation. And euen so came it to passe.

Ac. 104

Some reade: Asa.

C Sellum the sonne of Jabea reigned in þe thirtiech yeare of Asarias kyng of Iuda, ⁊ reigned one moneth at Samaria. For Manahem the sonne of Gadi wote vp from Tbirza, ⁊ came to Samaria, and smote Sellum the sonne of Jabea at Samaria, ⁊ slew him, and was kyng in his steade.

What more there is to saye of Sellum, ⁊ of his kydric which he sfered vp, beholde, it is wyrtten in the Cronicles of the kynges of Israel. At the same tyme dyd Manahem srye: Tiphza, ⁊ all þe wote therein, ⁊ the coastes therof from Tbirza, because they wolde net let him in, and smote all their women w child, and cypre them vp.

D In the thirtiech yeare of Asarias kyng of Iuda, beganne Manahem the sonne of Gad to reigne ouer Israel ten yeares at Samaria, and byd that which was euell in the sighte of the LORDE. As long as he luyed, departed he noe from þe synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne. And Phul the kyng of Assiria came in to the lode. And Manahem gaue vnto Phul a thousande calentes of syluer to holde with him, and so cōfirme him in the kyngdome. And Manahem cayed up a waye in Israel vpon the richest, fiftie Syckes of siluer vpon euery man, to geue vnto þe kyng of Assiria. So the kyng of Assiria wete hom: agayne, and caried noe in the londe.

What more there is to saye of Manahem, ⁊ all þe byd, beholde, it is wyrtten in

the Cronicles of the kynges of Israel. And Manahem fell on slepe w his fathers. And Pecahia his sonne was kyng in his steade.

In the sixtiech yeare of Asarias kyng of Iuda, beganne Pecahia the sonne of Manahem to reigne ouer Israel at Samaria two yeare, and byd that which was euell in the sighte of the LORDE: for he departed noe frō the synnes of Jeroboam þe sonne of Nebat, which caused Israel for to synne. And Pecah the sonne of Romelia his krynghre conspyred agaynst him, ⁊ smote him at Samaria þe palace of the kynges honie w Argob and Ariah, and fiftie men w him of þe child of Gilead, ⁊ slew him, ⁊ was kyng in his steade. What more there is to saye of Pecahia, ⁊ alle that he byd, beholde, it is wyrtten in the Cronicles of the kynges of Israel.

In the two and sixtiech yeare of Asarias kyng of Iuda, beganne Pecah the sonne of Romelia to reigne ouer Israel at Samaria, twentye yeare, ⁊ byd that which was euell in the sighte of þe LORDE: for he departed noe from the synnes of Jeroboam the sonne of Nebat, which caused Israel for to synne.

In the tyme of Pecah the kyng of Israel, came Tiglatphalser the kyng of Assiria, ⁊ toke Esai, Abel Bech Meacha, Jannoth, Abes, Saso, Gilead, Galile, and all the londe of Tephthali, ⁊ caried the away in to Assiria.

And Osea the sonne of Ela conspyred agaynst Pecah the sonne of Romelia, ⁊ slew him, and was kyng in his steade in the twentieth yeare of Jotham the sonne of Osea. What more there is to saye of Pecah, ⁊ alle that he byd, beholde, it is wyrtten in the Cronicles of the kynges of Israel.

In the thirde yeare of Pecah the sonne of Romelia kyng of Israel, was Jotham the sonne of Osea kyng of Iuda, ⁊ was thre and twentye yeare olde whan he was made kyng, and reigned sictene yeare at Jerusalem. His mothers name was Jerusa the daughter of Sabot. And he byd þe which was righte in þe sighte of the LORDE. Lodginge vnto alle as byd Osea his father, ⁊ vnto that he put noe downe the hie place: for the people effied ⁊ burne incense vpon the hie places. He bylded the hyppote of the house of the LORDE. What more there is to saye of Jotham, and alle that he byd, beholde, it is wyrtten in the Cronicles of the kynges of Iuda.

At þe same tyme beganne þe LORDE to srye be Rezin þe kyng of Syria, ⁊ Pecah þe sonne of Romelia in to Iuda. And Jotham

on slepe with his fathers, and was buried w
his fathers in the cite of David his father.
And Achas his sonne was kynge in his stea
de.
The xvi. Chapter.

In the tweluenth yere of Decah y
sonne of Romelia, was Achas the
sonne of Joeham kynge of Iuda.
Twentey yere elde was Achas wha he was
made kynge, 2 reigned sixtene yere at Jeru
salem, 2 dyd not y which was tyghte in the
sightes of y^e LORDE his God, as dyd David
his father: for he walked in the waye of the

kynges of Israel. • Yee and caused his son
ne to go therto the fyre, a fter the maner of
the abhominacions of the heethen, whomit
the LORDE diode awaye before the child
of Israel. And he dyd sacrifice, and burnt in
cense upon the hye places, 2 upon all hilles,
and amonge all grene trees. • Then wente

Rezin the kynge of Syria, and Decah the
sonne of Romelia kynge of Israel up to Je
rusalem to fighte agaynst it, and layed siege
to Achas: but they coulde not wynde it. At
thesame tyme dyd Rezin the kynge of Sy
ria, bynne. • Cloth agayne unto Syria, and
thust y^e Iudees out of y^e lloch. But the Sy
rians came to Iudee therin vnto this daye.

Thenerephes Achas sent messaugers vnto
Teglarphalassar y^e kynge of Assiria, saye
ge: Jam thy seruauant 2 thy sonne, come vp
to helpe me out of y^e hande of the kynge of Sy
ria, 2 of the kynge of Israel, which are ryzen
vp agaynst me. And Achas toke the siluer 2
golde y^e was founde in y^e house of y^e LORDE,
2 in the treasures of y^e kynges house, 2 sent a
presente to y^e kynge of Assiria. • And y^e kynge
of Assiria consented vnto him, 2 wente vp to
Damascon, 2 wanne it, 2 caried them awaye
vnto Cir, 2 slawe Rezin. And kynge Achas
wrote to Damascon for to mete Teglarphal
assar y^e kynge of Assiria. And wha he sawe
an altare y^e was at Damascon, kynge Achas
sent a pacer 2 frimliche of y^e same altare
vnto the prest Urias, even as it was made.

And Urias the prest buyded an altare, and
made it accordinge as kynge Achas had sent
vnto him from Damascon. yill Achas y^e kyn
ge came from Damascon.

And whan y^e kynge came from Damas
con, and sawe the altare, he offred theron, 2
bynded his burnt offerynges and meate offe
rynges vpon it, and poured his burnt offerris
vpon theron, 2 caused the bloude of y^e deede of
ferynges which he offred, to be spientled
vpon the altare. But the basen altare thae
stode before the LORDE, was he awaye, so
that a stode not betwene the altare and the

house of the LORDE, but stode in the corner
of the north syde of the altare.

And Achas the kynge comanded Urias
y^e prest, 2 sayde: Vp to the greates altare shal
thou bynde y^e burnt offerynges in the mornyn
ge, 2 the meate offerynges in the euenynge, 2 the
kynges burnt offerynges 2 his meate offerynges,
2 the burnt offerynges of all the people in the
londr, w^{ch} their meate offerynges 2 burnt offeryng
ges. And all the bloude of the burnt offeryng
ges, 2 all the bloude of the other offerynges
shal: thou spientle theron: but with the bas
sen altare wyl I dryue what I can. • Vnto
the prest yd all a coudinge as Achas the kyn
ge comanded him.

And kynge Achas brake downe the sta
ges, and put a waye the • Kell from about,
and toke the lauer from the basen bullockes
thar were there vnder, and set it vpon y^e pa
vement of stone. And the pulpis for the Sab
barth which they had buyded in the bush,
and y^e entree of the kynges house turned he
vnto the house of the LORDE, for the kynge
of Assiria sake.

What more thers is to saye of Achas,
whar he dyd, beholde, it is wyrtzen in y^e Cro
nicles of the kynges of Iuda. And Achas
fell on slepe with his fathers, 2 was buried
w^{ch} his fathers in the cite of David. And Ach
chas his sonne was kynge in his steade.

The xvij. Chapter.

In the tweluerth yere of Achas the
kynge of Iuda, begane Oseas y^e son
ne of Eli to reigne ouer Israel at
Samarita thyn yere, and dyd y^e which was
euell in y^e sighte of the LORDE, but not as y^e
kynges of Israel y^e were before him. Agaynst
him dyd Salmansar y^e kynge of Assiria co
me vp. And Oseas was subiect vnto him, 2
gane him t^r butea. But wha the y^e kynge of
Assiria perceaued y^e Oseas had conspyed 2
sent messaugers to Saa y^e kynge of Egip
te, 2 payed not t^r place yearlye to y^e kynge of
Assiria. he besyged him 2 put him in pris
son. • And the kynge of Assiria wrote vp
to all the londr and to Samarita, and layed
siege vnto it the thre yere. • And in the thre
yere year of Oseas dyd y^e kynge of Assiria wyne
Samarita, • and caried Israel awaye in
to Assiria, and set thern at Galah and at Ha
bor by the water Gosan, and in the cities of
the Medes.

For whan the dulst of Israel synned a
gaynst y^e LORDE thar w^{ch} y^e broughte th^e
out of y^e londr of Egipce, from the hande of
Pharao kynge of Egipce, and serued other
gobbes: and walkt a fter the customes of

the Medes.

For whan the dulst of Israel synned a
gaynst y^e LORDE thar w^{ch} y^e broughte th^e
out of y^e londr of Egipce, from the hande of
Pharao kynge of Egipce, and serued other
gobbes: and walkt a fter the customes of

the Medes.

The iiii. booke of the kynges. The xviij. Chap. Fo. lxxv.

but the **LORDE** which broughte you out of the lorde of **Egipte**, with greace power and wondrous armes, hym feare, him worshipped, & vnto him do sacrifice: and the statutes, ordinances, lawes & commaundement which he hath comaunded vnto you, those he saue ye kepe, that ye allwaye do there after, and feare none other gooddes. And forger not the commaunde which he hath made with you, lest ye feare other gooddes. But feare ye **LORDE** your God, he shall deliuer you from all your enemies. & Thercheles they wolde not herken, but vnto after their olde custome.

Thes thes they then feared the **LORDE**, and feared their **Judas** also, and so vnto their children and childrens children likewise. As as their fathers haue done before them, so do they vnto this daye.

The XVIII. Chapter.

In the thirde year of Oseas sonne of **Ulia** kyng of **Israel**, reigned **Uezachias** sonne of **Achaz** kyng of **Juda**, and he was fyne and twentie year olde when he was made kyng, & reigned nyne & twenye year at **Jerusalem**, his mothers name was **Abi** the daughter of **Zachary**. And he vnto that which was righte in the sighte of the **LORDE**, accordinge vnto all as vnto **Dauid** his father. He put awaye the hie places, and brake downe the pilers, & rote out the groones, and brake the basen serpente which **Uiloses** had made. For vnto that tyme had the children of **Israel** brent incense into it. And it was called **Uethusphan**. He purcha trust in the **LORDE** God of **Israel**, so that after him there was not his like amonge all the kynges of **Juda** necher had bene before him. He cleued vnto the **LORDE**, and departed not backe from him, and kepe his commaundementes, which the **LORDE** had comaunded **Uiloses**. And the **LORDE** was wth him. And wherther so euer he wote south, he behoued him selfe wisely. He resisted the kyn of **Assiria**, and was not subdued vnto him. He smote the **Philistynes** also vnto **Gaza**, and their borders, from the castles vnto the stronge cities.

In the fourth year of **Uezachias** kyng of **Juda**, he was the seuenth year of Oseas the sonne of **Ulia** kyng of **Israel**, came **Salmanser** the kyng of **Assiria** vnto agaynst **Samaria**, and layed siege vnto it, and warne it a fyer the yere in the sixte year of **Uezachias**, that is in the nyenth year of Oseas kyng of **Israel**, the was **Samaria** wotm. And the kyng of **Assiria** caried **Israel** a-

waye vnto **Assiria**, and set them at **Salah** and **Habor** by the water **Uofan**, and in the cities of the **Medes**. And all because they herkened not vnto the voyce of the **LORDE** their God, and had transgressed his commaunde: And as for all that **Uiloses** the seruante of the **LORDE** had comaunded the, they had necher herkened vnto any of those, nor done them.

In the fourth year of kyng **Uezachias** vnto **Sennacherib** the kyng of **Assiria** come vnto agaynst all the stronge cities of **Juda**, & conquered the. Then sente **Uezachias** the kyng of **Juda** to the kyng of **Assiria** vnto **Lachis**, sayenge: I haue offered, come backe for me, I wil beate what thou layest vnto me, I wil beate it. The kyng of **Assiria** layed vnto **Uezachias** the kyng of **Juda**, the hundred talentes of syluer, & thirtie calentes of golde. So **Uezachias** gaue all the syluer he was founde in the house of the **LORDE**, & in the treasures of the kynges house. At the same tyme brake **Uezachias** the kyng of **Juda** the doore of the temple of the **LORDE**, & the places of golde which he him selfe had caused to laye ouer the, & gaue the vnto the kyng of **Assiria**.

And the kyng of **Assiria** sente **Thartan**, and the chiefe chamberlayne, & the chiefe butler from **Lachis** to kyng **Uezachias** with a greate power vnto **Jerusalem**. And they wote it: and when they came there, they stode styll at the contrye by the oore pole, which lyeth in the waye vnto the fullers londe, and called vnto the kyng. The kyng thes forth vnto them **Ueliam**, the sonne of **Soldanias** the steward, and **Uobna** the scribe, & **Ioah** the sonne of **Assaph** the Secretary.

And the chiefe butler sayde vnto the kyng & the kyng of **Assiria**: What presumption is this? thou trustest vnto: Ueliam thou, thou hast yet counsell and power to fighte: Where vnto trustest thou then, that thou art fallen of frome: Beholde, puttess thou thy trust in this broken staffe of reede, in **Egipte**: which who leanech vpon, it shall go in to his hande, & pearse it throught. Then sente **Pharao** the kyng of **Egipte** vnto all them that put their trust in him. But yf ye wolde saye vnto me: We put our trust in the **LORDE** our God. To not that he, whose hie places and altars **Uezachias** hath brake downe, and sayde vnto **Juda** and **Jerusalem**: Be so this altare which is at **Jerusalem**, shall ye worshipped?

Ueliam a murtherer now therfore vnto my lord the kyng of **Assiria**, and I wil geue ye

C
a. Par. 31.
eccl. 11.
Esa. 37. 36.

4. Re. 18.

a. Par. 31.

D

two thousande heires, let se yf thou be able to man them: how wilt thou then endure before the smallest pynce of my lordes subiectes? And trustest thou vnto Egipt because of the charcoates and boyimen? But thinkest thou that I came up hither withoute of the LORD: to destroye these cities? The LORD E hath commaunded me: Go up in to that londe and destroye it.

Then sayde Eliachim the sonne of Seldia z Sobna and Joah vnto the chiefe butler: Speake to thy seruantes in the Syrius language, for we vnderstande it, and speake not vnto vs in the Jewes speche before the eares of the people that are vpon the wall. Neuerthelesse I the chiefe butler sayde vnto thei: Each my lorde then sent me vnto thy lorde, or to the, to speake these wordes: See euen vnto the men, which sit vpon the wall, that they maye eate their owne donge and drynke their owne steale wch you. So the chiefe butler stode and cried with londe voyce in the Jewes language, and spake and sayde: Heare the worde of the greates kynge the kynge of Assiria. Thus sayeth the kynge: Let not Ezechias disceane you, for he is not able to deliuer you fro my hande: I let not Ezechias make you to trust in the LORD E, sayenge: The LORD E shall deliuer vs, and this cite shal not be geuen in to the handes of I the kynge of Assiria. Folowes not ye Ezechias, for thus saith the kynge of Assiria:

Do methis blessing, and come forth vnto me, so shal euer yman eate of his wyne and of his fygge tre, and drynke of his well, tyll I come in myselfe and fetch you in to a londe, which is like your awne lode, wherein is cotne, wyne, bred, vynyardes, oyle trees, oyle and hony, so shal ye lyue, and not dye. Folowes not ye Ezechias, for he disceanech you, when he sayeth: The LORD E shal deliuer vs. Have the goddes of the heythen deliuered euer one his londe from the handes of the kynge of Assiria? Where are the goddes of Chemath and Arphad? Where are the goddes of Sepharusim Sena and Iua? haue they deliuered Samaria from my hande? Where is there one god amonge the goddes of all londes, which hath deliuered his londe from my hande? chace the LORD E shulde deliuer Jerusalem from my hande.

As for the people, they helde their peace, and gaue him no answer: for the kynge had commaunded and sayde: Answer him nothing. Then came Eliachim the sonne of Seldia I the sonne of Sobna the scribe, and Joah the sonne of Assaph the Secre

tary vnto Ezechias with rente clothes, and tolde him the wordes of the chiefe butler.

The XIX. Chapter.

When Ezechias I the kynge herde this, he rente his clothes, z put on a sack cloth, z wente in to I the house of the LORD E, z sent Eliachim the scribe z Sobna the scribe with the eldest prestes, docther in sack cloth, vnto the prophet Esay I the sonne of Amos, z they saide vnto him: Thus sayeth Ezechias: This is a daye of trouble, z of deshaunce z blasphemie. The childer are come to the bysch, z there is no strength to be deliuered of them. If happily the LORD E thy God wil heare all the wordes of I the chiefe butler, when his lorde the kynge of Assiria he ch sent, to blasphemie I the kynge of Assiria, z to dese him with such wordes I the LORD E thy God hath herbe, therefore like thou vnto thy prayer for the remaunace, which are yet lefte to bynde.

And wha I the chiefe butler commaundes a me to Esay, Esay sayde vnto them: Speake thus vnto your lorde: Thus sayeth the LORD E: Feare not thou the wordes I the chiefe butler, wherwith the kynge of Assiria commaundes haue blasphemed me. Beholde, I wil put him in another myrde, so I the childer heare rydinges, z go agayne in to his awne countre, and in his awne londe wil I send him to fall thowme the strette.

And whan I the chiefe butler came agayne, he founde the kynge of Assiria fightinge agaynst Libna: for he had heard that he was departed from Lachis. And he herde of Lachis the kynge of the Moitiens: Beholde, he is gone forth to fighte with the. Then returned he backe, z sent messengers to Ezechias, z caused to saye vnto him: Let not thy God disceane the, on ynom thou trustest I the kynge of Assiria shal not be geue in to the handes of the kynge of Assiria. Beholde, thou hast bene what the kynge of Assiria hath done to all londes, z how they vained them, z shal thou be deliuered? haue I the goddes of Assiria then deliuered the, whom my father belonyed, as Golan, Haran, Reseph, z the childer of Eden which were at Chalassar? What is I the kynge of Chemath, I the kynge of Arphad, I the kynge of Sepharuim, Sena z Iua?

And whan Ezechias had receiued the letters of the messengers and had red them, he wente up vnto the house of the LORD E, and layd them abedde before the LORD E, made his prayer for the LORD E, and sayde: O LORD E God of Israel, I the chiefe butler test vnto the Cherubim, thou onely art the

among all y kyngdomes of the earth, thou hast made heauen and earth. Wcndyne thine care O LORD, and heare: open thine eyes, and beholde, and heare the wordes of Sen nachem, which hath sene hither to blasphemers the luyng God. It is true O LORDE that the kynges of Assiria have destroyed the heythen and their londe with the fixe, and have cast their goddes in the fyre: for they were not Goddes, but y worke of mens hondes, wood and stone, therfore haue they destroyed them. But now O LORDE helpe thou vs out of his hande, that all the kyng domes vpon earth maye knowe, that thou LORDE EAR: God alone.

1) Then sene I Esay the sonne of Amos vnto Eschias, sayenge: Thus sayeth the LORDE God of Israel: Where as thou hast made thy payer vnto me concernyng Sennacherib y kyng of Assiria, I haue herde it. This is it that the LORDE hath spoken agaynst him: he hath despyed y and mocked the O virgin thou daughter Zion: he hath shakē his heade at the O daughter Ierusalem.

2) Whom hast thou despyed z blasphemed: vnto whom hast thou lyste vp thy voyce: And agaynst y holy one in Israel hast thou lyste vp thine eyes: thou hast blasphemed y LORDE by thy messengers, and sayde: Thou art the mercinate of my charetes: haue I gone vp to the toppes of the mountaynes, vpon the sydes of Libanus. I haue hewen downe his hye Ceders and his choysen Pyne trees, and am come to the vttermost habitacon of the wod of Carmel that belongeth vnto it. I haue dygged and dycke vp the strange waters, and with y soles of my fetter haue I trayed vp the See.

3) But hast thou not herd how that I haue done this longe ago, and haue prepared it from the begynnyng: How haue I caused it for to come, that conciences stronge cities myghte fall in to a wastt heape of stonnes, z they that dwell therein, shal be saynt, and fearfull and a shamed, and shal be as the grass upon the felde, and as y grent herbe, and bay vpon the heuse toppes, that wythereth afore it be growne vp. I knowe thy habitacon, thy ouer and ingoynge, and that thou targett agaynst me. For so moche then as thou targett agaynst me, and seynge thy piteumpcion is come vp to myne eares, therfore wyll I put a ryng in thy nose, and a byde byt in chy lippes, and wyll bringe the agayne, even the same waye thou camst.

4) And Iacob be a token vnto the O Ze-

chias. In this year eate y which is fallen, in the seconde year (sch as groweth of it selfe: In y thirde year sowe and reape, and plante vynyardes, and eate the fruce therof. And the daughter Iuda which is escaped z remayneth, shall from hence forth eate rotes beneath, and beare fruce about. For the remanent shal go forth from Ierusalem, z they y are escaped, shall go out from mount Zion. The zelousy of the LORDE Zebaoth shall bringe this to passe.

Therfore thus sayeth the LORDE concernyng y kyng of the Assyrians: he shall not come in to this cite, and shall haue no rowme therein, neyther shal there come any shyde before it, neyther shall he bygge any bakē aboute it, but shal go agayne the waye that he came, and shall not come in to this cite, sayeth the LORDE: and I wyll defende this cite, to helpe it for myne awne sake, and for my seruante Dauides sake.

And in the same nyghte wente the angell of the LORDE, and stode in the hoost of the Assyrians, au hundred and fyne and foure score thousand men. And when they gate them vp in the moynnyng, beholde, all theye full of deeth coarso. So Sennacherib the kyng of Assiria brak vp, and departed, and returned, and abode at Linnuc. And as hee was worshipped in y house of Asrad his god, his sone sonnes Adramalech and Saraccer smote him with the sword, and slew in to y londe of Ararat. And Asarbadon his sonne was kyng in his steade.

The XX Chapter.

That tyme was Eschias becside. And the prophete I say y some of Amos, came to him, z sayde vnto him: Thus sayeth y LORDE: See thine house in orde for thou shalt dye z not lye. And hee cur ned, his face to the wall, and prayed vnto y LORDE, and sayde: A remembre O LORDE that I haue walked faithfully before the, z with a perfect here, and haue done y which is good in thy syghet. And Eschias wept sore. But when I say was not gone out of halfe the cite, y woide of y LORDE came to him, z sayde: Turne back, z tell Eschias y prynce of my people: Thus sayeth y LORDE God of thy father Dauid: I haue herde thy prayer, z considered y reares. Beholde, I wil heale y: on the thirde daye shalt thou go in to y house of the LORDE, z sifene yeares wil I adde vnto y life, z wyll deliuer the z this cite from the kynges of Assiria, z this cite wil I defende for myne awne sake, and for my seruante Dauides sake. And I say sayde: But

Table d

2. Par. 34. 6
15. 26. 2

The iiii. boke of the kynge.

The xxi. Chap.

ge hithe a quantite of fygge. And whan they brought hem, they layed them upon the soke, and it was heale.

25 Ezchias sayde vnto Esay: Which is tooken, that the LORD will heale me, and that I shal go up in to the house of the LORD on the thide daye: Esay sayde: This token shal thou haue of the LORD, that the LORD shal do accordyng as he hath sayde. Shal the shadowe go ten degrees forwarde, or shal it come ten degrees backward: Ezchias sayde: It is an easy thinge for the shadowe to go ten degrees downward, y it is not my mynde: but that it go ten degrees backward. Then cryed the prophet Esay vnto the LORD, and the shadowe wente backe ten degrees in Achas Wyall, which he was descended a foote.

1001.45

1016.10

At the same tyme Merodach Dalaban the sonne of Dalaban kynge of Babilon, sent letters and pismes vnto Ezchias, for he had herd that Ezchias had bene sicke. And Ezchias reioysed with them, & shewed them all the best of robes, the silver, golde, spyes, and the best oyle, and the house of ordinaunce, and all that was founde in his treasure. There was nothinge in his house and in all his domynion, but Ezchias shewed it them.

C Then came Esay the prophet vnto kynge Ezchias, and sayde vnto him: What haue these men sayde? and whence came they vnto thee? Ezchias sayde: They came to me out of a faire countre, euen from Babilon. He sayde: What haue they sene in thine house? Ezchias sayde: They haue sene all that is in my house, and there is nothyng in my treasure: but I haue shewed it them. Then sayde Esay vnto Ezchias: Heare the wordes of the LORD E: Behelde, the tyme cometh, that it shall all be carryed away vnto Babilon, and whatsoever thy fathers haue layed vp vnto this daye, and there shall nothyng be left, sayeth the LORD E. And the children which come of thee, whom thou shalt beget, shall be taken awaye, to be chamerlaynes in the kynge of Babilons palace. Ezchias sayde vnto Esay: It is good that the LORD E hath spoken. And he sayde more vnto: See there be peace yet and saith fulfille in my tyme.

1014.10
1014.15
1014.20

1016.10

1016.10

What more there is to saye of Ezchias, and all his power, and what he dyd, and of the pole and water condyte, wher by he conyeyd water in to the cite, beholde, it is wyrtten in the Cronicles of the kynge of Iuda. And Ezchias fell on slepe with his fa-

thers, and Manasse his sonne was kynge in his steade.

The XXI. Chapter.

Manasse was twelues yearre old, when he was made kynge, and reigned fyue and sixty yearre at Ierusalem. His mothers name was Sephiah. And he dyd that which was euill in the sight of the LORD, euen after the abhominacions of the heithen, from the LORD E repented before the children of Israel and would forwarde, and builded vp the hye places which his father Ezchias had destroyed, and he builded vp Baals altars, and made groves, as Achaz the kynge of Israel dyd, and worshipped alle the hoost of heauen, and strucke thumpe And builded altars in the streete which was before the LORD E sayde: I will sit my name at Ierusalem. And in both the corners of the house of the LORD E builded he altars vnto all the hoost of heauen. And he caused his sonne to go thowen the fyre, and magyck, bydaes, yenge and tokens, and rewarded forth sayers, and expounders of robes, and so much dyd he of this which was euill in the sight of the LORD, that he provoked him vnto wrath.

A groue Ihol also which he had made set he in the house, wherof the LORD E spoke vnto Dauid and to Salomon his sonne: In this house, and at Ierusalem, which I haue chosen out of all the trybes of Israel, I set my name for ever, and will not cause the foot of Israel to be removed eny more from the londe, which I gave vnto their fathers, yet so that they obserue and do accordyng vnto all that I haue charged them, and obserue all the lawe that my seruauit Moyses commaunded them. Tenethales they would not hearken, but Manasse dysceded thys, so that they dyd worse then the heithen, whom the LORD E called before his children of Israel.

Then spake the LORD E by his seruauit the prophetes, and said: Because thou Manasse the kynge of Iuda hast gone the abhominacions, which are worse then all the abhominacions that the Amozites haue done which were before them, and hast caused to do also to synne agaynst their God, thus saith the LORD E God of Israel: Beholde, I will byynge Iuda a place vpon Ierusalem and Iuda, that who so cometh hit, both his eares shall glowe, and euen Ierusalem will I stretch forth the lync of Babilonia, and the weighte of the hoost of Iuda, and will wype out Ierusalem, euen as I wyperth a plater, and I will conuert

maunt of myne inheritaunce wil
 a seazer them abide, & wil deli-
 uer to the handes of their enemies, to
 and rine of all their enemies: he
 haue done þ which is euell in my
 ne pouot of me vnto wrauth, sence
 he: I broughte their fathers out
 : vnto this daye. Manasse also
 dingemodh innocet bloude, so lon
 nfall moas fall on euery syde, with
 nes wherewith he caused Iuda for
 : þ they dyd that which was euell
 ne of the LORDE.

nowe there is to saie of Manasse,
 at he dyd, and his synnes which he
 ch, beholde, it is wyrtzen in the Cra-
 be kynges of Iuda. And Manasse
 slepe woth his fathers, and was
 he garden besyde his house, name
 garden of Osa, and Amon his son-
 ne in his steade.

And twentye yeare olde was Amon
 was made kyng, & he reigned two
 ierusalem. His mothers name was
 eth, & daughter of Harms of Jac-
 dyd euell in the sighte of the LOR-
 lanasse his father had done, and
 all the waye which his father wal-
 tred the Iuda which his father
 , and worshipped them, and forso-
 RDE the God of his father, and
 : in the waye of the LORDE.

is seruantes conspyred agaynst
 slewe the kyng in his house. But
 of the lorde slewe all them þ had
 agaynst kyng Amon. And the peo-
 londe made Josias his sonne ky-
 teade. As for oþer thinges that
 d, beholde, they are wyrtzen in the
 of the kynges of Iuda. And he
 d in his graue in Osa garde. And
 a sonne was kyng in his steade.

The XXII. Chapter.

was was eighte yeare olde whā he
 as made kyng, & reigned one and
 rine yeare at Jerusalem. His mo-
 the was Jedida the daughter of
 Basaeth, and he dyd that which
 ne in þ sighte of the LORDE, and
 : all þ waye of Dauid his father,
 ne asyde, neþer to the righte han-
 the lefte.

the sixteenth yeare of kyng Jo-
 inge sent Saphan þ sonne of Aisa
 me of Ierusalem the scribe, in to þ
 the LORDE, and sayde: Go vp to
 the hye prest, that the money that

is broughte vnto þ house of y LORDE which
 the resholde keepers haue gathered of y peo-
 ple maye be deliuered vnto them, that they
 maye geue it to the workmen which are ap-
 poynted in the house of the LORDE, & to ge-
 use it vnto the labourers in the house: þ they
 maye re paye the decaye of the house, name-
 ly, vnto the carpenters, and buylders, & ma-
 sons, and to them þ be timber & ste stone for
 the repaiuinge of the house: but so þ there be
 no accomptes taken of them concernyng
 the money, that is vnder their hande, but þ
 they deale withall vpon credence.

And Helchias þ prest sayde vnto Saphā þ
 the scribe: "I haue founde the boke of the
 lame in the house of the LORDE. And Hel-
 chias gaue the boke vnto Saphan, that he
 mighte reade it. And Saphan the scribe ha-
 re it vnto the kyng, and broughte him wordes
 agayne, & sayde: Thy seruantes haue gather-
 ed together þ money þ was founde in the
 house, & haue deliuered it vnto the workmen,
 which are appoynted in þ house of the LOR-
 DE. And Saphan the scribe tolde the kyng
 and sayde: Helchias the prest hath deli-
 uered me a boke, and Saphan red it besyde the
 kyng.

And whā the kyng herde the wordes of
 the boke of lame, he rente his clothes. And
 the kyng commaunded Helchias the prest, &
 Ahicam the sonne of Saphan, & Achob the
 sonne of Michaia, and Saphan the scribe, &
 Aisia þ kynges seruante, and sayde: Go y
 waye and ase counsell at the LORDE for me,
 for the people, and for all Iuda, concernyng
 the wordes of this boke that is founde: for
 greace is the wrauth of the LORDE that is
 kyndled ouer vs, because o' fathers haue not
 hertened vnto the wordes of this boke, to
 do all that is wyrtzen vnto vs therein.

Then wente Helchias the prest, and Ahil-
 cam, Achob, Saphan & Aisia vnto Helia
 the prophete: þ wife of Sellu the sonne of
 Theca the sonne of Harham the keeper of þ
 cloches, and she dwelid at Jerusalem in the
 seconde poynt, and they spake vnto her. And
 she sayde vnto them: Thus sayeth y LORDE
 God of Israel: Tell the man that sent you
 vnto me, Thus sayeth the LORDE: Beholde,
 I wil bringe euell vpon this place, and the
 inhabiters thereof, vntil all the wordes of þ
 lame which the kyng hath caused to be red,
 because they haue forsaken me, and burnt
 incense vnto oþer goddes, to prouoke me vnto
 wrauth with all the wordes of their han-
 des. Therfore is my wrauth kyndled agaynst
 this cite, and shall not be quenched.

D But all this vnto the kyng of Iuda, which hath sent you to are counsaill at the LORDE: Thus sayeth the LORDE God of Israel: Because thine hart is not departed fro the wordes which thou hast herde, and hast humbled thy selfe before the LORDE, to heare what I haue spoken agaynst this place and the inhabiteres thereof: how that they shall become a very desolation and curse: I haue remeue thy clothes, and wept before me, I haue herde it, sayeth the LORDE: therefore will I gather thee vnto thy fathers, so that thou shalt be put in to thy graue in peace, and thine eyes shall see all the euill that I will bringe vpon this place. And they broughte the kynges worde agayne.

The XXX. Chapter.



AND the kynges sent fetch, and all the Elders in Iuda and Jerusalem reserued vnto him, and the kynges wente vp in to the house of the LORDE, and all the men of Iuda, and all the inhabiteres of Jerusalem with him, the prestes and prophetes, and all the people both small and greete, and all the wydes of the booke of the covenante that was founde in the house of the LORDE, were red in their eares. And the kynges stode vpon a piler, and made a councaill before the LORDE, that they shulde walke after the LORDE, and to keepe his commandementes, witnesses, and ordinaunces with all their hart and with all their soule, that they shulde see vpon the wydes of this covenante, which are wyrtren in this booke. And all the people entred in to the covenante.

And the LORDE commanded Helchias the hie prest, and the prestes of the secunde court, and the keepers of the thre holtes, that they shulde put out of the temple all the vessells which were made for Baal, and for the groue, and for all the host of heauen, that he burnt them without Jerusalem in the valley of Cedron, and the dust of them was carryed vnto Bethel.

AND he put downe the Bethelm, which

the kynges of Iuda had founde, to beare witness vpon the hie places, in the cite of Iuda, and aboute Jerusalem. He put downe also them that beent incense vnto Baal, in the Sonne, and the Mone, and the wydes of heauen, and to all that host of heauen. And the groue caused he to be carryed from the house of the LORDE out of Jerusalem in to the valley of Cedron, and burnt it in the valley of Cedron, and made it to dust, and cast the dust vpon the graues of the comen people. And he brake downe the whoredores houses which were by the house of the LORDE, wherby the women made mansions for the groue.

And he caused all the prestes for to come out of the cite of Iuda, and suspended the hie places, where the prestes beent incense, from Geba vnto Bersaba. And brake downe the hie places in the postes, that were at the doore of the gate of Josias that sheweth of the dore, at the left hande as one goeth to the cite porte. Yet had not the prestes of the hie places offered vpon the altare of the LORDE in Jerusalem, but ate vnto euened vnto amonge their diettes.

He suspended Thophet also in the valley of the children of Ennon, wher a woman shulde cause his sonne or his daughter to goe downe that shee vnto Moloch. And he put downe the hoises, which the kynges of Iuda had set vnto the Sonne, at the miringe in to the house of the LORDE, besyde the chest of Sathum Melch the chambriaire which was at Partuarim, and the charrettes of the Sonne beent he with fire, and the altare vpon the roste of Achabes prest, which the kynges of Iuda had made. And the altare, which Manasses had made in the two courtes of the house of the LORDE, vnto the kynges brake downe. And raimed from thence, and cast the dust of them in to the hoise Cedron.

And the hie places that were besyde Jerusalem on the right hande of Moab, the which which Salomon the kyng of Israel had buylde vnto Harech the abhominacion of Sidon, and to Carno the abhominacion of Moab, and to Malcan the abhominacion of the children of Ammon, these did the kynges suspende, and brake the pilers, and reerd out the grones, and fylled their places with mens bones.

And, the altare at Bethel, and the hie place that Jeroboam the sonne of Nebat made, which caused Israel to synne, these did he brake downe, and the hie place, that beent the hie place, and made it to dust, and burnt vpon the groue. And Josias turned him

above, and same the graues that were vpo
the mount, and caused the bones to the pre-
cher out of the graues, and brent them vpo
the altare, and suspending it, accordinge to the
woorde of the LORDE, which the man of
God sayd out, that tolde this befoe.

And he sayde: What tithell is this, that I
se here: And the men of the cite sayde vnto
him: It is the graue of the man of God,
which came from Iuda, and eried out this
that thou hast done agaynst y altare of Be-
thel. And he sayde: Let him lye, no man tou-
che his bones. Thus were his bones deliue-
red with the bones of the prophet that ca-
me from Samaria.

¶ He put away also all the houses of the
hye places in the cities of Samaria (which
the kynges of Israel had made to prouoke
y LORDE vnto wrath) and dyd with them
accordinge to all as he had done at Bethel.
In all y pyeces of the hye places that we
re there, offered he vp vpon the altares, and
y subuerted he mens bones thereon, and came
agayne to Jerusalem.

¶ And the kyng commaunded the people,
and sayde: Be ye Easter vnto the LORDE
yere God, as it is wyrtten in the boke of
his coenamēt. For there was no Easter so
kepe as this, since the tyme of the Judges
whych indyded Israel, and in all the tymes of
the kynges of Israel, and of the kynges of
Iuda: but in the eightynthe yere of kyng
Josias, was this Easter kepe vnto the LOR-
DE at Jerusalem.

¶ And Josias expelled all soothsayers, ex-
pellers of totes, ymagēs and Idoles, and
all the abhominacions which were sene in
the londe of Iuda and at Jerusalem, that
he might see vp the wordes of the lawe,
whych were wyrtzen in the boke, that Hel-
disias y prest foude in the house of y LORDE.

¶ This lre was no kyng before him, whych
y covered vnto y LORDE w all his hart,
w all his soule, z with all his strength, ac-
cordinge to all the lawe of Mōses. And after
him came there noe vp such another. Yet the
wd not the LORDE from the indignacion
of his greates wrath, wherwith he was dis-
pleasid ouer Iuda, because of all the prouoca-
cion wherwith Manasse had prouoked
him. And y LORDE sayde: I wil put Iuda
out of my presence also, even as I haue put
awaye Israel: and this cite whych I haue
chym, wil I cast out, name'y, Jerusalem, z
the house wherof I sayde: My name shalbe
there. What more there is to saye of Josias,
and all that he dyd, be holde, it is wyrtten in

the Cronicles of the kynges of Iuda.
In his tyme mette Pharaos Techo y kyng
of Egipce vp agaynst the kyng of Assy-
ria by the water Emphates. Thus kyng Jo-
sias wente agaynst him, and dyd at Tello-
do, whi he had sene him. And his seruantes
caried him deed fro Telloido, z broughe
him to Jerusalem, z buried him in his graue.
And the people of the londe toke y Joahas
the sonne of Josias, and anoynted him, and
made him kyng in his fathers stead.

¶ This z twentye yere olde was Joahas
whi he was made kyng, z reigned this mo-
nethes at Jerusalem, his mothers name was
Semath z daughter of Jeremia of Libna.
And he dyd y which was euill in y sight of
y LORDE, even as his fathers had done. But
Pharaos Techo toke him prisoner of Kebab-
cha in the londe of Semath, y he shulde noc
reigne at Jerusalem: z rayst a tax vpo the
londe, an hundredth toltes of siluer, z one ta-
lente of golde. And Pharaos Techo made
Elachim y sonne of Josias kyng in his fa-
ther Josias stead, z turned his name Joa-
chim. But Joahas toke de, z broughe h
m in to Egipce where he dyed. And Joachim
gawe the siluer z golde vnto Pharaos, yet taf-
ed he the londe, y he might geue y siluer a-
cordinge to Pharaos commaundement. Eue-
ry one amonge the people in y londe cared
he after his abilitie in siluer z golde, to geue
it vnto Pharaos. yme z twentye yere olde
was Joachim whan he was made kyng, z
reigned eleven yeres at Jerusalem. His mo-
thers name was Seluda y daughter of Pe-
daia of Rama, z he dyd euill in the sight of
the LORDE, even as his fathers had done.

The XXiiii. Chapter.
¶ In his tyme came vp Nabuchodonosor
y son of kyng of Babilon, z Joachim
was in subieccion vnto him iij. yere. And he
turned back, z rebelled agaynst him. And y
LORDE sent men of warre vpon him out of
Chaldea, out of Syria, out of Moab, z fro
amonge the childre of Ammon, z caused the
foe to come in to Iuda, to destruie it accord-
ing to the woorde of the LORDE, whych he spa-
ke by his seruantes the prophetes. It foer-
ned euil so vnto Iuda, accordinge to y wor-
de of the LORDE, that he wolde put the
cite awaye from his presence, because of y sinnes
of Manasse whych he dyd, z because of the
innocent bloude that he shed. And he filled
Jerusalem with innocēt bloude, therfore
wolde not the LORDE be reconcyled.

¶ What more there is to saye of Joachim,
and all that he dyd, be holde, it is wyrtten in

2. Par. 21.

That is
y Joa-
hans.

1. Macc. 2.

4. Re. 14.

The iiii. booke of the kynges.

the Cronicles of the Kynges of Iuda. And Joachim fell on slepe with his fathers. And
iii. 25. d Joachim his sonne was kyng in his steade. And the kyng of Egypte came nomore out of his londe: for the kyng of Babilon had conquered all that was the kyng of Egypte, from the ryuer of Egypte vnto the ryuer Euphrates. Eightene yere olde was Joachim when he was made kyng, and reigned thre monethes at Jerusalem. His mothers name was Nebuzsapha the daughter of Elnathan of Jerusalem. And he dyd euell in the sighte of the LORDE, euen as his father had done.

C At the same tyme wente the seruauntes of Nabuchodonosor kyng of Babilon vnto Jerusalem, and came vpon the cite with ordinance of warre. And reban Nabuchodonosor and his seruauntes came to the cite they layd siege vnto it. But Joachim the kyng of Iuda wente forth to the kyng of Babilon with his wyther, with his seruauntes, with his ruler and chamberlaynes. And the kyng of Babilon receaued him in the eight yere of his reigne.

ii. 20. c
ii. 27. b And he toke forth fro thence all the treasure in the house of the LORDE, and in the kynges house, and brake all the golden vessell that Salomon the kyng of Israel had made in the house of the LORDE (as of kynges as the LORDE had sayde) and caried awaye all Jerusalem, all the rulers, all the myghtie men, euen ten thousande prisoners, and all the carpenters, and all the smithes, and lefte none behynde but the poore people of the londe.

D And he caried Joachim awaye vnto Babilon, and the kynges mocher, the kynges wyues, and his chamberlaynes: and the myghtie men of the londe led he awaye prisoners also from Jerusalem vnto Babilon, and seven thousande of the best men, and a thousande carpenters and smithes, and all the stronge men of warre. And the kyng of Babilon made Nabuzanban his vncle kyng in his steade, and turned his name Sebedchias.

Deu. 17. d
Ier. 24. a
Ier. 27. a One and trettente yere olde was Sebedchias, when he was made kyng, and reigned eleven yere at Jerusalem. His mothers name was Amithal the daughter of Jeremia of Libna. And he dyd euell in the sighte of the LORDE, euen as Joachim dyd: for thus foulned it vnto Jerusalem that owthe wrath of the LORDE, till he had cast them out fro his presence. And Sebedchias fell awaye fro the kyng of Babilon.

The XXV. Chapter.

The xxv. Chap.



AND it fortunend, that in the nyenth yere of his reigne, vpon the tenth daye of the tenth month, Nabuchodonosor the kyng of Babilon came with all his power agaynst Jerusalem. And they layd siege vnto it, and buylded stronge holmes aboute it. Thus was the cite besieged to the cleuenth yere of kyng Sebedchias. But on the nyenth daye of the fourth moneth was the hunger so stronge in the cite, that the people of the londe had nothinge to eate. And the cite was broken vp, and all the people of the londe fled in the nyght by the waye of the porte betwene the two walles, which led to the kynges gard. But the Caldees aboute the cite. And he fled by the waye the playne felde. Therafter the power of the Caldees folowed after the kyng, and toke him in the plaine felde of Jericho: and the men of warre that were with him, were scattered abrode from him. And they toke the kyng, and led him vp to the kyng of Babilon vnto Babelarha. And he gaue wounde vpon him. And they slew Ezechias that he before his eyes, and put out Sebedchias and bounde him with cheynes, and caried him vnto Babilon.

Vpon the seventh daye of the fifth moneth, that is the nineteenth yere of Nabuchodonosor the kyng of Babilon, came Nabuzanban the chefe captayne the kyng of Babilons seruaunt, vnto Jerusalem, and burnt the house of the LORDE, and the kynges house, all the houses at Jerusalem, and all the grete houses burnt he with fyre. And all the piuer of the Caldees which was with the chefe captayne, brake downe the walles round aboute Jerusalem. As for the other port that yet were left in the cite, and were led vnto the kyng of Babilon, and the other men people, Nabuzanban the chefe captayne caried them awaye. And of the poore people dyd the chefe captayne leaue in that he to be wyngardners and plowmen.

But the basyn pilers in the house of

The iiii. boke of the kynges.

THE LORD, and the scales, and the brasen laver that was in the house of the LORD, byd þe Caldees brasse boume, and caried the metall into Babilon. And the pottes, shoules, fleschpotes, spomes, and all þe brasen vessel that was occupie in the seruaice, caried they awaye. And þe these captayne toke awaye þe censers and basins þe were of golde and silver, two plates, one lauer, and the scales þe Salomon had made for þe house of the LORD. The metall of all these ornamentes could not be weighed. Eightene cubytes hye was one piler, and þe knoppe thereon was of brasen also, and thre cubytes hye: and the rope and the pennanzes upon the knoppe rounde aboute, were all of brasen. And for the same maner was the other piler also with the rope.

And the these captayne toke Seraia the priest of the first course, and Sophony the priest of the seconde course, and thre doctores, and one chamberlayne one of the cite, which was appointed over þe men of warre: and five men that were euer before the kyng, which were founde in the cite: and Sopher the captayne, which taughte the people of þe londe to fighte: and thre chiefe men of þe people of the londe, that were founde in the cite: these byd Nabuzardan þe these captaynes take, and broughe them to the kyng of Babilon unto Reblatha. And the kyng of Babilon steepe them at Reblatha in þe londe of Semeth. Thus was Juda caried awaye out of his awne londe. But over the remembrance of the people in the londe of Juda, whom Nabuchodonosor the kyng of Babilon lefte behynde, he set Godolias þe sonne of Ahicam yf sonne of Saphan. Now whā all the captaynes of the soudyers, and the men here, that the kyng of Babilon had made Godolias gouernour, they came to Godolias unto Irlispa, namely, Jimacl þe sonne of Ierachamas, and Johanna yf sonne Carea, and Seraia þe sonne of Tanhometh the Etyophaite, and Jelanias þe sonne of Maachathid their men. And Godolias swaure unto them: that they shoulde, saye unto them: I feare not ye yf officers of the Caldees, tary in the londe: I wilmyte youre selues unto the kyng of Babilon, and ye shal prosper. But in the seventh month came Jimacl the sonne of Ierachamas the sonne of Elisama, of the kynges Etyopes, and comen with him, and steepe Godolias, and the Jewes and Caldees that were with him at Irlispa. Then alle the people gat them up, both small and great, and the captaynes of the host, and came into Beiris, for they were astrayed of þe Caldees.

The xxv. Chap. Fo. lxxxix.

Howbeit in the seven and thirtieth yere after that Joachim the kyng of Juda was caried awaye on the seven and twenty daye of the twelvemonth, Belshazzar the kyng of Babilon in the first yere of his reigne, lift up the kyng of Joachim þe kyng of Juda out of prison, and spake louyngly unto him, and set his throne above þe thrones of þe kynges that were with him at Babilon, and chaunged the clothes of his captayne. And heate allwaye before him as long as he lyued. And hee appointed him his portion, which was euer geard him daylye of the kyng, as long as he lyued.

The ende of the fourth boke of the kynges.

The first boke of the Cronicles, called Paralipomenon.

What this boke conteyneth.

- Chap. I. II. Of the kynges of the generacions.
 Chap. III. Of Dauid and his sonnes.
 Chap. IIII. A register of the children of Juda.
 Chap. V. A register of the children of Simca.
 Chap. VI. A register of the Beniamites.
 Chap. VII. A register of the children of Levi.
 Chap. VIII. Of the children of Josaphat and Beniamin.
 Chap. IX. Of the kynges of Beniamin.
 Chap. X. The nombre of the Israelites, that were caried awaye unto Babilon.
 Chap. XI. The battayll of the Philistynes agaynst Saual and his sonnes.
 Chap. XII. How Dauid was anoynted kyng, and of his kyngdome.
 Chap. XIII. Of Dauid worthy men of warre, which came unto him out of all the ryche.
 Chap. XIII. How the other tribes were called, and how they setled amonge the Iffe.
 Chap. XV. How Samerith ryber unto Dauid, Of Dauides wyues. Ge overcometh the Philistynes.
 Chap. XVI. Dauid appoynteth the Levites to beere the Iffe.
 Chap. XVII. The Iffe is set in the Tabernacle, with sacrifice and thanksgyng.
 Chap. XVIII. How Dauid buyde the temple.
 Chap. XIX. Dauid subberth the enemies on every syde.
 Chap. XX. Hannan the kyng of Ammon dealeth shamefully with Dauid his wif, that come to comforte him.
 Chap. XXI. Of certain dauides which Dauid wote with worship.
 Chap. XXII. Dauid numbeth the people, and displeaseth the LORD, which punisheth the people for his sake.
 Chap. XXIII. Dauid prepareth ryber and stone, golde and silver for the buyldinge of the temple.

Chap. XXIII. XXV. David in his age before his death, appoynteth the offices in the house of God.

Chap. XXVI. The offices of the children of Asaph, Geman and Jehothan.

Chap. XXVII. The office of the porters.

Chap. XXVIII. The office of the captaines amonge the tribes.

Chap. XXIX. The wordes of David to the captiues, to the people and to Solomon.

Chap. XXX. How David tall eth of boyldige the temple, and what the praynes geaeth to.

The first Chapter.

Gen. 1. 4



Adam, Seth, Enos, Aenan, Mahalalel, Jared, Henoch, Mathuselah, Lamech, Noe, Sem, Ham & Japhet.

The childre of Japhet are these: Gomer, Magog, Madai, Javan, Tubal, Mesek and Thiras. The children of Gomer are these: Ascenas, Kiphas Togarnia. The children of Javan are these: Elis, Tharisa, Chitim and Dodanim.

The childre of Ham are these: Chus, Mitsraim, Phut & Canaan. The children of Chus are these: Seba, Henia, Sabtha, Keyma & Sabthecha. The childre of Keyma are these: Sheba & Dedan. Chus, begat Nimrod, & he beganne to be mighty upon earth. Mitsraim begat Ludim, Ananim, Lehabim, Naphtulin, Parbusim, and Caslubim: of whom came the Philistynes and Caphtorims. Canaan begat Sidon his first sonne: Zeb, Jebusi, Amoni, Girgesi, Heu, Arki, Sini, Arzabi, Zemari and Hemarhi.

Gen. 11. 2

The childre of Sem are these: Asem, Assur, Arphaxsah, Lud, Aram, Uz, Hul, Gether & Masah. Arphaxsah begat Salah, Salah begat Eber. Unto Eber there were borne two sonnes: the name of the one was Peleg, because that in his tyme the wolde was decayed, and his brochers name was Jakteran. And Jakteran begat Almodad, Saleph, Hazarmaphet, Jarah, Hadeni, Ufal, Dikela, Ebal, Ahimael, Seba, Ophir, Henila and Jobab. These all are the children of Jakteran.

Gen. 11. 3

Sem, Arphaxsah, Salah, Eber, Peleg, Ketur, Serug, Lihor, Terah, Abiam, that is Abraham. The children of Abraham are these: Isaac and Jsmael. This is their generation: The first sonne of Jsmael: Nebaioth, Kedar, Abdel, Mitsam, Misma, Dumma, Misfa, Habad, Thema, Jethur, Naphis & Kedma. These are the children of Jsmael.

Gen. 22. 3

The children which Beura Abraham

scabyne bare, are these: Simram, Jetha, Medan, Midian, Jeshab and Shub, the children of Jaktan are these: Seba and Dan. And the childre of Midian are: Ephraim, Henoch, Abida and Elbaa. These are the childre of Beura. Abraham begat Isaac. The children of Isaac are: Esau, Jisrahel. The children of Esau are: Elipha, Reguel, Jenu, Jatlam, Korah, the children of Elipha are, Theman, Omar, Zep, Gashan, Kenes, Chimna & Amale. The children of Reguel are: Nahab, Seba, Samma and Misra.

The children of Seir are: Lothan, Shual, Jibson, Ana, Dison, Ezer, Dizan, the children of Lothan are: Hout and Homan and Chimna was the sister of Lothan. The children of Sobal are: Aluan, Manabeh, Elbal, Sephi, Onam. The children of Zibeon are: Aia and Ana. The childre of Jisrahel are: Jisrahel, the children of Dison are: Heman, Elshan, Jethan and Elaron. The children of Ezer are: Bilhan, Soaman & Zaan. The children of Dizan are: Uz and Aran.

These are the kynge which reigned in the lorde of Edom, in ever their region: the kynge amonge the childre of Jisrahel: He the sonne of Beor, and the name of his wyfe was Dinhaba. And when He dyed, he left the sonne of Serah of Beora was kynge in his steade. And when Jobab dyed, he left out of J lende of the Themanites no kynge in his steade.

When Husam dyed, Habab the sonne of Bedad (which smote the Moabites in the fynde of J Moabites) was kynge in his steade, & the name of his cite was Zuzi. When Habab dyed, Samla of Massik was kynge in his steade. When Samla dyed, Saui of Rehobeth by the water syde, was kynge in his steade. When Saui dyed, Baal Hanan the sonne of Achboi was kynge in his steade. When Baal Hanan dyed, Habab was kynge in his steade, and the name of his wyfe was Pagi, & his wyves name was Moherabeel the daughter of Maared, & daughter of Edom.

But when Habab dyed, there were prynces at Edom: Prynce Chimnah, prynce Aluan, prynce Jether, prynce Adahimama, prynce Ela, prynce pinon, prynce Kenaz, prynce Theman, prynce Mybar, prynce Mibael, prynce Jiram. These are the prynces of Edom.

The II. Chapter.
These are the children of Jisrahel: Ruben, Simeon, Levi, Juda, Judah

Jehoiak, Dan, Joseph, Ben Jamin, & Iephthah, Gad & Afer. The children of Juda: Er, Onan & Sela: the firste three were borne unto him of his daughter Sara & Cananittische. Howbeit the first sonne of Juda was wicked before the LORD, & therefore he slew him. But Charman his sonnes wife bare him Phares & Zarab, so that all the children of Juda were true.

The children of Phares are, Hefrom and Hamod. The children of Zarab are, Simi, Ethan, Heman, Chelcol, Dara, which all are true in nombre. The children of Charman are, Achaz, which troubled Israel, whā he synned in the thinge that was dammed. The children of Ethan: Asaria.

The children which were borne unto Hefrom, are: Rasis, Thabubal. Ram begat Aminadab. Aminadab begat Naasson the prince of the children of Juda. Naasson begat Salmon. Salmon begat Boos. Boos begat Obed. Obed begat Isai. Isai begat Eliab his first sonne, Aminadab the second, Samma the third. Nathanael the fourth, Radai the fifth, Ozem the sixth, David the seventh. And their sisters were Jerusa & Abigail.

The children of Jerusa are these three: Abisai, Joab & Asahel. Abigail begat Amasa. The father of Amasa was Jether an Iffrahite the sonne of Hefrom be. maacize, the daughter of Abia the woman, & Jerigoth. And these are the same woman's children: Jeter, Sobab, and Irdon. And whā Abia dyed, Caleb toke Ephraim, which bare him Hur. Hur begat Uri, Uri begat Dealeel.

Afterward laye Hefrom with the daughter of Machir the father of Gilead, & he toke her whā he was thre score yeare olde, and she bare him Segub. Segub begat Jair, which had thre & twenty cities in the sonde of Gilead. And he toke one of the same Jerusa and Ram the townes of Jair, and Amnath with the villages thereof, the thre score cities. All these are the children of Machir the father of Gilead. After the death of Hefrom in Caleb Ephraim, he took Hefrom his wife unto Abia, which wife bare him Achisur the father of Beboan.

Jerahmeh the first sonne of Hefrom had children: the first Ram, Donna, Ozem and Abia. And Jerahmeh had yet another wife, whose name was Achara, she is the mother of Onam. The children of Ram the first sonne of Jerahmeh are, Maaz, Jamin and Iker.

Onam had children: Samai and Jaba. The children of Samai are, I Tobab & Abisur. Abisur's wife was called Abihail, which

bare him Abhan and Molad. The children of Nadab are, Seled and Appaim. And Seled dyed without children. The children of Appaim: Jeter. The children of Jeter: Sejan. The children of Sejan: Ahelai. The children of Jeter & brother of Samai are, Jether & Jonathān. But Jether dyed without children. The children of Jonathān are, Pelech and Sasa: these are the children of Jerahmeh. As for Sejan, he had no sonnes, but a daughter. And Sejan had a servant an Egipcian, whose name was Jatha. And Sejan gave his daughter unto Jatha his servant to wife, which bare him Abai. Abai begat Nathān. Nathān begat Sabab. Sabab begat Ephal. Ephal begat Obed. Obed begat Jehu. Jehu begat Asaria. Asaria begat halel, halel begat Eleas. Eleas begat Sissemai. Sissemai begat Gallam. Gallam begat Jekania. Jekania begat Elhama.

The children of Caleb the brother of Jerahmeh are, Mesa his first sonne, which is the father of Siph, and of the children of Marefa the father of Hebron. 1. Re. 111

The children of Hebron are, Coiab, Thapuch, Kitem, & Sama. Sama begat Rahab the father of Jirkaam. Kitem begat Samai. The sonne of Samai was called Maon, & Maon was the father of Berhur.

Epha Calebs concubine bare Sarom, Mosa & Sasa. Sarom begat Gaba. The children of Jabbai are, Kitem, Jotham, Gofan, Pelet, Epha and Saaph. Maacha Calebs concubine bare Seber and Thirhema. And she bare Saaph also the father of Madamma, and Schemo the father of Macheba, and the father of Gibeā. But Achsa was Calebs daughter. 1. Sa. 1. 1. 1. 2

These were the children of Caleb: Hur the first sonne of Ephraim, Sobal the father of Kiriaz Jearim, Salma the father of Berthelem, Sareph the father of Deeb Sabar. And Sobal the father of Kiriaz Jearim had sonnes, namely the halfe kynnd of Manahoth.

The kynndes at Kiriaz Jearim were the Jethites, Puchites, Gammathites & Misraites. From these came forth the Berzagathites & Eshbaolites. The children of Salma are Berthiam & the Teraphites: the crowne of the house of Joab, and the halfe of the Manahites of the Berites. And the kynndes of the scribes which dwelt at Jaba, are the Thireuthites, Simethites, Sochuthites, these are the Acenites, the same of Samath the father of Beth Rechab. 1. Sa. 1. 1. 1. 2

The III. Chapter.

And these are the childre of David, which were borne unto him in Hebron. The first borne, Amnon of Abinoam the Jezraelitise: the seconde, Daniel of Abigail the Carmelitise: the thirde, Absalom the sonne of Naacha the daughter of Thaimai kynge of Gethur: the fourth, Adonias the sonne of Hagith: the fifth, Saphathia of Abitali the sixth, Iechuam of her wife Elga. These sixe were borne unto him at Hebron, for he reigned there viij. years & sixe monethes. But at Jerusalem he reigned the thir & thirtie years.

And these were borne unto him at Jerusalem: Simra, Sobab, Uachan, Salomoni these foure of Beethseba the daughter of Amiel. And Jecher, Elisama, Eliphale, Uoga, Uepheg, Japia, Elisama, Eliada, Eliphale, these nyne. These all are the children of David, besyde those which were the childre of his concubynes. And Thamar was their sister.

Salomons sonne was Roboam, whose sonne was Abia, whose sonne was Asa, whose sonne was Iesaphat, whose sonne was Joram, whose sonne was Ahazias, whose sonne was Joas, whose sonne was Amazias, whose sonne was Azarias, whose sonne was Jotham, whose sonne was Achas, whose sonne was Ezechias, whose sonne was Manasses, whose sonne was Amen, whose sonne was Josias. The sonnes of Josias were: the first, Johanna: the seconde, Joachim: the thirde, Sedechias: the fourth, Sallum. The childre of Joachim were, Jechonias, whose sonne was Sedechias.

The childre of Jechonias which were taken prisoners, were: Selachiel, Malchiram, Phadaia, Semeazar, Jehania, Hofama, Uocabia. The childre of Phadaia were: Zorobabel & Simei. The childre of Zorobabel were: Mesullam & Hanania, & their sister Semelech, and Chesbua, Obel, Barachias, Hasabias, Julab, Hosai, these fyve. The children of Hanania were: Platias & Jesaja, whose sonne was Rephaia, whose sonne was Arnan, whose sonne was Obedia, whose sonne was Sachania. The children of Sachania were: Semais. The children of Semais were: Satus, Jegral, Variab, Uearia, Saphat & Seta, these sixe. The children of Uearia were: Eliocnai, Ezechias & Afsai, these thre. The childre of Eliocnai were: Hodaia, Elisafib, Platias, Akub, Johanna, Delaia and Anani, these seven.

The iiiij. Chapter.

The children of Juda were: Phares, Heseom, Charmi, Hur & Sobal. Rehoia the sonne of Sobal begat Ja-

hath. Jahath begat Ahumai and Lebah. These are the brethren of the Zarephathites, Elie the father of Uetha, Juseek, Jemia, Jothas and their sister was called Cheslepepe and Penuel the father of Gedon, & Elia the father of Husa. These are the children of Har the first sonne of Uephthas the father of Deberem.

Asthar the father of Thecos had two wyues, Helca & Uaera: and Uaera bare Ihesam, Sepher, Chenai, & Ahazari: which are the childre of Uaera. The childre of Galu were: Zereth, Jeyobab and Uebnan. These gat Amud and Hasobeda, and the wyue of Ababel the sonne of Harum. Jacobus was more honorable then his brethren, and his name they called him Jacobus, for he sayde: Ieue borne him with trouble.

And Jacobus called upon the God of Israel, & sayde: Upon what blessing me, and increase the borders of my londe, & yet thy hande be with me, & thou deliuer me from all which it trouble me. And God caused it so to come that he sayde.

Ualab the brother of Sush begat Melchir: he is the father of Uelhan. Uelhan begat Bechiapha, Passah, and Uebina: the father of the cite of Uahab: these are the men of Beda. The children of Amos were: Achmiel and Baraia. The childre of Achmiel were, Harbath.

And Meonochai begat Aphia. And Baraia begat Joab the father of Uebasaim for they were carpenters. The childre of Galub the sonne of Jephane were: Jus, Elat Uaam. The children of Elia were: Amis. The children of Jephaleel were: Siph, Siphia, Thiria, & Azariel. The childre of Elia were: Jether, Merod, Uepher & Jalon: & they had with Miriam, Samai, Jeshab the father of Uelhemon, & his wyfe Iudi: Iudi bare Jered the father of Gedon, Haber the father of Socho, Jehathiel the father of Saneh: these are the children of Uebia the daughter of Pharaos, which Uarad toke.

The childre of the wyfe Hobia the sister of Uaham the father of Ueglia, were: Hagamir & Uelhemon the Uaecharite.

The children of Simon were: Amos, Rimna & Benhanan, Uelsson. The childre of Jethi were: Sobeh, and Ben Sobah. The childre of Bela the sonne of Juda were: Er, the father of Uecha, Ueaba the father of Uarefa, & the wyue of the synemonee in the house of Uebea: & Jotham, the man of Uoseba, Joas & Seraph, which were holdere in Ueab, and Ueal at Ueab.

The i. booke of the Cronicles. The v. Chap. Fo. lxxvi.

habitarim Achim. These were pom-
tens, and dwelt amonge plantes and hedges,
before the kynge in his busynes, and came 2
dwelt there.

The v. Chapter.
The children of Simeon were Nemu-
si, Jamin, Jarib, Serah, Gani: whose
sonne was Sallum, whose sonne
was Hupham, whose sone was Misma. The
children of Misma were, Hamuel, whose son-
ne was Sachar, whose sonne was Simeel.
Simeel had fixtene sonnes and sixe daugh-
ters, and his brethren had not many childre.
And all their kyneds multiplied not as the
children of Juda. But they dwelt at Ber-
siba, Molada, Hazar Sual, Bilha, Ezem,
Eholab, Bethuel, Garna, Ziclag, Beth
Marchaboth, Hazarissum, Beth Birea, and
Saram: these were their cities vntyll the tyme
of kynge Dauid. And their townes, Le-
sam, Ain, Rimmon, Kochen, Anan, these tye
cities: all the villages that were aboute
these cities, vntyll Beal, this is their habi-
tation and their kyned amonge them.

And Michobab, Jarned, Josa the sonne
of Amasia, Joel, Jebu the sonne of Jeshu-
ba, the sonne of Graia, the sonne of Asiel,
Elioenai, Jacoba, Jeshuaia, Asata, Abiel,
Jinad, and Benata. Sisa the sonne of Si-
pher, the sonne of Alon, the sonne of Jedaia,
the sonne of Simri, the sonne of Semata.
These were famous payntes in their kyn-
eds of the best of their fathers, and multi-
plied in number.

And they wente forth, that they might
come vnto Becho to the east syde of the val-
ley, as she pasture for their shepe. And found
be sac and good pasture, and a londe large
on both the sydes, quyet and rich: for they
of Sam dwelt there a fore tyme.

And these ebar are no more describ'd by na-
me, came in the tyme of Ezechian the kynge
of Juda, and smote the tentes and dwellings
of those that were founde there, and
burned them vnto this daye, and dwelt in
their shede, for there had they pasture for
their shepe.

There were of them also of the children
of Simeon, fye hundred men vnto mount
Seir, with their ralers: Platia, Nearia, Re-
phania and Hiel, the children of Jesei, and
knewe the remnant of the Amalechites
(which were escaped) and dwelt there vnto
this daye.

The Vi. Chapter.
The children of Ruben the first sonne
of Isaac: for he was the first sonne,

because he desired his fathers bed, ther-
fore was his first byrthgibbe given vnto
the children of Joseph the sonne of Israel,
2 he was not reckned to the first byrthgibbe:
for vnto Juda which was myghtie amonge
his brethren, was geuen the principallite be-
fore him, and the first byrthgibbe vnto Jo-
seph. The children now of Ruben the first
sonne of Israel are these: Hanoch, Pallu,
Gessen and Charai.

The children of Jobel were, Semata, who-
se sonne was Bog, whose sonne was Semel,
whose sonne was Micha, whose sonne was
Kenia, whose sonne was Naal, whose sonne
was Beera, whom Tergitphalisse the
kynge of Assiria caried awaye prisoner. He
was a prynce amonge the Rubenite. But
his brethren amonge his kyneds (whā they
were rekened amonge their generation) had
Jelei and Sacharia to their heades.

And Bela the sonne of Anan the sonne of
Sema, the sonne of Joel, dwelt at Azor,
and vntyll Labo 2 Naal Meon. And dwelt
towards the East, as one cometh to the wy-
ldernes by the water Euphrates: for their ca-
tell were many in the londe of Gilead.

And in the tyme of Saul they foughte a-
gainst the Agarites, which fell throughe their
hande, and they dwelt in their tentes toward
be all the East parte of Gilead.

But the children of Gad dwelt ouer a-
gainst them in the countre of Basan, vntyll
Salcha. Joel the cheifest, and Sapham the
secdde, Jaenai and Saphar at Basan. And
their brethren of the house of their fathers
were, Michael, Mesullam, Seba, Joas, Jae-
can, Sia and Ueber, these seuen.

These are the children of Abihail the son-
ne of Hori, the sonne of Jaroab, the sonne
of Gilead, the sonne of Michael, the sonne of
Jeshai, the sonne of Jabbu, the sonne of Buo,
Abi the sonne of Abiel, the sonne of Gani
was a ruler in the house of their fathers, and
they dwelt at Gilead in Basan, and in the
wyldernes therof, and in all the suburbs of Sa-
ron, vnto the innermost partes therof. All the
se were rekened in the tyme of Joeham the
kynge of Juda, and of Jerobam the kyn-
ge of Israel.

The children of Ruben, the Gadites 2
the half kynge of Manasses (of such as we-
re fightinge men, which waye theyde 2 swe-
de, and coude kende the bowe, and were men
of armes) were: foure and forty thousand
and seven hundred: and the four, that wente
forth to the warre. And when they foughte
against the Agarites, Jern, Naptes and

Cr. 46
2 no. 6
Nu. 32

4. Re. 11

10. 12. 13

Nu. 32

Tobab helped them, and deliuered 3 Agarees in to their handes, and all that was wth them: for they cried vnto God in 3 bacrath. And he herde them, because they put their trust in him. And they caried away their cattell, 3 yue thousande Camels, two hundred 3 3 fyfte thousande sheepe, two thousande Ases, and an hundred thousande soules of men. For there were many wounded, for why: the bacrath was of God. And they dwelt in their steade, vntyll the tyme that they were caried away prisoners.

D The childre of the halfe trybe of Manasse dwelt in 3 sonbe - from Basan south vntyll Baal Hermon 3 Senir, and mount Hermon: for they were many. And these were 3 heades of the house of their fathers, Elpher, Jesai, Eliel, Ahsiel, Jeremia, Sobanea, Jabbid, mightie valaunt men, 3 auncient heades in the house of their fathers.

J And whā they synned agaynst 3 God of their fathers, and wome awhoyng after the goddesses of the people of the sonde, (whom God had destroyed before them): the God of Israell stered up the spere of Phal the kynge of Assiria, and the spere of Teglatphalasar the kynge of Assiria, and led awaye the Rubenites, Gadites, and 3 halfe trybe of Manasses, and broughte the m to Galah, and Habor, and Hara, and to the wtter of Gos: in vnto this daye.

The VII. Chapter.

A The children of Levi were, Gerson, Rahab and Merari. The childre of Rahab were, Amram, Jesher, Sebid and Usid. The children of Amram were, Aaron, Moyses and Miriam. The children of Aars were, Ladab, Abihu, Eleasar and Jehamar. Eleasar begat Phineas. Phineas begat Abisua. Abisua begat Buthi. Buthi begat Usi. Usi begat Serabia. Serabia begat Merarioth. Merarioth begat Amaria. Amaria begat Achiboc. Achiboc begat Saboc. Saboc begat Ahimaa. Ahimaa begat Aaria. Aaria begat Johanan. Johanan begat Aaria: for he was priest in the house 3 Salomon buylde at Jerusalem. Aaria begat Amaria. Amaria begat Achiboc. Achiboc begat Zadock. Zadock begat Sallum. Sallum begat Helchias. Helchias begat Aaria. Aaria begat Serata. Serata begat Josidoc. But Josidoc was caried away whā the LORDE caused Juda 3 Jerusalem to be led awaye captiue by Nabuchodonosor.

The children of Levi are these: Gerson, Rahab and Merari. These are the name of the children of Gerson. Libni and Simi.

The names of the childre of Rahab are these: Amram, Jesher, Sebid and Usid. The names of the children of Merari are: Mabeli and Mosi. These are the kynreds of the Leuites amonge their householde.

Gersons sonne was Libni, whose sonne was Japhath, whose sonne was Sima, whose sonne was Job, whose sonne was Jubb, whose sonne was Serab, whose sonne was Jeathai. Rahabs sonne was Amnath, whose sonne was Coiab, whose sonne was Assir, whose sonne was Elcan, whose sonne was Abiasaph, whose sonne was Assir, whose sonne was Chabach, whose sonne was Uriel, whose sonne was Usia, whose sonne was

The childre of Elcana were, Ama (Salsal) 3 Ahimoth, whose sonne was Elkana, whose sonne was Elkana of Zaph, whose sonne was Tahach, whose sonne was Elah, whose sonne was Jerobam, whose sonne was Elkana, whose sonne was Samuel. Whose first borne sonnes were Seni and Abia.

Meraris sonne was Mabeli, whose sonne was Libni, whose sonne was Simi, whose sonne was Usa, whose sonne was Sima, whose sonne was Aggia, whose sonne was Ahia. These are they whom Dauid appoynded to synge in the house of the LORDE, whā the Arke rested. 3 they mystred before the habitation of the Tabernacle of names 3 synnginge, vntyll Salomon had buylde the house of the LORDE at Jerusalem, and they stode after their maner in their officia. And these are they 3 stode 3 their children. Of 3 children of Rahab was Herman 3 Isgar, the sonne of Joel, the sonne of Samuel, the sonne of Elcana, the sonne of Jerobam, the sonne of Uriel, the sonne of Chobach, the sonne of Zaph, the sonne of Elcana, the sonne of Tahach, the sonne of Elcana, the sonne of Elkan, the sonne of Joel, the sonne of Aaria, the sonne of Sophonias, the sonne of Chabach, the sonne of Assir, the sonne of Abiasaph, the sonne of Coiab, the sonne of Jesher, the sonne of Rahab, the sonne of Leui, the sonne of Israell.

And his brother Assaph stode at his right hande, and Assaph was the sonne of Zerahia, the sonne of Simca, the sonne of Mithael, 3 sonne of Maseia, the sonne of Mithchia, the sonne of Achin, 3 sonne of Bakh, the sonne of Abia, the sonne of Chabach, the sonne of Sima, the sonne of Simi, the sonne of Jeathai, the sonne of Gerson, the sonne of Leui.

Their brethren the childre of Merari, be on the lefte hande, namely, Elhan 3

sonne of Auzi, the sonne of Abdi, the sonne of Mallach, the sonne of Hasabia, the sonne of Amasia, the sonne of Helchia, 3 sonne of Ami, the sonne of Barn, the sonne of Samar, the sonne of Maheli, the sonne of Musi, the sonne of Merari, the sonne of Lem.

As for their burtes the Levites, they were given to all the offices in the habitation of the house of the LORD: but the office of Aaron and his sonnes was to kindle the fire upon the altare of burnt offerynges, and upon the altare of incense, and to all the busynes in the most holy, and to make accomentment for the people, accordinge as Moses 3 seruaunt of God commaunded.

These are the children of Aaron: Eleasar his sonne, whose sonne was Phineas, whose sonne was Abisua, whose sonne was Bubi, whose sonne was Uzi, whose sonne was Seraphia, whose sonne was Meraioth, whose sonne was Amaria, whose sonne was Achisob, whose sonne was Sadoc, whose sonne was Ahimaa.

D And this is their habitation and rent me in their borders, namely of Aarons children of the kynred of 3 Zababieze: for this loc fill into them. And they gave the Hebron in the londe of Iuda, 2 the suburbes of the same rounds aboute. But the selde of 3 cite 2 the villages therof, gave they unto Caleb the sonne of Iephune. Thos gave they vnto the children of Aaron these sixe cities, Hebron 2 Libna with their suburbes, Jaicho, 2 Elsheboa, Zilen, Debir, Asan and Bechjemo, with their suburbes. And out of the trybe of Ben Jamin, Geba, Memeth and Anathor w their suburbes, so 3 all the cities in their londes were thirtene. The other childre of Zabach of their kynred, had out of 3 halfe trybe of Manasse, ten cities by lot. The children of Gerson of their kynred, had out of 3 trybe of Isachar, 2 out of the trybes of Asser, 2 out of the trybe of Naphtali, 2 out of the trybe of Manasse in Basan, thirtene cities. The childre of Merari of their kynred, had by lot out of the trybe of Ruben, 2 out of the trybe of Gad, and out of the trybe of Zabulon, twelue cities.

And vnto 3 Levites gave the childre of Israel cities with their suburbes, namely by lot, out of the trybe of the childre of Iuda, 2 out of the trybe of the childre of Simeon, 2 out of the trybe of the childre of Ben Jamin, ten these cities, which they appointed by name. But the kynred of the childre of Zabach had the cities of their borders out of the trybe of Ephraim.

So gave they now vnto the (namely vnto the kynred of the childre of Zabach) 3 sixe cities, Sichem vpon mount Ephraim, Geser, Jatheam, Bethoron, Aialon, and Gath Rimon with their suburbes. And out of 3 halfe trybe of Manasse, Aner and Belem with their suburbes. Out vnto the childre of Gerson they gave out of the kynred of the halfe trybe of Manasse, Gola in Basan and Ashtaroth with their suburbes. Out of the trybe of Isachar, Kedes, Dabath Ramoth, and Anem with their suburbes. Out of the trybe of Asser, Masal, Abdo, Zuleph and Bethob, with their suburbes. Out of the trybe of Naphtali, Bebes in Galile, Hamon and Ariathaim with their suburbes. Vnto the other childre of Merari gave they out of the trybe of Zabulon, Rimano and Thaden with their suburbes. And beyde Jordan ouer agaynst Jericho eastward beyde Jordan out of the trybe of Ruben, Bezer in the wilderness, Jaha, Bechemoth and Tephath with their suburbes. Out of the trybe of Gad, Ramoth in Bilcab, Mahanaim, Geshon and Jafer with their suburbes.

The viij. Chapter.

The children of Isachar were, Thob, Uzi, Pua, Jafub and Simron, these foure. The children of Thola were, Uzi, Rephaia, Jerai, Jathemai and Jaisan and Samud, heabes in the house of their fathers of Thola, 2 mighty men in their kynred, in nombre in the tyme of Dauid, two and twenty thousande and sixe hundred. The children of Uzi were, Jesabab. The children of Jesabab were, Michael, and Obedia, Joel and Jesai: all these five were heabes. And with them amonge their kynred in the house of their fathers there were ready harnessmen of warre to the battayll, sixe and thirtie thousande: for they had many wyes and childre. And the mighty men of their brethren in all the kynredes of Isachar, were fewe and foure score thousande, and were all nombred.

The children of Ben Jamin, were, Bela, Decher, and Jethiel, these thre. The children of Bela were, Eshbon, Uzi, Usiel, Jeremoth 2 Jai, these five heabes in 3 house of their fathers, mighty men and were nombred two 2 twenty thousande and foure and thytie.

The childre of Decher were, Sirmu, Joam, Eliezer, Elhoeni, Amr, Jeremoth, Abia, Anathoe 2 Hameh, all these were the childre of Decher, and were rekened in their kynredes after the heabes in the house of their fa-

there, valeant men, twentieth thousande, and two hundred. The children of Iudith were Bilhan. The childre of Bilhan were, Iuu, Ben Jamin, Ehad, Cnaena, Serhan, Charis and Ahsaph, all these were the children of Iudith, heades of the fathers, valeant men, twentieth thousande, which wente forth to the warre for to fighte. And Sum and Supim were the childre of Ir. But Husim were the children of Aher.

Gen. 12.6
The children of Iephthai were: Jabsiel, Guni, Jezer and Sallum, the children of Bilha.

15. 17. 2
The children of Manasse are these: Esriel, whom his concubine Traelim byd beare. . . One (first) begat he Machir the father of Gilead. And Machir gaue wyues vnto Supim z Supim, z their sisters name was Maacha. His seccde sonnes name was Zela phehad. . . And Zela phehad had doughters. And Maacha z wife of Machir bare a sonne whose name was Pharee, z his brotheres name was Sarco, and his sonnes were Dlam and Kalem. Vlams sonne was Hedam. These are the children of Gilead z sonne of Machir the sonne of Manasse. And his sister Moscheth bare Jshud, Absier and Mabe la. And Semida had these children: Ahean, Sicheu, Lishi and Aman.

C The children of Ephraim were these: Suthelah, whose sonne was Bered, whose sonne was Thahath, whose sonne was Eleada, whose sonne was Thahath, whose sonne was Sabad, whose sonne was Suthelah, whose sonne was Ufer and Ulead. And the men of Gath, that dwelt in the londe, slew them, because they were gone downe to take their cattell. And their father Ephraim mourned for them a longe season, and his brethren came to comforte him.

And he wene in to his wife, which conceiued, and bare a sonne, whom he called Bua, because of the aduersitee that was in his house. His doughter was Sera, which buried the lower and upper Bethoron, z Ufen Sera. Whose sonne was Kephad z Kesteph, whose sonne was Thelah, whose sonne was Thahan, whose sonne was Lacban, whose sonne was Ammihud, whose sonne was Elisama, whose sonne was Tui, whose sonne was Josia.

And their substance z dwellinge was, Bechel and the villages thero, and towards the East syde of Laeran, and towards the west parte of Beter and y villages thero of. Sechem and his villages vnto Aia and his villages. And by the children of Manasse,

Beethsan and y villages thero, Thunach and the villages thero, Demidh villages thero. In these dwelt the children of Joseph the sonne of Israell.

The children of Asser were these: Jera, Jesua, Jesui, Bua and Serah their sisters. The children of Bua were, Heber and Midchiel, this is z father of Dirsauith. Heber gat Japhet, Somer, Serhan, and Butha his sister. The childre of Japhlet were, Passa, Dimebal and Asnath, these were the childre of Japhlet. The childre of Somer were, Ak, Rabag, Jehuba, and Aram. And the children of his brother Hele were, Zophah, Tana, Seles and Simal. The children of Zophah were, Suah, Harnepher, Sual, Beri, Jima, Deger, Hod, Sama, Silfa, Jethan and Zera. The children of Jether were, Jephon, Phispa and Ara. The children of Vilamere were, Arab, Haniel and Bija.

All these were the children of Asser, besides in the house of their fathers, chosen out, valeant men, and heades amonge the princes, and were mustered to the warre for to fighte, in their nombis, sixe and twentieth thousande men.

The X. Chapter.

B Ben Jamin begat Zela his first sonne, Ahsal these souldes, Ahsah z Hine. Noah the fourth, Kapha the fifth. And Zela had children: Sera, Ahsah, Ahsa, Ueman, Ahoah, Sera, Spaphan and Suram.

These are Ephraim children, which were heades of the fathers amonge the princes at Gaba, and were awaye vnto Manasse, namely Laeman, Ahsa and Sera, the same caryed them awaye, and begat Ufa and Ahud. And Beharaim (whan he had sent awaye) begat children in the londe of Moab of Husim and Bacia his wyue. And of Bacia his wyfe begat he Jobab, Bida, Mith, Malcham, Jera, Sachia, and Marna, these are his children, heades of the fathers.

Of Husim begat he Ahicob and Elpaal. The childre of Elpaal were: Zer, Miam and Samed. The same bysed Ono z Loh and the villages thero. And Bua and Bama were heades of the fathers amonge the citiesyns at Aialon. These chaced awaye the citiesyns of Gath. His brethren Sajat, Jerimech, Sabab, Arab, Ber, Michael, Jespa and Juba, these are the children of Bua. Sechem, Mesillam, Ezechi, Heber, Jemtrau, Juba, Joab, these are z childre of Elpaal. Jetha, Sicheu, Sabdi, Elconat, Sutehai, Elid, Bacia, Bacia and Simrat, these are the childre

of Semai, Jespan, Eber, Eliel, Abdon, Sidi, Chanan, Samaria, Elan, Entochia, Jephobas and Penual, these are the children of Sagar, Samjerai, Sebaria, Achalia, Jomna, Lisa and Sichi, these are the children of Jacobam. These are the heada of the fathers of their kynreds, which dwelt at Jerusalem.

Now at Gibeon dwelt, the father of Gibeon, 2 his wyves name was Maacha, and his first sonne was Abdon, Zar, Cis, Baal, Nadab, Gedon, Abio and Secher. Mikloth begat Simra. And they dwelt over agaynst their dachit at Jerusalem with them. Ner begat Cis. Cis begat Saul. Saul begat Jonathas. Melchiana, Abinabab and Elbaal. The sonne of Jonathas was Meribaal. Meribaal begat Micha. The children of Michah were: Piechon, Melech, Thareea and Ahas. Ahas begat Joabba. Joabba begat Alemuch, Ajmaneth and Simri. Simri begat Meza. Meza begat Dinea, whose sonne was Rapha, whose sonne was Eleasa, whose sonne was Aziel. Aziel had sixe sonnes, whose names were: Elsicam, Bechim, Jesnad, Searia, Abadia, Chanan, all these were the sonnes of Aziel.

The children of Elset his brother were: Vlam his first sonne, Teas the seconde, Elpider the thirde. The children of Vlam were valiant men, and coude handell bowes, and had many sonnes, and sonnes sonnes an hundredth and fiftie. All these are of the children of Ben Jamin.

The X. Chapter.

¶ All Israel were nombred: and beholde they are wyrtten in the boke of the kynge of Israel and Juda, and now are they caried awaie vnto Babilon for their synne, euen they y a fore dwelt in their possessions and cities, namely Israel, y prestes, Lemites and Leuchunin. But at Jerusalem dwelt certayne of the children of Juda, some of the children of Ben Jamin, some of the children of Ephraim and of Manasse.

¶ Namely of the children of Pharco the sonne of Juda, was Vchai the sonne of Ammiud the sonne of Amri, the sonne of Jmri, the sonne of Dani. Of Soloni, Asa y first sonne, and his other sonnes. Of the children of Serab, Teguel and his brethren, sixe hundred, foure core and ten.

¶ Of the children of Ben Jamin, Sallu y sonne of Mesullam, the sonne of Hobania, y sonne of Salina. And Jehneia the sonne of Jerobam. And Ela the sonne of Vsi the son-

ne of Michi. And Mesullam the sonne of Sephacia the sonne of Arguel the sonne of Jehneia. And their brethren in their hundredth and fyve and fiftie. All these were heada of the fathers in the house of their fathers.

¶ Of the prestes: Tebaia, Joiarib, Jachin, And Aaria the sonne of Selchia, the sonne of Mesullam, the sonne of Saboc, the sonne of Meraioch, the sonne of Achob, prynce in the house of Iob. And Abaia the sonne of Jerobam, the sonne of Paschor, the sonne of Malchia. And Masai the sonne of Abud the sonne of Jachra, the sonne of Mesullam, the sonne of Messilemeth, the sonne of Jmmer. And their brethren heada in the house of their fathers a thousande, seven hundredth and thre score valaunte men in euerycrnye the offyce in the house of God.

¶ Of the Leuites of the children of Merari, Semai the sonne of Hasub, the sonne of Aikam, the sonne of Sasabia. And Balkazar the carpenter and Galal. And Mathania y sonne of Michah y sonne of Sichi, the sonne of Zaphy. And Obadia the sonne of Semai, the sonne of Galal, y sonne of Elkana, which dwelt in the villages of the Leuoparites.

The porters were: Sallum, Acub, Talmon, Ahiman, with their brethren, and Sallum the chiefe: for hitherto had the children of Leuie kepte the watch at the eastside of the kinges gate by armies. And Sallum the sonne of Coib, the sonne of Abiasaph, the sonne of Coiab, and his brethren of his fathers house.

The Corahytes were in the worke of the seruyce, to kepe the thresholdes of the Tabernacle: and their fathers in the house of the LORDE, so kepe the inuauence. Phiras the sonne of Eleasar was the prynce ouer them, because the LORDE had bene with him before. Sachuria the sonne of Mesilemia was keper at the doore of the Tabernacle of iueneffe.

All these were chosen out to be keepers of the thresholdes men two hundredth and twouie. These were nombred in their villages. And Dauid and Samuel the Seer foode them thowre their sayd, that they and their children shulde kepe the house of the LORDE, namely to kepe the watch of y house of the Tabernacle.

These doorekeepers were appointed to ward be the southe wynde, to ward be the East, to ward be the West, to ward be the North, to ward

be 3 South. But their brethren were in their villages, that they might come all wayes on the tenth daye to be with them: for vnto these foure maner of these docters were the Leuites commited. And they had the ouersight of the chestes and treasures in 3 house of God.

In the nighte season also remayned they aboute the house of God: for that drewe was to geue attendaunce to open euery morninge. And some of them had the ouersight of the mynistringe vessell: for they bare the vessell out and in. And some of the were appointed ouer the vessell, and ouer all the holy vessell, ouer the fire wheate floure, ouer 3 myne, ouer the oyle, ouer the frankincense, ouer the steece obscure: the some of 3 prestes children made the incense.

Vnto Nathiebia one of the Leuites the first sonne of Salum the Coabite, were 3 pannes commited. And certayne of the Aarabites their brethren were appointed ouer the Hambrid, to prepare it euery Sabbarth daye.

¶ These are the heades of the singers and the fathers of the Leuites chosen out ouer the chestes: for dayes and nighte were they in worke withall. These are the heades of 3 fathers amonge 7 Leuites in their kinredes. These dwelt at Jerusalem.

¶ At Gibdon dwelt Irael the father of Gibeon. his wyues name was Maecha. and his first sonne Abdon. Gur, Cis, Baal, Uter, Uadab, Gedoi, Ahas, Satharia, Mikloth. Mikloth begat Simcom. And they dwelt also aboute their brethren at Jerusalem amonge theare. Uter begat Cis, Cis begat Saul, Saul begat Jonathas, Malchijua. Aminadab, Esbaal. The sonne of Jonathas was Meribaal. Meribaal begat Michas. The children of Michas were, Pichon, Melch and Thahera. Ahas begat Jaera, Jaera begat Alemeth, Ahsaucht and Simri. Simri begat Moysa. Moysa begat Binea, whose sonne was Raphaia, whose sonne was Eleasa, whose sonne was Izel. Izel had sixe sonnes, whose names were: Asikam, Bochia, Jemchal, Searia, Obadia, Hanan. These are the children of Izel.

The XI. Chapter.

¶ The philistynes soughte agaynst Israel. And they of Israel fled before the philistynes, and 7 wounded fill upon mount Gilboa. And the philistynes followed vpon Saul and his sonnes, and smote Jonathas, Aminadab and Malchijua 3 sonnes of Saul. And the battayll was foue a-

gaynst Saul. And the archers came vpon him, so that he was wounded of the arches. Then sayde Saul vnto his weapenbearer: Driue out thy swerde, and thrust it thorow me, that these vnicircumcised come not, and deale shamefully with me. Wherevnto his weapenbearer wolde not, for he was frauyed. Then toke Saul his swerde, and self therein. Whan his weapenbearer sawe the Saul was dead, he fell vpon his swerde, and dyed.

Thuo dyed Saul and his thre sonnes, and all his household together. And whan the men of Israel which were in 3 valley, sawe that Saul and his sonnes were dead, they left their cities and fled: and the philistynes came and dwelt therein.

On the morowe came the philistynes spoyle the slayne, and founde Saul, and his sonnes lyenge vpon mount Gelboa, and they cut him out, and toke his heade, and his harness, and sent it aboute in to 3 lande of the philistynes, and caused it to be shewed before their Idoles and the people. And his weapen bearer layed they in the house of their god, and stycke vp his heade vpon the house of Dagon.

¶ Whan all they of Jabes in Gilead herde of euery thinge, that the philistynes had done vnto Saul, they gat them vp (as many as were men of armes) and toke the body of Saul and of his sonnes, and broughte them vnto Jabes, and buried their bones vnder the Oke at Jabes, and fasted foue dayes.

Thuo dyed Saul in his trespass which he commyted agaynst the LORD Eke cause he kepte not the worde of the LORD Eke because he ased counsell at the soothsayers, and ased not at the LORD Eke before he slant he him, 7 turned the kyngdome vnto Dauid.

The XII. Chapter.

¶ Vnto all Israel returned to Dauid vnto Hebron, and sayde: Bechele, we are in bone and thy flesh. And asen vnto whan Saul reigned, 7 denoted 7 Israel and in. So the LORD Eke by God hath vnto vnto the: Thou shalt kepe my people of Israel, and thou shalt be the prince of my people of Israel. And all the Elders of Israel came to the kyng vnto Hebron. Dauid made a cecunauum with them at Hebron before the LORD Eke. And they anoynted Dauid to be kynge ouer Israel. And they did so to the worde of the LORD Eke by Samuil.

¶ And Dauid and all Israel went vnto Jerusalem, that is Ibus: for the Ibus

ward in the 16de. And the cities of Ieruzalem were Davids: I thou shalt not come in his cher. Howbeit David wane y castell of Sion, which is y cite of David. And David sayde: who ever smyth y Jebusites first, shall be a prince & captayne. The Joab y sonne of Zeruia chymmed up first, & was made captayne. So David dwelt in y castell, therfore was it called y cite of David. And he buydd y cite reide aboute, fro Millo south on eary side. As for y remnant of y cite, Joab buydd it, & reparyed it. And David were fast y greue, & the LORDE Zebaoth was w

These are y thesse anoyge y might (him. the me of David, which dealt valiantly w him in his kyngdome w all ysrael, to make him kyng, accordinge to the wyrd of y LORDE over ysrael. And this is y nombre of Davids mighty men: Jethiam the sonne of Hadum, the cheffest amonge thirte. He list up his speare, & smote the C. at one tyme.

After him was Eleazar the sonne of Dothai the Gethite, and he was amonge the thesse myghte. This man was w David wha they besyged, & the Philistynes gatherd the foun there w y dayell. And eue then was there a pece of londe full of bury, & the people stode before the Philistynes. And they stode in the myddes of the londe, and rescued it, and smote the Philistynes. And the LORDE gave a greute healt.

And thus of the cheffest thirte were down to the rede wnto David in to the caue of Adullam. But the Philistynes hoost laye in the valley of Rephaim. As for David, he was in the castell. And the Philistynes people met then at Bethleem. And David was besyged, and saye: O that some wolde geue me to drynke of the water out of the well at Bethleem vnder the gaze. The byake hose thyn in to the Philistynes hoost, and brue of the water out of the well at Bethleem vnder the gaze, and caried it, and broughte it wnto David. Therfore he wolde noe drynke it, but poured it wnto the LORDE, and sayde: God let this be sure fro me, y I shal do it, and drynke the bloude of these men in y parrell of their life: for with the parrell of their life haue they buyghe it: ther fore wold he noe drynke it. This dyd the thesse Worthies.

Abhai the brother of Joab, he was the cheffest amonge thes. And he list up his speare, and smote the hundred. And he was famous amonge thes, and before the thirde, more honorable then the two, yre came he noe wnto the thes.

Benai the sonne of Joiada the sonne of Bishai of Gabzei, was a man of greute actes. He smote two Lyons of the Moabites. And he wente downe, and smote a Lyon in the myddes of a well in the tyme of inuente. He smote a man of Egypte also, which was yre cubites greute of stature, and had in his hande a speare like a reiers some. Ther wente he downe to him with a staffe, and rote the speare out of his hande, and slawe him with his awone speare. This dyd Benai the sonne of Joiada, and was a famous man amonge thes Worthies, and most auerient amonge thes. But wnto the thes: came he noe. Howbeit David made him of his secreete councill.

The valeaunt Worthies are these: Ashbel the brother of Joab, Elhanan his Onicles sonne of Bethlehem, Samoth the Gathite, Heley the Pelonite, Ira the sonne of Ezeu the Etheote, Abisai the Anathothite, Sibechai the Husathite, Iai the Abobite, Matherai the Hieropontite, Heled y sonne of Baena y Hieropontite, Ithai y sonne of Ribai of Gibeath of the hill of Ben Jamin, Benai the Pirgathite, Gura of the booke of Saas. Abiel the Arabathite, Asinath the Bahemite, Eliabba the Saalbathite. The children of Basem y Gishite, Jonathas the sonne of Sage the Sarathite, Abiam the sonne of Sachar the Sarathite, Eliphal the sonne of Ur, Shepher the Matherathite, Ahia the Pelonite, Gero of Carmel, Uraai the sonne of Abhai, Joel the brother of Nachan, Mibchar the sonne of Sagri, Seleg the Ammonite, Ulabai the Berrothite the wardenear of Joab the sonne of Zeruia, Ira the Jerhite, Gared the Jerhite, Urias the Gethite, Sabad the sonne of Abalai, Adina the sonne of Sisa the Rubenite, a captayne of the Rubenites, and there were thirte vnder him: Hanani y sonne of Maacha, Josaphat the Mathonite, Osa y Asharathite, Sama and Jaiel, the sonnes of Socham the Aserite, Iebaiel the sonne of Simri, Jaha his brother the Thirsite, Eliel the Mahemite, Jerubai and Joias the sonnes of Elisau, Jercha the Moabite, Eliel, Obed, Jaesiel of Misobai.

The XIII. Chapter.

These also came to David wnto Sidon when he was yet litle: a sibe he cause of Saul the sonne of Cloas: they were like to yse amonge the worthies y helped in the battayll, and coude handle bowes with both their handes, & coude cast

forms, and shote arrows with the bowe.

Of Sauls brethren which were of Ben Jamin: The first Abieser and Joas of children of Samia the Gibeathites. Jesiel and Pelezer children of Amasech. Baracha and Jehu the Amthozites. Jesmaia the Gibeonite, valeaunt amonge thirte and ouer thirtie. Ireemia, Jabasiel, Johanan, Josabad the Gederachite. Eleusai, Jerimoth, Bealia, Samaria, Saphania the Garephire, Elkana, Jesua, Arael, Jafabam and Rohayee, Joela and Sabadia the children of Jeroham of Gedoi.

Of the Gaddites referred there vnto David to the castell in the wyldernesse, mightie Worthies and men of armes, which had led speares and swordes, and had faces like lions, were as swite as the Roes upon mountaynes. The first Isser, the seconde Obadia, the thyrde Eliah, the foureth Masmana, the fifteth Jeremia, the sixte Achai, the seuenth Eliel, the eight Johanna, the nyenth Elhabad the tenth Jeremia. I sleuenth Machbanai. These were of the children of Gad; heades in the hoost, the lest ouer an hundred, and the greatest ouer a thousande. These are they which in the first moneth wente ouer Iordane, when it was full on both the shores, so that all the valleyes were raued both toward the East and toward the West.

There came of the children of Ben Jamin also and of Juda vnto the castell of David. But David mente fowr vnto them, and answered and sayde vnto them: If ye come to me in peace, and to helpe me, my hert shall be with you. But if ye come vpo vs to cate, and to be mine aduersaries, where as there is yet no vniaght in me: the God of oure fathers lere vpon it, and rebuke it. Where theles the sperte endued Amasai the captayne amonge thirte, and he sayde: We are thine O David. and holde with the thewsenne of Isai. Peace, peace be with the, peace be with thy helpers, for thy God helpeth the. Then David receaued them, and made them captaynes ouer the men of warre.

And of Manasses there fell certaine vnto David, when he came to the battayll with the Philistynes agaynst Saul, and helped them not. for the prynces of the Philistynes counselde to let him go from them, and sayde: If he fell vnto his soue Saul, it mighte cost vs oure needes. Now when he departed vnto Siclag, there fell vnto him of Manasses, Adna, Josabab, Jebisai, Michael, Josabad, Elthai, Silthai, heades ouer thousande in Manasses. And they helped David a-

gains the men of warre: for they were all valiant Worthies, and were captaynes ouer the hoost. And every daye came they to David, to helpe him, till there was a grete hoost as an hoost of God.

And this is the nombre of the hebre harnessid vnto the warre, which came to David vnto Hebron, for to curre the kyngdom of Saul vnto him, accordyng to the word of the LORDE.

The children of Juda, which handled speares and swordes, were sixe thousande, and eight hundred ready harnessid vnto the warre. Of the children of Simeon noble men of armes for the battayll, seven thousande and an hundred. Of the children of Leui foure thousande and sixe hundred. And Joiaha the pyncce amonge them of Zaron with the thousande and seven hundred. Sadoe the syng valeaunt man of armes with his house house, two and twenty rulers. Of the children of Ben Jamin Sauls brother, thurte hundred: for vnto that tyme helde many sight yet with the house of Saul.

Of the children of Ephraim, twenty thousande and eight hundred valeaunt men of armes, and famous in the house of their fathers. Of the halfe tribe of Manasse, eight thousande, named by name, to come and make David kyng. Of the children of Judchar (which were men of vnderstandyng, when nedes requyred to knowe what Iud shall do) two hundred captaynes, and all their brethren folowed their woide. Of Sebulon, such as wente forth in the hoost in the warre, ready with all maner of weapons for the battayll, fiftie thousande, beinge of one mynde to kepe them selues in orde.

Of Tephelai, a thousande captaynes, with them such as handled speare and bowe, seven and thyrte thousande. Of Dan by harnessid to the battayll, eight and twenty thousande, and sixe hundred. Of Isser, such as wente forth in the hoost, ready harnessid to the battayll, fortye thousande, few beyonde Iordane, of the Rubenites, Gomer and the halfe tribe of Manasse, with all maner of weapons to the battayll, an hundred and twenty thousande.

All these men of warre, ready harnessid to the battayll, came with a whole hart to Hebron, to make David kyng ouer all Israel. And all Israel besyde were of one hart, that David shulde be made kyng. And there were they with David the daye, to be prepared for them. And such neighbours

more aboute them vncyill Jſachar, Zabulon and Iſſachar, beinge byed vpon Aſſer, Gaſſar, Manaſſer and opene to eate: meel, fygge, raiſins, wyne, oyle, open ſhepe, very many: for there manioye is Iſrael.

The XIII. Chapter.

¶ And Dauid helde a counsell with the chiefe men of Iſrael, and ſaide vnto all the congregation of Iſrael: If it ſeemeth vnto you, and vnto the LORD our God, let vs ſende forth on euery ſyde our bretheren in all the countrees of Iſrael, and to the preſtes and Leuites in the cities wher they haue ſuburbes, & they maye be gathered together vnto vs, and let vs fetch the Arke of oure God agayne vnto vs: for by Sauls tyme we aſed a ſer ſer. The ſayde the whole congregation, that the ſame ſhalde be done, for it pleaſed all the people well.

So Dauid gathered all Iſrael together from Siſoi of Egipte, tyll a man come vnto hemath, to fetch the Arke of God from Ainath Jearim. And Dauid wente vp wth all Iſrael to Ainath Jearim, which lieth in Iuda, to buyng the place thence the Arke of God: the LORDE, that ſtandeth vpon the Libanus, where the name is named: and they cauled the Arke of God to be caried vpon a new cart from the houſe of Abinadab.

¶ And his bretheren drew the cart. As for Dauid and all Iſrael, they played with all their ſtrength before God, with ſonges, with harpes, with psalteries, with chabrettes, with cymbales and trompes.

But when they came to the barn ſtoore of Chidon, Uſa ſtretched out his hande to holde the Arke: for the oxen wente our aſyde. Then reared the wrath of the LORD ſearce our Uſa, & ſmote him, becauſe he ſtretched out his hande to the Arke, ſo he dyed there before God. The was Dauid ſory, becauſe the LORD had made ſuch a rente vpon Uſa, and called the place Perez Uſa, vnto this daye. And Dauid ſtoode in feare of God the ſame daye, & ſayde: how ſhal I bringe the Arke of God vnto me? Therfore wolde he not let the Arke of God be broughte vnto him in to the cite of Dauid, but caried it in to the houſe of Obed Edom the Gathite. So the Arke of God abode with Obed Edom in his houſe thre monethes. And the LORD bleſſed Obed Edoms houſe and all that he had.

The XV. Chapter.

¶ And Iſraim the ſynge of Tyne ſent meſſengers vnto Dauid and Abiathar

ber, and maſons and carpenters, to buyde him an houſe. And Dauid perceaued, that the LORD had confirmed him kynge ouer Iſrael: for his kynge dome increaſed for his people of Iſraels ſake. And Dauid toke yet mo wyues at Jeruſalem, & begat yet mo ſonnes & daughter. And the names of them that were borne vnto him at Jeruſalem, are theſe: Gamma, Sobab, Nathan, Salomon, Iebehar, Eliſua, Elipale, Toga, & Thebeg, Japhia, Elihanana, Baal Jaba, & Eliphale.

And when the Philiftynes herde that Dauid was anoynted kynge ouer all Iſrael, they wente vp all to ſeke Dauid. When Dauid herde that, he wente ſouthe agaynſt them. And the Philiftynes came, and ſcattered the ſlues bench in the valley of Rephaim. And Dauid aſed counsell at God, & ſaide: ſhal I goe up agaynſt the Philiftynes? and wude theſe deliuer them in to my hande? The LORD ſaide vnto him: Goe up, and I wil deliuer them into thy hande. And when they were gone vp to Baal Paraim, Dauid ſmote them there. And Dauid ſaide: God hath deſpyded myne enemies theore my hande, euen as the water partech aſunder: therfore called they the place Baal Paraim. And the reſeſte they their goddes. Then commannded Dauid to burne them with fyre.

But the Philiftynes gaue them thither agayne, and ſcattered them ſlues bench in the valley. And Dauid aſed counsell at God agayne. And God ſaide vnto him: Thou ſhalt not goe up thynde them, but turne the ſide from them, that thou mayeſt come vpon the ouer agaynſt the Peeretes. So when thou heareſt aboue vpon the Peeretes the noyſe of the goyng, goe thou forth then to the barayll: for God is gone forth then before thee to ſmyte the hoſt of the Philiftynes. And Dauid byd as God commaunded him. And they ſmote the hoſt of the Philiftynes from Gibeon forth vnto Gaſer. And Dauids name was noyſed out in all londes. And the LORD cauſed the feare of him to come vpon all the Geythen.

The XVI. Chapter.

¶ And he buyded him houſes in the cite of Dauid, & made ready a place for the Arke of God, & pitched a Tabernacle for it. At that tyme ſaide Dauid: The Arke of God is not to be borne, but onely of the Leuites: for them hath the LORD choſen to beare the Arke of the LORD, & to myniſter vnto him for ever. Therfore gathered Dauid all Iſrael together vnto Jeruſalem, to bringe vpon the Arke of the LORD

unto the place which he had prepared for it.

And Dauid broughte the children of Zion & the Levites together. Of the children of Zabab: Oziel the chiefe & his brethren, an C. and twenty. Of the children of Merari: Afsai the chiefe & his brethren, two C. and twenty. Of the child of Gerson: Joel the chiefe & his brethren, an C. and thirte. Of y child: of Elisaphan: Semai the chiefe & his brethren, two hundred. Of the child of Lezion: Eliel the chiefe, with his brethren, foure score. Of the children of Uziel: Aminadab the chiefe, with his brethren, an hundred and twelue.

25 And Dauid called Sadoc and Abiathar the prestes, and the Levites, namely Oziel, Afsai, Joeli, Semai, Eliel, Aminadab, and sayde unto them: Ye are the heades of y fathers amonge the Levites: sanctifie yo selves therfore & youre brethren, y ye maye bringe vp the Arte of the LORDE God of Israel, to the place y I have prepared for it.

Par. 4 h . . . For a fore whan ye were not there, the LORDE our God made a rent amonge vs, because we soughte him not, as we shalde haue done. So y prestes & the Levites haloweth the flutes, y they mighte bringe vp the Arte of the LORDE God of Israel. And the children of Levi bare the Arte of God the LORDE upon their shuldres with the flutes theren,
no 21 b . . . as Moyses commaunded accordinge to y worde of the LORDE.

And Dauid ordeyned y rulers of y Levites, that they shalde ordeyne some of their brethren to be syngers with psalteries, harpes and laude instruments, and Lymbales, to syng loude with ioye.

C Then the Levites appoynted Heman y sonne of Jeeli: and of his brethren Asaph the sonne of Barachias: and of the children of Merari their brethren, when the sonne of Afsai: and with them their brethren of the seconde course, namely Zacharias, Jaesiel, Semiramoth, Jehiel, Dmi, Eliab, Benai, Masfia, Machibis, Eliphelcia, Michiel, Obed Edom, Jeiel, the docters. For Heman, Asaph and Ethan were syngers, with brakin beses makinge a loude noyse: but Zacharias, Jaesiel, Semiramoth, Jehiel, Dmi, Eliab, Masfia & Benai with psalteries to Alamoth: Machibis, Eliphelcia, Michelcia, Obed Edom, Jeiel & Afsai with harpes to syng above them on hye. Chama the ruler of the Levites was the master of Musick to teach them fore to syng, for he was a man of understandinge.

And Barachias and Elcana were the bo

keepers of the Arte. But Sachana, Josphar, Machaneel, Amasai, Zacharias, Benai, Elieser the prestes, blessed the congregates before y Arte of God. And Obed Edom and Jehia were docters of the Arte.

So Dauid and the Elders of Israel, and the captaynes ouer thousandes wente up to seech the Arte of the covenant of the LORDE out of the house of Obed Edom w iye. And whan God had helped the Levites y bare the Arte of the LORDES covenant, they were offered seven bullocks & seven rams, and Dauid had a synne garment vpo ym, and so had all the Levites y bare the Arte, and y syngers, and Cheman the master of Musick & the syngers. Dauid had an obedy care of synne upon him self.

Thus all Israel broughte vp the Arte of the covenant of the LORDE with mysh, with trompettes, tabrettes, & loudeymbales, with psalteries and harpes. Now whan the Arte of the covenant of the LORDE came in to the cite of Dauid, Michiel y brother of Saull looked out at a window: & when he sawe syng Dauid dauncyng & playinge, he despised him in his heart.

The xvij. Chapter.

¶ **W**hen they brought in the Arte of God, they set it in y Taberna cle, the Dauid had purched for it, and offered burnt offerynges & thank offerynges before God. And whan Dauid had ended the burnt offerynges and thank offerynges, he blessed the people in the name of the LORDE: & he tributed unto every man in Israel (both to man and woman) a cake of bread, and a pece of fleshy and a meece of potage.

And he appoynted before the Arte of y LORDE certayne Levites to mynister, that they shalbe geue praye, thankes and laudes unto the LORDE God of Israel: namely Asaph the first, Zacharias the seconde, Jehiel, Semiramoth, Jehiel, Machibis, Eliab, Benai, Obed Edom and Jehiel, with psalteries and harpes. But Asaph with lymbales. Benai and Jehiel the prestes with tabrettes, alwaye before the Arte of covenant of God.

At the same tyme ordeyned Dauid first of all to genthates unto the LORDE by Asaph and his brethren.

O geue thankes unto the LORDE, all upon his name, tell the people what they geue hath done.

O let youre songes be of him: praise him and let youre tall wynges of all his wordes & workes,

The i. boke of the Cronicles.

The xviij. Chap. Fo. lxxxvi.

Give his holy name a good repute: let þe part of them reioyce, that seeke the LORDE.
O seeke the LORDE and his strengch, seeke his face evermore.

Ambrise his maruolous woikes that he hath done, his wonderis, and the indgmetes of his mouth.

Ye seke of Jsrael his seruauit, ye children of Jacob his chosien.

He is the LORDE oure God, his indgmetes are in all londes.

¶ Be mynde full euer of his couenaunt: what he hath commaunded in to a thousande generacions.

¶ Which he made with Abraham, & his oob vnto Jsac.

¶ And he: confirmid the same vnto Jacob in a perpetuall laue, and to Jsrael for an euerlasting couenaunt.

¶ And sayde: Vnto the myl I geue þe londe of Canaan, þe mecelync of yo^r inheritaunce. Wha they were yet but small & fewe in no ke, and straungers in the same londe.

¶ And they wente from one nation to another, & from one realme to another people.

¶ He suffred no man to hurt them, and rewarded euen hymes for their talas.

¶ Koch not myne anoymed, & do my po ptes no harme.

¶ O synge vnto þe LORDE, let all þe earth be tillinge of his saluacion from daye to daye. Declare his holynes and yger the heylthe, the wonderous woikes amonge þe people.

¶ For the LORDE is greate, and can not wouche by playste, and more to be had in awe then all goddes.

¶ As for all the goddes of the heylthe, they are but Idols: - but it is the LORDE that made the heuens.

¶ Thanke synge and woishipe are before him, strengch and ioyce in his place.

¶ As synge vnto the LORDE ye hymes of nations: as synge vnto the LORDE woishipe and strengch.

¶ As synge vnto the LORDE the honoure of his name: bynne picimes, and come before him, and woishipe þe LORDE in þe bewte of holynes.

¶ Let the whole earth sitte in awe of him: he hath made the compase of the world so fast, that it can not be moued.

¶ Let the heauens reioyce, and let the earth be glad: and let it be solde amonge the heylthe, that the LORDE reigneth.

¶ Let the See make a noyse, and the fulme thereof: let the selde be ioysfull, and all that therein is.

Let all the trees in the wod leape for ioyce before the LORDE, for he commaund to indge the earth.

¶ O geue thankes vnto the LORDE, for he is gracious: and his mercy endureth for euer.

¶ And saye: helpe vs O God oure Sanctouer, and gather vs together, and deliuer vs from the heylthe, that we may geue thankes vnto þe holy name, and synge playste vnto the in thy psalms.

¶ Praised be the LORDE God of Jsrael from euerlasting: to euerlasting: and let all people saye, Amen, And: Praised be vnto the LORDE.

¶ So he lefte Assaph and his brethren the re before the Arke of the conuenaunt of the LORDE, to mynister all waye before the Arke, euery daye his daye woike. But Obed Edom and their brethren, eight and thre score, and Obed Edom the sonne of Jeduthun, and Issai, to be doer keepers. And Saboc þe prest, & his brethren the prestes, lefte he before the habitacon of the LORDE vpon the hie place at Gibeon, to offere burne crifices daylie vnto the LORDE vpon the altare of burnt offerynge, in the moynge & in the eueninge, as it is wyrtun in the booke of the LORDE, which he commaunded vnto Jsrael. And with them Haman & Jeduthun, and þe other chosien, which were named by name to geue thankes vnto the LORDE, because his mercy endureth for euer. And with them Haman & Jeduthun to synge vpon the taberco and Tymbales, and the musycall instrumentes of God. As for the childre of Jeduthun, he made them doer keepers. So all the people departed, euery one to his house: and Dauid returned also to blisse his house.

The x. viij. Chapter.

¶ It forcometh wha Dauid dwelt in his house, he sayde vnto þe prophet Nathan: Beholde, I dwell in a house of Cedar, and the Arke of the conuenaunt of the LORDE is amonge the curtains.

¶ Nathan saide vnto Dauid: What so euer is in thine heart, that do: for God is with þe. But the same nyght came þe woide of God vnto Nathan, and sayde: Go and speake to Dauid my seruauit: Thus sayeth the LORDE: Thou shalt not buyde me an house to be an habitacon: for I have dwelt in no house since the daye that I broughte forth the children of Jsrael, vnto this daye: But where the Tabercoke and habitacon hath bene, there haue I bene where so euer I haue walked in all Jsrael. Spake I euer to any of

Exo. 25. 1. Nu. 24. 2.

1. Re. 7. 2.

the Judges in Israel (whom I commanded to keep my people) and saye: Wherfore do ye not buyde me an house of Cedre symbet?

B So shalt thou speake now vnto my seruant Dauid: Thus sayeth the LORD Ezebaob: Take the stone from the pasture beynde the shepe, that thou shouldest be the prayne ouer my people, and haue bene with the whither so euer thou wolest, and haue roted out all thine enemies before the, and haue made the a name, accordinge to the name of the greater men that are vpon earth. And for my people of Israel, I will appoyne them a place, and will plante them, that they maye dwell there, and nomore to be remoued. And the dyblde of wick ednes shall oppresse them nomore, like as afore tyme, when I comded the Judges ouer my people of Israel. And I will subdue all thine enemies, and do declare vnto the, that the LORD E will buyde the an house.

1 Re. c. 22. 1. 11. 12.

• But when thy dayes are fulfilled, that thou departest hence with thy fathers, I will a ster the rayle vp thy seide, which shall be eue one of thy ionnes: his Kingdome will I stablish, he shall buyde me an house, & I will make his seate sure for euer. I will be his father, and he shall be my sonne. And I will not with drawe my mercy from him, as I haue with drawen it fro him that was before the: But I will see him in my house and in my Kingdome for euer, so that his seate shall be sure for euer more.

C And when Nathan had spoken vnto Dauid accordinge to all these wordes & all this vision, Kinge Dauid came and sae him downe before the LORD E, and saye: O LORD E God, what am I? and what is my house, & thou hast builded me this house: And this O God hast thou thoughte yet to hie, but hast spoken of thy seruantes house yet longe for to come. And thou LORD E God hast looked downe vpon me from aboue, euen as one man looketh vpon another. What moue shall Dauid saye vnto the, & thou bringest thy seruante to such honoure: Thou knowest thy seruante O LORD E, for thy seruantes sake and accordinge to thy hert hast thou done all these great things, that thou mightest shewe all greater things vnto thy seruant. LORD E, there is none lyke the, and there is no God but thou, of whom we haue herde with oure eares. And where is there a people vpon earth e thy people of Israel, where God wnt to redelyne him a people, and to make him selfe a name theow greater

Deut. 32. 1

Deut. 4. 2

terrible things, to cast out the heathen for thy people, whom thou hast deliuered out of Egypte: and thy people of Israel hast thou made & people for euer, and thou LORD E art become their God.

• Now LORD E, let the worde be written for euer, that thou hast spoken ouer thy seruant and ouer his house, & be as thou hast spoken: and let thy name endure and benamified for euer, that it maye saye: The LORD E Zeboob, the God of Israel to the end in Israel, and that the house of thy seruant Dauid maye be stablished before the: for thou LORD E hast opened the eare of Ierusalem, that thou wilt buyde him an house. Therefore hath thy seruant founde confidence: & made his prayer before the. Now LORD E, thou art God, and hast promised such good vnto thy seruant. Begynne now to blesse the house of thy seruant, that maye be euermore before the: for loke what thou blessest O LORD E the same is blissh for euer.

The XXX. Chapter.

After this smote Dauid the Philistines, and subdued them, and rode about the wyllages thereof out of the hande of the Philistines. In those tyme the Moabites likewise, so that the Moabites were subdued vnto Dauid, and gaue him tribute. He smote Hadab Esir also & Kinge of Zoban Sennath, when he wente to see vpon his powe by the water of Euphrate.

And Dauid toke from him a thousand charrettes, seven thousande horsemen, and one thousande fore men. And Dauid had all the charrettes, and kepte an hundred charrettes ouer. And the Syrians came from Damascus, to helpe Hadab Esir the Kinge of Zoban. Herbeit Dauid smote two & twenty thousande of the same Syrians, and led men of warre at Damascus in Syria, where the Syrians were subdued vnto Dauid, and broughte him tribute. For the LORD E helped Dauid, whiche so euer he wente.

And Dauid toke the hynde of Gode, Hadab Esir a seruante had, & broughte it to Ierusalem. And out of Epherath & the cities of Hadab Esir, toke Dauid much brass, whereof Salomon made the brasen lauer, and piers, and brasen vessels.

And when Thogu the Kinge of Hamath herde, & Dauid had smytten all & broughte Hadab Esir, he sent his sonne & aboune Kinge Dauid, to salute him & to blesse him: cause he had feugher w Hadab Esir, and he had feugher w Hadab Esir.

and all the same vessels of golde, silver and of brass, byd kynge Dauid consecrate vnto the LORD, with the silver and golde that he had eaten from the heyl, namely, from the Edomites, Moabites, Ammonites, Philistynes and Amalechites.

C And Abisai the sonne of Neru Ja smore eighten thousande of the Edomites in the Sale valley, and layed me of warre in Edom, so that all the Edomites were subdued vnto Dauid: for the LORD helped Dauid, whither so ever he wente.

Then Dauid reigned ouer all Israel, and created iudgement and righteousnes vnto all the people. Joab the sonne of Neru Ja was captayne ouer the hoost. Jehoshaph the sonne of Abiathar was Chauncier. Sadoc the sonne of Achitob, and Ahimelech the sonne of Abiathar, were prestes. Sausa was Scribe. Berisai the sonne of Joiaha was ouer the Cherethians & Plethians. And Dauid sonnes were these at the kynge hande.

The XX. Chapter.

After this dyed Nabab the kynge of the childre of Ammon, and his sonne was kynge in his steade. Then saye Dauid I wil do mercy vpon Hanun the sonne of Nabab, for his father dyd mercy vpon me: and so he sent messengers to comfort him ouer his father. And wha Dauids seruantes came in to the londe of the childre of Ammon vnto Hanun to comforte him, the pryces of the childre of Ammon saye vnto Hanun: Thinkest thou that Dauid honoureth thy father in thy sighte: that he hath sent comforters vnto thee? For his seruantes are come vnto thee, to search and to overthrowe, and to spye out the londe. Then toke Hanun the seruantes of Dauid, and shone them: & cut the halfe of their garmettes of, and by the loynes, & so let the go. And they wente their waye, & sent men to tell Dauid. Therforthe he sent to meete them: for men were put to greates shame: and the kynge sayde: Abye at Jericho, till your beebes be growne, and then come agayne.

When the childre of Ammon sawe, that they shuld in a sighte of Dauid, boch Hanun and the childre of Ammon sent a thousande talentes of silver, to buye charrettes and horsen ouer of Mesa perenna, ouer of Maacha and ouer of Zobab: and byed two and thirtie thousande charrettes, & the kynge of Maacha with his people, which came & pitched their tentes before Hebbai. And the childre of Ammon gathered them selues together out of their cities, and came to the battayll.

When Dauid heerde that, he sent Joab the cher with all the hoost of the men of amon. And the childre of Ammon were gone forth, and prepared them selues to the battayll before the gate of the cite. But the ynges were come, & were them abye in the felde.

Now wha Joab sawe that the battayll was agaynst him boch before and behynde, he chose of all the best yonge men in Israel, and prepared him selfe agaynst the Syrians. As for the residue of the people, he put them vnder the hande of Abisai his brother, that they shuld prepare them selues agaynst the childre of Ammon, and he sayde: If the Syrians be to mightie for me, helpe thou me: but if the childre of Ammon be to stronge for me, I shall helpe thee: make a good courage vnto the, and let vs quyte our selues manly for our people: and for the cause of our God: neuertheles the LORD do what pleaseth him. And Joab made him forth with the people that was with him, to fighte agaynst the Syrians: & they fled before him. And when the childre of Ammon sawe that the Syrians fled, they fled also before Abisai his brother, and wente in to the cite. And Joab came to Jerusalem.

But when the Syrians sawe that they were shyerred before Israel, the syennestians were, and broughte forth the Syrians which were beyonde the reater. And Sophach the cheif captayne of Hadad their wente before them. Wha this was tolde Dauid, he gathered all Israel together, and wente ouer Joiaha. And when he came at them, he set the battayll in araye agaynst them. And Dauid prepared him selfe to the battayll agaynst the Syrians, & they foughte with him: but the Syrians fled before Israel. And Dauid slew of the Syrians seven thousande charrettes, & forty thousande fore men. And Sophach the cheif captayne slew he also. And when Hadad their seruantes sawe that they were shyerred before Israel, they made peace with Dauid & his seruantes. And the Syrians wolde helpe the childre of Ammon ne more.

The XXI. Chapter.

After this came aboute, what tyme as the ynges were to goe forth, Joab broughte the power of the hoost, & destroyed the londe of the childre of Ammon, and came and layed siege vnto Rabba. But Dauid abode at Jerusalem. And Joab smote Rabba, and brake it downe. And Dauid toke their ynges crowne from his heade, and founde the weighte of a talente of golde theron, & precious stones. And it was

fit vps Dauids heate. And very much spoy le caried he out of the cite. As for the people that were therein, he broughte the south, & parted them in sunder in shawes, & holtes & beccles of yron. Thus vndo Dauid vnto all þe cities of the childre of Ammon. And Dauid departed againe, with the people vnto Jerusalein.

- 23 Afterwarde arose there warre at Gath with the Philistynes. Then Sibechai þe Gathite smote Sibai, which was one of the children of Arphaim, and he subdued him. And there arose warre agayne wth the Philistynes. The Elbamah þe sonne of Jaic smote Labemi þe brother of Goliath þe Gathite, whose speare staff was like a weener lene. Afterwarde was there a battayll at Gath, where there was a man of a greates stature, þe had sixe fingers and sixe toes, which make foure and twenty. And he was boine also of Rapha, and spake despyrefully vnto Israel. But Jonathan the sonne of Simea Dauids brother smote him. These were the childre of Rapha at Gath, & sellchewen þe hande of Dauid, and of his seruantes.

The XXX. Chapter.

- 21 **U**nto Nathan stode agaynst Israel, & entred Dauid to nombre Israel. And Dauid sayde vnto Joab & to þe vicars of the people: So ye maye, nombre Israel from Bersiba vnto Dan, and bynge me the nombre of the, that I maye knowe it. Joab sayde: The LORD Emake his people an hundred tymes mo than they are now. But my loide O kyng, are they not all my loides seruantes? Why doth my loide then aske the number? Wherefore shal there a trespase come vpon Israel?

Then helde the kynges worde pleased agaynst Joab. And Joab wente forth, and walked thowow all Israel, and came to Jerusalem, and deliuered vnto Dauid þe nombre of the people that was tolde. And of all Israel there were a thousande tymes a thousande, and an hundred thousande men, that bane cut the sword: and of Juda foure hundred thousande and seuktye thousande men, which bane our the sword. As for Levi and Ben Jamin, he nombred them not amonge the: for the kynges worde was at hominable vnto Joab.

- 23 But this displeasid God righte sore: for he smote Israel. And Dauid sayde vnto God: I haue synned greuously, that I haue done this. But now take a waye the trespase of thy seruants: for I haue done very unwysely. And the LORD E spake vnto Gad

Dauides Seer, & sayde: So speake to Dauid & saye: Thus saiech the LORD E: Thou hast ges laye I be fore the, chose of one of them, I maye do it vnto the. And wha Gad saide to Dauid, he spake vnto him: Thus saych the LORD E: Chose þe ether this year worch in the monethes of syde be fore thine altars, & be fore: the swerde of thine enemies, & it maye ouertake the: or this daye þe swerde of the LORD E, & perselice in the londe, & the angell of the LORD E maye destroye in all þe coastes of Israel. Lo ete now what answer I shal geue vnto him: þe first me. Dauid sayde vnto Gad: I am in greates trouble: yett I rather fall in to þe hande of the LORD E, for his mercy is especyallyng greates, & I wil not fall in to the handes of men.

Then vndo the LORD E cause pestilence to come into Israel, so that there fell of Iud the seor & ten thousande me. And Gad sent the angell to Jerusalem for to destroye it. And even in the destruction the LORD E compassed, and he repeted of the euill, and sayde vnto the angell þe destroyer: It is ynough þe be now thy hande.

The angell of the LORD E stode besyde þe barme of Aman þe Jebusite. And Dauid loked vpon his eyes, and sa we the angell of the LORD E stonbinge betwene hys hande and carth, and a naked swerde in his hande stretched out vnto Jerusalem. Then Dauid and þe Elders beyng clothed with sack cloth, fell vpon their faces. And Dauid sayde vnto God: Aman is he that causid the people to be nombred: I am he that hath synned and done euill: for these shepe, what haue they done? LORD E my God, let thine hande be agaynst me, and agaynst my fathers house, and not agaynst thy people to plage them.

And the angell sayde vnto Gad, that he shulde speake vnto Dauid, that Dauid shulde go vp, & set vp an altare in the barme of Aman the Jebusite. So Dauid wente vp a cordunge to þe reorde of Gad, whiche Aman turned him, and sa we the angell and his foure sonnes: & ich him they byd the swerde: for Aman the of shed whate.

Then whan Dauid came to Aman, Aman loked, and was aware of Dauid, and wote seuth out of the barme, and wistlyppid Dauid with his face to the grounde. And Dauid sayde vnto Aman: Seue me come in the barme, to buyde an alcare vnto the LORD E therein: for þe fullmoney shal I geue it me, that the plage maye cease from the people.

The i. boke of the Cronicles. The xxiiij. Chap. Fo: lxxxviiiij.

So Arnon sayde unto David: Take it unto the, and let my leste the kynge do as pleaseth him. Beholde, that ore gene I for a burnt offering, and these vessels to the ore, and prepare for the meacofferinge, I give it all. Hencethyles the kynge sayde unto Arnon: No so, but for I full money wyl I bye it: for that which is thine wyl I not I take for the LORDE, and offre a burnt offeringe for my name.

So David gaue Arnan for þe roome, sixe hundred Syckles of golde in weichte. And there buyde David an altare unto y LORDE, & offered burnt offeringes & slayn offeringes. And when he called vpon the LORDE, he herde him thorow the fyre from heauyn vpon y altare of the burnt offeringe. And y LORDE sayde vnto the anuell, that he shalde put his swerde in to his sheeth.

At the same tyme whā David sawe, that the LORDE had herde him vpon the come floure of Arnan y Iehusite, he yd sacrifice there for y habitation of y LORDE which Micha had made in the wyldernes, and the altare of burnt offeringes, was at that tyme in the hyle place at Gibeon. But David coude not go thither to see God before it, for he feared the swerde of the LORDES anuell. And David sayde: Here shal be y heuile of God y LORDE, and this the altare of burnt offeringes se. Irael.

The XXXI. Chapter.

And David commaunded to gather together the strangers that were in y londe of Irael, and appoynted masons to hewe stone for the buydinge of the house of God. And David prepared much timber for nailes in the dores of the poorte, and for such thinges as were to be nailed together, and so much brasse, that is was not to be weyde; and Cedre trees innumerable: for they of Sidon & Tyre broughte Dauid much Cedre timber: for Dauid thonghte, Salmo my sonne is bar a child, and tender. But the house that shal be buyde vnto the LORDE, shal be greate, that his name y prayse maye be exalced in all londes, therfore wyl I prouyde for him. So David made greate prouy sion before his deathe.

And he called Salomon his sonne, & commaunded him to buyde the house of LORDE God of Irael, and sayde vnto him: My sonne, I was minded to buyde an house vnto the name of the LORDE my God, but the wyde of y LORDE came vnto me, and sayde: Thou hast shed much bloude, and stricken many bartayle, therfore shalt thou not

buyde an house vnto my name, for as much as thou hast shed so much bloude vpon the earth before me. Beholde, the some which shal be borne vnto the, shal be a quyet man: and I wyl cause him to be in rest from all his enemies in every syde, for his name shalbe Salomon: for I wylly graue peace and rest vpon Irael as longe as he lyueth. He shal buyde an house vnto my name. He shal be my sonne, and I wyl be his father. And I wyl stablyshe y iuate of his kyngdome vpon Irael for euer.

Now my sonne, the LORDE shal be with the, and thou shalt prosper, that thou mayest buyde an house vnto the LORDE thy God, accordinge as he hath spoken of the. The LORDE also shal geue the wysdome & vnderstandyng, and shal commence Irael vnto the, that thou mayest kepe the lawe of the LORDE thy God. But when shal thou prosper, yf thou take heed to do after the ordynances and lawes which the LORDE commaunded Micha vnto Irael. Be stronge, and take a good courage vnto the, feare not, and be not synne hated. Beholde, I haue in my poorte prouyde for the house of the LORDE, an hundred thousande talentes of golde, and a thousande tymes a thousande talentes of syluer, and brasse and yron withoute nombre: for there is so much of it.

And rymbre and stone haw: I prepared, thou mayest get more therof. Thou hast many workmen also, masons and carpenters in stone and tymber, and all maner of men that haue vntersondyng in all wyse off golde, syluer, brasse, and yron withoute nombre. Receyue the xv, and be wyng, and the LORDE shal be with the.

And David commaunded all the tulers of Irael, to helpe Salomon his sonne, and sayde: Is not the LORDE youre God with you, and hath geuen you rest on every syde: for he hath dwelld in the inhabytars of the londe in to youre handes, and the londe is subdued before the LORDE and before his people. Geue ouer youre hart now therfore, and youre hande, to see the LORDE youre God, and gett you vp, and buyde a Sanctuary vnto the LORDE God, that the Arke of the covenant of the LORDE and the holy vessels of God, maye be broughte in to the house, which shal be buyde vnto the name of the LORDE. So David made Salomon his sonne kyng ouer Irael, when he himselfe was olde, and had lyued yonghe.

The XXXII. Chapter.

AND Dauid gathered all the rulers in Israel together, and the prestes & Leuites, to nombre & Leuites from thirtie yeare olde & aboue. And þe nombre of the (which were strong men) fro heade to heade, was eight and thirtie thousande: of whom there were foure & twentie thousande, which byd their diligence in the worke ouer þe house of the LORDE, and fixe thousande officers and Iudges, and foure thousande porters, & foure thousande that souge prayse vnto þe LORDE with instrumentes, which he had made to synge prayse with all.

And Dauid made the ordinaunce amonge the children of Levi, namely amonge Gerson, Zabab & Merari. The Gersonites were: Laadan and Simeel. The children of Laadan: the first, Jehiel, Sethan, and Joel, the seithie.

The children of Simeel were: Salomith, Hasiel and Saran, these thre. These were the chefe amonge the fathers of Laadan. These also were the children of Simeel: Jaharh, Sina, Jus and Bria, these foure were Simeels children also. Jaharh was the first, Sina the seconde. As for Jus and Bria, they had not many children, therefore were they counted but for one fathers house.

B The childre of Zabab were: Amram, 100. d. c. Jeychar, Hebion and Vziel, these foure. The childre of Amram were: Aaron and Moses, 10. 29. 8

* As for Aaron, he was separated, to be sanctified for the Most holy, he & his sannes for ever, to burne in censse before the LORDE, to minister and blesse in þe name of the LORDE for euermore. And the children of Moses the man of God were named amonge þe trybe of the Leuites. - The childre of Moses were: Gerson and Elieser, 100. a. d.

The children of Gerson, the first was Seuel. The children of Elieser, the first was Rehabia & Elieser had none other children. But þe childre of Rehabia were many thre other. The children of Jeychar were: Salomith the first. The children of Hebion were: Jeria the first, Amaria the seconde, Jahasiel the thirde and Jekneam þe fourth. The children of Vziel were: Michah the first and Jesia the seconde.

C The children of Merari were: Mabel & Mosi. The children of Mabel were: Eleasar and Cis. And Eleasar dyed, and had no sennes but daughter. And the children of Cis their brethren cōde them. The children of Mosi were: Mabel, Uder and Jeremoth, these thre. These are the children of Leui amonge their fathers houses, and the cheffest

of the fathers, which were counted a firste nombre of þe names heade by heade: that created the worke of the offices in the house of the LORDE - from thirtie yeare olde & aboue. For Dauid sayde: The LORDE God of Israel hath geuen his people rest, & he dwelle at Jerusalem for euer.

Amonge þe Leuites also were the childre of Leui numbered from thirtie yeare olde & aboue, that they neded not to beare þe burden with all the vessels of their office, but accordinge to þe last wordes of Dauid, they shulde stonde vnder the hande of the children of Aaron, to minister in the house of the LORDE in the court, and to the doores, and for purifyinge, and to all maner of sanctifyinge, and to every worke of the office in the house of God. And for þe showre, for the synne flour, for the meate offeringe, in the wakened wafer, for the panes, for þe fryenge, and for all maner of wright measure. And in the moynynge to stonde to geue chautes and to prayse the LORDE, and in the euenynge likewise. And vpon Sabbathes, Temones and festiues of fre all the burnes offeringes vnto the LORDE, accordinge to the nombre and orde, alwaye before the LORDE to wayte vpon the Table of witnessse and of the Sanctuary, and vpon their besyde the children of Aaron, to minister in the house of the LORDE.

The XXXV. Chapter.

This was þe ordinaunce of the childre of Aaron. The children of Aaron were, Zabab, Abihu, Eleasar & Jeyhamar. But Zabab and Abihu dyed for their fathers, and had no children. But Eleasar and Jeyhamar were prestes. And Dauid ordeed them after his maner: Sabo one of the children of Eleasar, and Abimelech one of the children of Jeyhamar, accordinge to their nombre and office. And there were mo cheffest stronge men founde amonge the children of Eleasar, then the children of Jeyhamar. And he ordeened them after this maner: namely, sixtene out of þe childre of Eleasar to be rulers thow out the seithen house: eight of the children of Jeyhamar thow one of their fathers house. Moreover he ordeyned them by lot, because they both the principall of the children of Eleasar and of Jeyhamar were in þe Sanctuary and cheffest before God. And the sayde Abimeia the sonne of Methaneel one of the Leuites, moue them up before þe Fryng and before the rulers, and before Sabo the prest before Abimelech, þe sonne of Abihai.

beside the these of the fathers amonge the priestes of Leuice: namely one father house for Eleasar, and the other for Jehamar.

5 And the first lot fell vpon Josabab, the seconde vpon Jehana, the thirde vps Harim, the fourth vpon Seonim, the fifth vps Melch, the sixte vpon Meleam, the seventh vpon Sadoy, the eight vpon Abia, the ninth vpon Jesua, the tenth vpon Gedania, the eleuenth vpon Elisib, the twolaceth vpon Jothim, the thirentith vpon Hups, the fourtith vpon Jesibeab, the fiftenth vpon Balga, the sixtenth vpon Immer, the sevenentith vpon Esir, the eightenth vpon Hopye, the nyntenth vpon Nehabab, the twentieth vpon Jehesbed, the one and twentieth vpon Jachin, the two and twentieth vpon Samu, the thie and twentieth vps Dalai, 3 fourte and twentieth vps Masia. This is their course after their offic, to go in to the house of the LORDE, accordinge to their maner vnder their father Aaron, as the LORDE God of Israel commaunded him.

C Of the children of Levi amonge the children of Amram, was Sabacl. Amonge the children of Sabacl, was Jehodea. Amonge the children of Achabab, was 3 first Jesia. Amonge the Tercharites was Selomoth. Amonge the children of Selomoth was Jachab. The children of Sebon were: Jerin 3 first, Amania the seconde, Jehasiel the thirde, Jehoram the fourth.

The children of Ofiel were: Micha. Amonge the children of Micha was Samir. The brother of Micha was Jesia. Amonge the children of Jesia was Zacharias. The children of Merari were: Mabeli 2 Musi, whose sonnes was Jaesia. The child of Merari of his sonne Jaesia were: Sehan, Sacur 2 Jubi. Mabeli had Eleasar: for he had no sonnes. Of Cis, the children of Cis were: Jerahmeel and Musi. The children of Musi were, Mabeli, Ser and Jeremioch. These are the child of 3 Leuice chosen out 3 house of their fathers. And the lot was cast for them also before their brethren the children of Aaron, in the presence of kynge Dauid and Sadoe and Ahimelech, and before the these fathers amonge the priestes of Leuice, as well for the least brother as for the chiefest amonge the fathers.

The xxvi. Chapter.

17 And Dauid with the these captaynes sended to the offic amonge 3 child of 3 Assaph, Heman 2 Jeduthun 3 prophete with harpe, psalteries 2 Cymbals, and they were nombred into the worde

acordyng to their offic. Amonge the child of 3 Assaph was Sator, Josiph, Methania. Asarai, child of 3 Assaph vnder 3 Assaph which propheted beside 3 kynge. Of Jeduthun: The children of Jeduthun were, Gedalia, Zoi, Jesia, Hasabiah, Machibia (Sime) the sixte vnder their father Jeduthun was harpe, whose propheteinge was to geue thanks and to praise the LORDE. Of Heman: The children of Heman were: Dufai, Machania, Ofiel, Sebul, Jerimioch, Hanania, Eliab, Gilchi, Ammihiezer, Jafbassa, Malloch, Hothir and Meshior. All these were the children of Hemi: the kyngees were in the wordes of God to lyfe up the house for God gaue Heman fourtene sonnes 2 the daughters.

25 All these were vnder their fathers Assaph Jeduthun and Heman, to synge in the house of the LORDE with Cymbales, Psalteries 2 harpes, accordyng to the office in the house of God beside the kynge. And their nombre with their brethren, which were taught in the songe of the LORDE (every one hauyng vnder sondyng) was: a two hundred 2 eight and foure score. And they cast the lottes ouer their offic, for the least as for the greater, for the master as for the scolar.

And the first lot fell vps Joseph which was of Assaph: the seconde vps Gedalia whose brethren and sonnes, of whom there were twolue. The thirde vps Sacur with his sonnes 2 brethren, of whos there were twolue. The fourth vpon Jeri with his sonnes and brethren, of whom there were twolue. The fifth vps Methania with his sonnes and brethren, of whom there were twolue. The sixte vpon Balai with his sonnes and brethren, of whom there were twolue. The seventh vpon Jeseda with his sonnes and brethren, of whom there were twolue. The eight vpon Jesia with his sonnes and brethren, of whom there were twolue. The nyenth vpon Mathania with his sonnes and brethren, of whom there were twolue. The tenth vpon Sime with his sonnes and brethren, of whom there were twolue. The eleuenth vpon Asrael with his sonnes and brethren, of whom there were twolue. The twolue vpon Hasabiah with his sonnes and brethren, of whom there were twolue. The thirentith vpon Sabacl with his sonnes and brethren, of whom there were twolue. The fourtenth vpon Machibia with his sonnes 2 brethren, of whom there were twolue. The fiftentith vps Jeremioch with his sonnes and brethren, of whom there were twolue. The sixtenth

upon Anania with his sonnes and brethren of whom there were twolue. The twentieth upon Jasthefasi with his sonnes 7 brethren of whom there were twolue. The eighteenth upon Anani with his sonnes and brethren, of whom there were twolue. The nineteenth upon Mallochi with his sonnes 7 brethren, of whom there were twolue. The twentieth upon Eliatha with his sonnes and brethren, of whom there were twolue. The one 7 twentieth upon Hoehir with his sonnes 7 brethren of whom there were twolue. The two and twentieth upon Sidalchi with his sonnes 7 brethren, of whom there were twolue. The three and twentieth upon Meshioch with his sonnes and brethren of whom there were twolue. The four and twentieth upon Romathieir with his sonnes and brethren, of whom there were twolue.

The XXVII. Chapter.

Uf the ordinaunces of the doorekeepers Amonge the Aorabites was Meslema of the children of Assaph. The children of Meslema were these: the first borne Zacharias, the secnde Judael, 3 thirde Sebadia, the fourth Jathniel, 4 fifth Elam, the sixte Johanan, the seventh Elieoi. The children of Obededom were these: the first borne Semaia, the secnde Josabod the thirde Joah, the fourth Sachur, 5 fifth Meshabeel, the sixte Ammiel, the seuerth Jachar, the eight Pegulthai: for God had blessed him. And unto Semaia his sonne there were sonnes borne also, which bare rule in the house of their fathers: for they were mightie valeaunt men. The children of Semaia were, Achmi, Rephael, Obed and Elsabab, whose brethren were valeaunt men, Elsihu and Srmachia: all these were of the children of Obededom Meslema had children and brethren which were stronge men, euen eightene.

23 Hois of the children of Merari had children, Simri the chiefe: for y first borne was not there, therfore byd his father appointe him to be chiefe, the secnde Helchias, 4 thirde Tebalia, 4 fourth Zacharias. All the children and brethren of Hois were threene.

This is the ordinaunce of the doorekeepers amonge the heabes of the valeaunt men in the office besyde their brethren, to mynister in the house of the LORDE. And the lot was cast for the small as for 3 greate thowout the house of their fathers at every doie. The lot towards the East fell upon Meslema. And the lot was cast for Zacharias his sonne, which was a man of prudent counsell, 2

unto him it fell towards the North. And to Obededom towards the South, and his sonnes besyde the house of Elisaph. And unto Supim and Hossa towards the West by the gate of Salechee in the street of the burrowerenges, where the cabemalasin be together.

Towards the East were there sixe of the Levites. Towards the north foure on the same tyme. Towards the south foure on the same season likewise. Besyde Elisaph two 2 was By Parbar westwarde were there sonne in the street, and two besyde Parbar. These are the ordinaunces of the doorekeepers amonge the children of the Aorabites, and the children of Merari. Of the Levites, was 3 his ouer the treasures of the house of God, and ouer the treasures that were sanctified.

Of the children of Laadan, the child of heabes of the fathers, namely 3 Jerubien. The children of the Jebelites were, Sefi and his brother Joel ouer the treasure of the house of the LORDE. Amonge the Ammites, Jehozarites, 4 Zebonites and Mesera, was Sebul the sonne of Gerson the sonne of Moses, payce ouer the treasures, his brother Elieir had a sonne Achias, whose sonne was Ichai, whose sonne was Jai, whose sonne was Sachu, whose sonne was Selomit: the same Selomit and his brethren were ouer all the treasures of the things that were halowed, which thinge was halowed, and the principall of the same amonge the rulers ouer thousandes 2 ouer hundredes, and rulers in the host (of men and spoyle) had they halowed it, to repaire the house of the LORDE) and ouer all 3 Semud the Seer, and Saul the sonne of Chit, Abner the sonne of Ner, and Joab the sonne of Zerui had halowed: what sonne was sanctified, it was under the hande of Samuch and his brethren. Amonge the Jebelites was Chernaia with his sonnes in the waite without ouer Jisrah, offycers 2 Jagers. Amonge the Zebonites was Salust his brethren, valeaunt men, a thousand 2 seven hundred, ouer the offycers of Jisrah in the syde Jordane westwarde for all maner worke of the LORDE, and to sire the shop.

But amonge the Zebonites was Jai the chiefe amonge the Zebonites of halowed amonge the fathers. And search was made amonge them, and in the fourth year of kynge Dauid there were founde valiant men at Jaser in Gilead, and their brethren mightie men, two thousande and fower hundred.

with principall fathers, and David set the court the Rubenites, Gadites, and over the halfe tribe of Manasse, for all such busines as belongeth unto God and the King.

The XXVIII. Chapter.

The children of Israel according to their number, were heaues of the fathers, and ouer thousandes and ouer hundredes, 7 officers was yinging vpon the King, to go of 7 on after: their course euery month one, in all 3 monethes of 3 years. Euerij course had foure 7 twenty thousande.

Over the first course of the first moneth, was Jathbeam 3 sonne of Gabdiel, and vnder his course were foure and twenty thousande. Of the children of Phares was the principall amonge all the these capteynes in the first moneth.

Over the course of the seconde moneth was Dobaia the Abobite, and Mikleth was the prince ouer his course. And vnder his course were foure and twenty thousande.

The thirde principall capteyne of the thate moneth, was Benaia the sonne of Joada 3 priest, and vnder his course were foure and twenty thousande. This is 3 Benaia the Worthie amonge thirte and aboue thirte. And his course was vnder his sonne Ami Sabad.

The fourth in 3 fourth moneth was Asahel the brother of Joab, and Sababia his sonne asur him, and vnder his course were foure and twenty thousande.

The fifth in the fifth moneth was Sameah the Jesrahite, and vnder his course were foure and twenty thousande.

The sixte in the sixte moneth, was Ira 3 sonne of Jesa the Thecoite, and vnder his course were foure and twenty thousande.

The seventh in the seventh moneth, was a helij the Pelonize of the children of Ephraim, and vnder his course were foure and twenty thousande.

The eight in the eight moneth, was Sibea the Gathathite of 3 Sarephites, and vnder his course were foure and twenty thousande.

The ninth in the nyuenth moneth, was Abiezer the Arbathite of the children of Benjamin, vnder his course were foure and twenty thousande.

The tenth in the tenth moneth, was Mahai the Tetrophate of the Serahites, and vnder his course were foure and twenty thousande.

The eleuenth in the eleuenth moneth, was Benaia the Purgabonite of the children of

Ephraim, and vnder his course were foure and twenty thousande.

The tweluenth in the tweluenth moneth was Helbai 3 Tetrophate of Achiel, and vnder his course were foure and twenty thousande.

Over the tribes of Israel were these: Amonge the Rubenites was Dyrca Eliezer the sonne of Sachi. Amonge the Simeonites was Sepharai the sonne of Micha. Amonge the Leuites was Hasabia the sonne of Amuel. Amonge the Aaronites was Saboc. Amonge Juda was Elihu one of Dauides brethren. Amonge Iudas was Ami the sonne of Michael. Amonge Zabul was Jesmaia the sonne of Obadia. Amonge Epherai was Jereemoth the sonne of Asriel. Amonge the children of Ephraim was Hofea the sonne of Asua. Amonge the halfe tribe of Manasse was Joel the sonne of Pedaia. Amonge the halfe tribe of Manasse in Gilead was Jebdo the sonne of Zacharias. Amonge Ben Jamin was Jasiel the sonne of Abner. Amonge Dan was Jareel the sonne of Jeroban. These are the princes of the tribes of Israel.

But David coke not the nombre of them that were twenty yeare olde and there vnder: for the LORD Ehad promysed to multiplye Israel as the starrs of the skie. Howbeit Joab the sonne of Zeruia had begonne to nombre them, and performed it not: for there came wath vpon Israel for the same cause, therfore came not the nombre in to 3 Cronicles of Kinge Dauid.

Over the Kinges treasures was Asma with the sonne of Adiel. And ouer the treasures in the lode, in the cities, villages, and castles was Jonathan the sonne of Osa. Over the husbandmen to till the londe was Iseki the sonne of Chelab. Over the wyngardes was Simeiz the Ramathite. Over the wyne Cellars and treasures of wyne was Sabdi the Siphunite. Over the oyle gardenes and holberry trees in the lowe siloes, was Daalhanan the Gaberite. Over the treasure of the oyle was Josa. Over 3 open of the pasture at Saron was Sitar the Saromite. Over the open in the valleyes was Saphach the sonne of Adai.

Over the Camels was Obai the Jimaite. Over the asse was Jechetha the Tetrophite. Over the shepe was Jafis the Hagarite. All these were rulers ouer Kinge Dauides goodes. Jonathan Dauides uncle was of the counsell a wise man and a scribe. And Jehiel the sonne of Achamoni

1. Pet. 2. 2

D

1. Re. 4. d was with the kynges children. Achitophel also was of the kynges counsell. Josai the Arathite was the kynges frende. Afer Achitophel was Josada the sonne of Benaias and Abiathar. As for Joab, he was the kynges chiefe captayne of warre.

The XXX. Chapter.

After David gathered vnto Jerusalem all the rulers of Israel, namely of priences of the trybes, the rulers ouer the courses, which wayed vpon the kyng, the captaynes ouer thousandes and ouer hundredes, the rulers ouer the goodes and carell of the kyng and of his sonnes, with the chāberlaines, warryers and valeaunt men. And David the kyng stode vp vpon his feet, and said: heare me my brethren and my people:

1. a * I was mynded to buylde an house, where the Arke of the couenant of the LORD shalde rest, and a stee stode for the seue of oure God, and prepared my selfe for to buylde. But God sayde vnto me: Thou shalt not buylde an house vnto my name, for thou art a man of warre, and hast shed bloude.

B * Now hath the LORD God of Israel chosen me out of all my fathers house, & I shalde be kyng ouer Israel: for Iuda hath be chosen to be the prynce, and in the house of Iuda amonge my fathers children hath he had pleasure vnto me, to make me kyng ouer all Israel: and amonge all my sonnes (for the LORD hath geuen me many sonnes) he hath chosen Salomon my sonne, to sit vpon the seate of the kyngdome of the LORD ouer Israel, and hath sayde vnto me: Salomon thy sonne shall buylde me an house and my courtes: for I have chosen him to be my sonne, & I wil be his father, & I will stablish his kyngdome for euer, yf he be constant to do afeer my commandementes and lawes, as it is this day. Let vs in the sight of all Israel the congregacion of the LORD, and in the cares of oure God, se that ye obserue and kepe all the commaundementes of the LORD yf God, that ye maye possesse this good londe and that ye and youre children maye haue the inheritaunce thereof for euer.

1 Pr. 13. b
1. a. 1. b
C And thou my sonne Salomon, heere thou the God of thy father, and stee him with all thy heart, and with the desyre of thy soule: for the LORD searchoeth all hertes, and vnderstondeeth all thoughtes & ymaginacions. If thou stee him, thou shalt fynde him: but yf thou forsake him, he shall refuse the seuer. Take hede now, for the LORD hath chosen the, to buylde an house to be the seate of the stronge, and make it.

And David gaue Salomon his share patrone of the Douche, and of his best of the felles and perlers and ymmentables, and of the house of the mercenary of all that he had in his mynde, namely of the courtes of the LORDS house, and of the oratories rounde aboute the treasure of house of God, and of the treasures of things as were halowed, of the ornaments of the prestes, and Levites, and of all busynesse of the offyces in the house of the LORD.

Golde (gaue he him) after of golde weigh for all maner of vessels of euery offyce, and all siluer ornaments after the maner of the maner of vessel of euery offyce: and weigh for the golden candlestickes and golden lampes, for euery candlesticke and his lampes. He gaue he the weight to the candlestickes his lampes, accordyng as was requyred in euery candlesticke. He gaue golde also in cables of the shewbald, for euery table in weight and siluer lyte wise for the shewbaldes. And pure golde for the shewbaldes, leuens and cuppes: and for the golden cuppes, vnto euery cuppe his weight: and for the silver cuppes, vnto euery cuppe his weight: and for the acaire of incense his weight, the most pure golde.

And a patrone of the charet of the golden Cherubins, that they mighte stee them selues, and cover the Arke of the name of the LORD. All this is geuen me wytyng of the hande of the LORD, as we keue vnderstande all the workes of the throne.

And David sayde vnto Salomon his sonne: We thou manly and stronge, and make feare vnto, and be not faynt hearted, the LORD God my God shal be with the, and shall not withdraue his hande, nor saye that thou haue fynished euery worke for the house of the LORD. Behold the courses of the prestes and Levites to all the offyces in the house of God are with the, euery worke, and are willing, and haue come to do all the offyces: and so haue the prestes and all the people for euery thing that thou hast to do.

The XXX. Chapter.

After the kyng David sayde vnto all the congregacion: God hath chosen Salomon one of my sonnes, which ys yett yonge and tender. But the worde is geuen for it is not a mans palace, but the LORD God. Yet haue I after all my abillite

and into the house of God, golde for the vessels of golde, syluer for them of syluer, brasse for them of brasse, yron for the of yron, wood for them of wood, Ony stones, for Abyes, 2 stones of dyuerse coloures, 2 all precious stones, 2 Marblestones in multitude. Besides this, for the good wyll y I haue to the house of God, I haue of myne owne proper good the 11. talents of golde of Ophir, 2 seven 11. talents of pure syluer, which I gaue unto the holy house of God, besyde all y I haue prepared, to ouerlaye y wallis of the house, the same which ought to be of golde, maye be of golde: 2 that it which ought to be of syluer, maye be of syluer: and for all maner of worke by the hande of the craftsmen. And who is now fitte wyllinge, to fyll his hande this daye vnto the LORDE:

B Then were the pynce of the fathers, y pynce of the trybes of Israel, the captaynes ouerthousandes 2 oner hundredes, the in less ouer the kynge busynes, sixte wyllinge, 2 gaue to y ministracion in the house of God fyue 11. talents of golde, and ten 11. gulden, and ten 11. talents of syluer, eigheteen 11. talents of brasse, and an hundred 11. talents of yron. And by whom so euer were sold stones, they gaue them to the treasure of the house of the LORDE, vnder the hãde of Jehiel the Gerfonite.

And y people were glad that they were fitte wyllinge: for they gaue it w a good wyll (such was all their hert) vnto the LORDE. And Dauid also y kynge reioysed greatly, and prayde God, and sayde before the whole congregation: Prayde be thou O LORDE God of Israel oure father, vnto the belongeth wysshippe and power, glory, victory 2 theate: for all that is in heauen and earth, is thine: thine is y kynngdome, and thou art exalted aboue all prynces. Thine are riches and honoure before y, then reigneist ouer all, in thy hande consisteth power and myght, in thy hãde is it to make euery man greates and stronge.

C Now thãke we the oure God, and praye y name of thy glory: For who am I? What is my people: that we shulde be able with a fitte wyll to offre, as this is done? For of the cometh all, and of thy hande haue we gotten it the: For we are but pulgremes 2 straungers before the, as were all oure fathers. Our rest vpon earth is as a shadowe, and here is no abynging. O LORDE oure God, alle this abundance that we haue prepared to buylde the an house vnto thy name, came of thy hande, and is thine altogether. I knowe my

God, that the trustest the hert, and that wysfayntnes is acceptable vnto the: therefore haue I gene all this: with an wyllinge hert, eue with a good wyll, and now haue I had ioice to se thy people (which here are present) offre with a fitte wyll vnto the. O LORDE God of oure fathers Abraham, Isaac, 2 Israel, kepe then euermore such purposes and thoughtes in y hertes of thy people, 2 purpargeth thou their hartes vnto the. And graunte my sonne Salomon a perfecte hert, that he maye kepe thy comãdementes, thy testymones, 2 thy statutes, that he maye do all, 2 buylde this palace, which I haue prepared.

And Dauid sayde vnto the whole congregation: O praye the LORDE y God, And all the congregation prayde y LORDE God of their fathers, 2 bowed them selues, 2 were shipped the LORDE 2 then the kynge, and offre sacrifice vnto the LORDE. And on y nexte morow offre they burned forrynges, a 11. bullockes, a 11. rãmes, a 11. lãbes w their dryn offerrynges, 2 plentifully effeed they amonge all Israel. And they eue boughte the same daie before the LORDE with greates ioye, and made Salomon the sonne of Dauid kynge, 2 seconde tyme, and anoynted him to be y pryncer for the LORDE, 2 Sa-
1 Re. 1

Thus sae Salomon vpon the state of y LORDE, kynge m his fathers scãde, 2 prospered. And all Israel obeyed him, 2 all y rulers 2 mighty men, 2 all kynge Dauides children subwyted themselves vnto kynge Salomon. And y LORDE made Salomon excelent 2 greates in y sighte of all Israel, 2 gaue him such a glorious kynngdome, as none had before him ouer Israel.
2 Re. 4

So had Dauid now bene kynge ouer all Israel. And y tyme that he was kynge ouer Israel, is fortye yeares: At Hebron reigned he fene yeare, and at Jerusalem the thirtie yeare, 2 dyed in a good age, full of dayes, riches and honoure. And Salomon his sonne was kynge in his steade.

These actes of kynge Dauid (both y first and last) beholde, they are wyrtten amonge the actes of Samuel the Seer, and amonge the actes of the prophet Nathan, and amonge the actes of Gad the Seer, with all his kynngdome, power and wyrtes which passed vnder him, both vpon Israel 2 vpon all the kynngdomes of the earth.

The ende of the first boke of the Cronicles.

The seconde booke of the Cronicles,

called Paralipomenon.

What this booke conteineth.

- Chap. I. Of the kyngdome of Salomon, to whom the LORDE appeareth, and Salomon maketh his prayer vnto him.
- Chap. II. How Salomon desireth to buyde the temple of the LORDE.
- Chap. III. How he begynneth to buyde, and of seuerall festiues.
- Chap. IIII. Of the comeliness of the temple.
- Chap. V. The Ark is brought in to the temple, &c.
- Chap. VI. Salomon speaketh vnto the people prayeth God, and becometh him to haue such as make their prayes in the temple.
- Chap. VII. The fire cometh from heauen, & consumeth the sacrifice. The kyng & the people offer. The LORDE appeareth vnto Salomon, and promyseth to haue him.
- Chap. VIII. Salomon buydeth cities, and subdueth the Gethen. Of his captiues and of his wife.
- Chap. IX. The Queene of Saba bringeth in treasures vnto Salomon, & receaueth gifts of him. Salomon dyeth.
- Chap. X. Roboam oppresseth the people, maketh them to fall awaye from him.
- Chap. XI. The LORDE wil not suffer Roboam kyng of Iuda & Be Iamin to fighte agaynst Irael. He buydeth cities.
- Chap. XII. Roboam forsaketh the lawe of the LORDE. The kyng of Egypte cometh vpon him. The LORDE deliuereth him.
- Chap. XIII. Of Abia & Jeroboam & their war.
- Chap. XIII. Xv. Of kyng Aza.
- Chap. XVI. Aza cometh vpon agaynst Iza, which agreeth with him, therefore he is rebeld.
- Chap. XVII. Of the reigne of Iosaphat.
- Chap. XVIII. Iosaphat maketh frendship with Achab, and helpeth him to fighte.
- Chap. XIX. Iaba rebuketh Iosaphat for helppynge the vngodly. Iosaphat amendeth, and lyueth well.
- Chap. XX. The Moabites & Ammonites with the Syrians and Edomites goe forth agaynst Iosaphat, which prayeth vnto God, and he helpeth him.
- Chap. XXI. Iosaphat dyeth. Josambis sonne is made kyng, slayeth his brethren, and forsaketh the LORDE. Edom falleth awaye from Iuda. God purifyeth Ierusalem.
- Chap. XXII. Athasias is made kyng, and seareth friends with Achab's sonne.
- Chap. XXIII. Iosabab maketh Iosaphat's sonne to slaye Athasias.
- Chap. XXIII. Athasias Iosabab slayeth, kyng Joas doth well, but after his death he forsaketh the LORDE: And because Zacharias reproveth him he is slayd with stones, and he becometh a worme: & Ierusalem is filled with him vpon his beere.
- Chap. XXV. Of kyng Amazias, which smyteth the Edomites. He worshippeth their gods, therefore the prophet reproveth him. He will needs fight with the kyng of Irael, which overcometh him and killeth him.
- Chap. XXVI. Of kyng Ussia ocher wyse called

- Vsia of Mariaz: of his buyldynge, & how he became leper for his presumption.
- Chap. XXVII. Of Iorhams reigne, of his buyldynge, and of his warres.
- Chap. XXVIII. Of the wicked kyng Zahas.
- Chap. XXIX. XXX. XXXI. Of the wickedness of Iudasias, and of his noble actes.
- Chap. XXXII. Of the rebeldes that fight to Ierusalem, which is comforted the people. Some threaten it, but the LORDE deliuereth Iuda. Iudasias is slayd and receaueth his amendment from his wife Iudith. Of kyng Ammon his sonne.
- Chap. XXXIII. XXXV. Of the reigne and of seuerall actes of kyng Iosias, and of his death.
- Chap. XXXVI. Thre monethes reigned Iosias, after whom reigned Eliachim on the wyllow: Iud Iosaphim, whom Nebuchodonosor king of Babilon, and in his threthre kyngdome Iosaphim his sonne, which also is led awaye captiue vnto Babilon. Serubbias is made kyng, and at the last carrieth awaye prisoner with the people, and Ierusalem is destroyed.

The first Chapter.



AND Salomon the sonne of Dauid was wiselye in his kyngdome, and the LORDE his God was with him, I made him exceedinglye greate, and Salomon spake vnto all Irael, to the captiues ouer thousande and out hundredes, to the Iudges, and to all y prisoners in Irael, and to the chiefe fathers, if that they wente (Salomon and the whol congregation with him) vnto the thyr place which was at Gibe: for there was y tabernacle of y witnessse of God, which Ihesus the seruaunt of the LORDE had made in y wyldernes. For Dauid had brought vnto the Arke of God from Kiriaz Jear, whan he had prepared for it: for he had prepared a tent for it at Ierusalem. As for y tabernacle which Ihesus the sonne of Dauid had made, it was there before the habitation of the LORDE: and Salomon and the congregation soughte God. And Salomon offered a thousande burnt offeringes vnto the basen aiares that stode fore the Tabernacle of witnessse.

In the same nyghte appeared God vnto Salomon, and sayde vnto him: Mye, what shal I geue thee? And Salomon sayde vnto God: Thou hast done greates mercie vnto my father Dauid, and hast made me king in his steade. Nowe LORDE God, let y answere that thou hast pomyse vnto my father

Dauid, be verified, • for thou hast made me kynge ouer a people, which is as many in nō be as the dust vpon the earth. Graunce me wysdome therfore and knowlege, • I maye go out and in before this people: for who is able to indge this greates people of thine?

Then sayde God vnto Salomon: For so moch as thou art so mynded, and hast not be had riches ner good, ner hono^r, ner the foules of thine enemies, ner longe life, but hast requyrd wysdome and knowlege, to indge my people, ouer whom I haue made the kynge, wysdome therfore and knowlege be geuēthe. Moreover, riches ⁊ good and honou^r will I geue the, so that such one as thou hast not bene before the amōge the kynges, nether shal be after the.

So came Salomon from the hie place (which was at Gibeon) vnto Ierusalem from the Tabernacle of witness, and reigned ouer Israel. And Salomon gathered him charrettes and hoisēn, so that he had a thousande and foure hundred charrettes, ⁊ twolū: thon sūde hoisēn: and those appoynted he to be in the charettes, and with the kynge at Ierusalem. And the kynge broughte it so to passe, that there was as moch syluer ⁊ golde at Ierusalem as stones: and as many Ceders, as the Wollberyes trees, that are in the valley. And there were hoises brought vnto Salomon out of Egipte, ⁊ the kynges marchantes fetched them from Kena for moⁿey. And they came up, and broughte out of Egipte a charet for sixe hundred syluer pēs, and an hoise for an hundred and fiftye. They broughte they also vnto all the kynges of the southē, and to the kynges of Syria.

The II. Chapter.

Unto Salomon thoughte to buyde an hoise vnto the name of the LORDE, ⁊ an hoise for his kynge dome: and tolde ouer the scois and ten thousande men to beare burthen, and foure score thousande that beared tymber vnto the mount, and the thowⁿ and sixe hundred officers ouer them. And Salomon sent vnto Hiram the kynge of Tyre, sayenge: As thou dydest with my father, ⁊ sendest him Cedar trees, to build an hoise for to dwell in: (euen so do thou do me also.) Beholde, I wyl buyde an hoise vnto the name of the LORDE my God, to sanctifie it, for to burne good incense before him, and allmāye to prepare the shēmbred, and burnt offerynges in the morninge and in the eveninge, on the Sabbathes ⁊ Lēw^{er} moⁿes and solemnities feastes of the LORDE

oure God ouer more for Israel.

And the hoise that I wyl buyde, shal be greater for oure God in greater then all goddes. But who is able to buyde them an hoise? For heauen ⁊ the heauens of all heauens maye not cōprehēde him. Who am I then, that I shalde buyde him an hoise? But only for this intent to burne incense before him:

Geue me now therfore a wyse mā to worke with golde, syluer, basse, yon, scarlet, purple, yalowe sylke: and such one as can grave carued worke with the wyse men that are with me in Jewy and Ierusalem, whom my father Dauid ordeyned. And sende me tymber of Cedar, pyne tre and costly wodd from Libanus: for I knowe that thy seruantes can beare tymber vpon Libanus. And be holde, my seruantes shalbe with thy seruantes, to prepare me moch timber for the hoise: that I wyl buyde, shalbe great ⁊ maruelous goodly.

And beholde, I wyl geue vnto the carpenters thy seruantes which beere the tymber, euerie thousande quarters, of sheaten wode ce, and twenty thousande quarters of barlye, and twenty thousande Barthes of wyne, and twenty thousande Barthes of oyle.

Then sayde Hiram the kynge of Tyre by writinge, and sent it vnto Salomon: Because the LORDE loneth his people, therfore hath he made the to be kynge ouer them. And Hiram sayde moreover: Pleased be thy LORDE God of Israel, which made heauen earth, that he hath geue kynge Dauid a wyse and prudent some, and such one as hath vnderstandyng to buyde an hoise vnto the LORDE, ⁊ an hoise for his realme. Therfore sende I now a wyse man that hath vnderstandyng, euen Hiram Abi: which is the some of a woman of the daughters of Dan, and his father was of Tyre: which can worke in golde, syluer, basse, yon, stone, tymber, scarlet, yalowe sylke, lymen, purple and to carve all maner of thynges, and to make what cōnyng thynges so euer is green hie, with thy wyse men, and with the wyse men of my lord kynge Dauid thy father. And now let my lord sende the wheat, barlye, oyle and wyne vnto his seruantes, according as he hath sayde, and so wyl we heere thy tymber vpon Libanus, as moch as thou needest, and wyl bringe it by fleeces in the See vnto Japho, from thence thou mayest bringe it vp to Ierusalem.

And Salomon numbered all the strangers in the lande of Israel, according to the

nombre when Dauid his father nombred them: and there were founde an hundred and fifty thousande, thre thousande and sixe hundred. And of the same he made thre score and ten thousande beares of burthens, and soore score thousande beuere vps of mount, and thre thousande and sixe hundred ousters, which helde 3 people at their worke.

The III. Chapter.

AND Salomon begonne to buyde the house of the LORD at Jerusalem upon the mount Moria, that was shewed into Dauid his father, which Dauid had prepared for the temple, upon the come floore of Aran the Jebusite. In the seconde daye of the seconde moneth in the fourth yere of his reigne begane he to buyde. And so layde Salomon the foundation to buyde the house of God: first the length thre score cubytes, the bredth twentye cubites: and the porche before the wydenes of the house, was twentye cubites longe, but the height was an hundred and twentye, and he overlaid it on the ynsyde with pure golde.

But the greates house fyled he with Pyne tre, and overlaid it with the best golde, and made palme trees and thowen worke thereon, and overlaid the house with precious stones to beautifie it. As for the golde, it was golde of Parauaim. And the balles and postes above, and the wallis, and the doore of it overlaid he with golde, and ouerfed Cherubins to be carued on the wallis.

He made also the house of the Most holy, whose length was twentye cubites accordinge to the wydenesse of the house: and the bredth of it was twentye cubites likewise, and he overlaid it with the best golde by sixe hundred talentes. And for moles he gaue fiftye Sicles of golde in weight, and overlaid the chambers with golde. He made also in the house of the most holy, two Cherubins of carued worke, and overlaid them with golde: and the length on the wynges of the Cherubins, so that one wyng had fyue cubytes, and touched the wall of the house: and the other wyng had fyue cubytes also, and touched the wynges of the other Cherub.

C Then so had one wynges of the other Cherub fyue cubites likewise, and touched the wall of the house: and his other wynges had fyue cubites also, and touched the wynges of the other Cherub: so that these wynges of the Cherubins were spred ouer twentye cubi-

tes wyde. And they stode vps their feet, and their face was turned to the house worke.

He made a wayle also of yallow sife, (as let, purple and lymocrite, and made Cherubins thereon. And before the house he made two pilers fyue and thirtie cubites long, and the knoppes above thereon, fyue cubites. And he made thre wain worke for the wynges, and put it above upon the pilers: and made an hundred and thre pomgranates, and put them on the wynges worke. And he set vpon pilers before the temple, the one on the righte honde, and the other on the left: and the one on the righte honde called he Jachin, and the one on the left honde called he Boos.

The III. Chapter.

HE made a brasen altare also, twentye cubytes longe, and twentye cubytes brede, and ten cubites hye. And he made a molten lauer ten cubites wyde, and the one syde to the other rounde aboute, and fyue cubytes hye. And a merlyne of thre cubites mighte comprehend it above. And ymagis of Quilodes were vnder it. And aboute the lauer (which was ten cubites wyde) there were two rowes of knoppes, 3 were in the one, and 3 in the other.

He stode so upon the bullockes, that they were turned towards the nose, the one towards the west, thre towards the south, and the other towards the east, and the lauer above vpon them, and all their hynter partes were on the ynsyde. The thidnesse of it was an halfe bredth, and the edge of it was like the top of a cuppe, and as a flowered rose. And he set vpon the lauer thre thousande Barbes.

And he made ten ketzels, whereof he set fyue on the righte hande and fyue on the left, to wash in them such thinges as be belonged to the burnt offering, that the ymagis shuld be washed therein: but 3 lauer (made like the other) for the prestes to wash in.

Ten golden candellsticks made he also as they ought to be, and set them in the temple: fyue on the righte hande, and fyue on the left. And made ten tables, and set them in the temple: fyue on the righte hande, and fyue on the left. And made an hundred basens of golde. He made a courte likewise for the prestes, and a greace court, and two in the courte, and overlaid 3 doors with basens. And the lauer set he on the righte syde towards the south east. And Hiram made candellsticks, shouels and basens.

So Hiram finished the worke which he made for King Salomon in the house of

God namly the two pilers with the roundels and knoppes aboute upon both the pilers, and both the wythen ropes to couer both the roundels of 3 Knoppes aboute vpon the pilers, and the foure hundred pomgranates on both the wythe ropes, two ropes of pomgranates on every rope, to couer the roundels of the knoppes that were aboute vpon the pilers.

He made the stoles also and 3 Ketrels vpon the stoles, and a laver, and twolue bullockes there vnder. And pottes, howels, shewels, and all their vessels made Hyram Abif of pure metall for kynge Salomon vnto the house of the LORDE. In the coaste of Iordan was the kynge caused them to be molten in thide earth betwene Succoth and Zarephath.

And Salomon made all these vessels which were so many, that the weight of 3 metall was not to be soughte out. And Salomon made all the ornaments for the house of God: namly, the golden altare, the tables and the shewels thereon, the candlesticks with their lampes of pure golde, to burne before the Quere a cordinge to the maner: and the flowers and the lampes and the snuffers were of golde, all these were of pure golde.

And the krynges, basens, spones and pettes, were of pure golde. And the incense and his doies within vnto the Most holy, and the doies of the house of the temple were of golde. Thus was all 3 worke finished, which Salomon made in the house of the LORDE.

The V. Chapter.

And Salomon broughte in all 3 his father Dauid had sanctified, namly, silver and golde, and all maner of ornaments, and layd them in the treasures of the house of God. The gathered Salomon all the Elders in Israel together, all 3 heades of the trybes, princes of the fathers amonge the childe of Israel vnto Jerusalem, to bringe vpon the Arke of the couenant of the LORDE out of the cite of Dauid, thas is Hebron. And there rested vnto the kynge all the men in Israel as the staff, that is in the kinde of onech, and all 3 Elders in Israel came.

And 3 Lewites toke the Arke, and broughte it up vnto the Tabernacle of witness, and all the holy vessels that were in the Tabernacle: and 3 prestes and Levites broughte it up. As for kynge Salomon and all the congregation of Israel that was gather-

red vnto him before the Arke, they offered the pe and oren, so many, that no man coude nombre nor reken them.

Thus the prestes broughte the Arke of 3 couenant of the LORDE vnto hir place in to the quere of the house, euen in to 3 Most holy vnder the wynges of the Cherubins, so that the Cherubins spud out their wynges ouer the place of the Arke: and the Cherubins covered the Arke and the staves thereof from above. And the staves were so long, 3 the Knoppes of them were sene from the Arke before the quere, but on the outside were they not sene. And it was there vnto this daye. And there was nothinge in the Arke, save the two tables, which Moses put there in at Horeb, when the LORDE made a couenant with the childe of Israel, what tyme as they were departed out of Egipte.

And when the prestes wente out of the Sanctuary (for all 3 prestes that were founde, sanctified them selves, because the courses were not kepte) the Levites with all those that were vnder Asaph, Seman, Jedithan and their childe and brethren, beinge clothed in lynnen, songe with Cymbales, psalteries and harpes, and stode vnto the east parte of the altare, and an hundred and twenty prestes with them, which blew w trompettes. And it was, as if one had tromped and synged, as though a voyce had bene heard of prayng and geuyng thanks vnto the LORDE.

And when the voyce arose from 3 trompettes, cymbales and other instruments of musick, and from prayng the LORDE (because he is gracious, and because his mercy endureth for euer) the house of the LORDE was fylled on the insyde with a cloude, so 3 the prestes coude not stonde to mynistre for the cloude: for the glory of the LORDE fylled the house of God.

The VI. Chapter.

Then sayde Salomon: The LORDE I sayde, that he wolde dwell in a barncloude: I have dyuided an house to be an habitacion vnto thee: a seate, 3 thou mayest dwell there for euer. And the kynge turned his face, and blessed all the congregation of Israel: for the whole congregation of Israel stode, and sayde: prayed be the LORDE God of Israel, which promysed by his mouth vnto my father Dauid, and with his hande hath fulfilled it, what he sayde: Execute the tyme that: I broughte my people out of the londe of Egipte, I have chosen no cite in all 3 trybes of Israel, to byde an hon-

se for my name to be there, neither have I chosen any man to be prince ouer my people of Israel. But Jerusalem haue I chosen, for my name to be there: & David haue I chosen, to be prince ouer my people of Israel.

B And when my father David was mynded to buyde an house vnto the name of the LORD E God of Israel, the LORD E sayde vnto David my father: Where as thou wast mynded to buyde an house vnto my name, thou hast done well: howbeit thou shalt not buyde the house, but thy sonne which shall come out of thy loynes, shall buyde the house vnto my name.

Thus hath the LORD E now performed his woite, that he spake: for I am come vp in my father Davids steade, and sye vpon the state of Israel, euen as the LORD E sayde, & haue buyded an house vnto the name of the LORD E God of Israel, in it haue I put the Ark, wherein is the covenante of the LORD E, which he made with the childre of Israel.

C And he stode before the altare of the LORD E in the presence of the whole congregation of Israel, and spred out his handes: for Salomon had made a basin palpit, and set it in the myddes of the court, fyue cubites longe, and fyue cubites bröde, and the cubites hie: vpon the same stode he, and fell downe vpon his knees in the presence of the whole congregation of Israel, and halde out his handes towarde heauen and sayde:

REG. 4 O LORD E God of Israel, there is no god like the, neither in heauen ner vpon earth, thou that kepest covenante and mercy for thy seruantes, that walke before the with all their heart. Thou hast kepte promises w my father David thy seruante: With thy mouth thou saydest it, and with thy hande hast thou fulfilled it, as it is come to passe this daye. Now LORD E God of Israel, make good vnto my father David thy seruante, that which thou hast promysed him, & sayde: Thou shalt not want a man before me, so sye vpon the state of Israel: yf thy childre kepe their waye, so they walke in my lawe, like as thou hast walkid before me: Now LORD E God of Israel, let thy woide be verified, which thou hast promysed vnto David thy seruante.

D For thinkest thou that God in very deede dwelleth amonge men vpon earth? Behold, he holdeth the heauen and the brauens of all heaues maye not cōteyne the: how shulde then this house do it, which I haue buyded: But come the vnto the prayer of thy seruante, and to his supplicacōis (O LORD E my God) that thou mayest heare the thankesgivinge

and prayer, which thy seruante maketh for the, so that thine eyes be open ouer the house daye and night, euen ouer this place (wherin thou saydest thou woldst see my name) that thou mayest heare the praye which thy seruante shall make in this place: heare now therfore the intercession of thy seruante and of thy people of Israel, who so ever they shall be in this place: that thou se from the place of thy habitacion from heauen: and when thou hearest my mercifull

Whan enymā synneth agaynst his neighbour, and an oath be put vpon him which he ought to sweare, and the oath cometh before thine altare in this house, then thou shalt send him from heauen, and it shall be thy seruantes right, so that thou rewardest the wages, and receivest him his waye vpon his own head, and to iustifye the righteous, and gent him according to his righteousnes.

Whan thy people of Israel is synnifed: see their enemies (whyle they haue synned agaynst the) and yf they turne vnto thy knowledge thy name, and make their praye and intercession before the in this house: heare thou them from heauen, and be mercifull vnto the synne of thy people of Israel: bringe them agayne in to the land, which thou hast giuen them and their fathers.

Whan the heauen is shut vp, so that I maye not (for so much as they haue synned agaynst the) and yf they make their praye in this place, and knowlege thy name, and turne from their synnes (whan thou hast brought them lowe) heare thou them in heauen, and be mercifull vnto the synne of thy seruantes, and of thy people of Israel: that thou mayest teach them the good waye wherein they shulde walke, and let us rest vpon thy loude which thou hast giuen thy people to possesse.

Whan a verth or pestilence, or drought, or blasting, or grechopper, or canker, or a plague, or when their enemy layeth siege to their cities in the land, or when any plague or distace happeneth, we be cōuerted: maketh his prayer or petition amonge the manner of men, or amonge all thy people of Israel, yf any man fele this plague and distace, and speekeh out his handes vnto thy house: heare thou them from heauen, euen from the state of thy habitacion, and be mercifull and gent every man according to all his waye, in so much as thou knowest his heart: for thou only knowest the heart of the children of men: that they maye feare the, and

waye walke in thy wayes, as longe as they lye in the londe, which thou hast geuen vntooure fathers.

And when any straunger which is not of thy people of Israel, cometh out of a farre countrie because of thy greates name, and mighte hands, and out stretched arme, and cometh to make his prayer in this house, heare thou him then from heauen, euen from the seat of thy habitacion: and do all for which that straunger calleth vnto thee, that all the nations vpon earth maye knowe thy name, and feare thee, as thy people of Israel doe: and that they maye knowe, how this house which I haue builded, is named after thy name.

When thy people goe forth to fight agaynst their enemies, the waye that thou shalt sende them, and shall praye vnto thee, ^b towards the waye of this cite which thou hast chosen, and towards the house that I haue builded vnto thy name, heare thou the their prayer and petition from heauen, and helpe them to their righte.

^b When they synne agaynst thee (for there is no man that synneth not) and thou be wroth at them, and geue them ouer before their enemies, so that they carry them awaye captiue in to a countrie farre offe, and yf they tume within their herres in the londe where they are prisoners, and so conuerte, and make their mercifullness vnto the in the londe of their captiue, and saye: We haue synned, and done amysse, and haue bene vngodly: and so tume them selues vnto thee with all their here and with all their soule in the londe of their captiue, when they are prisoners: and make their prayer towards the waye of their owne londe, which thou hast chosen, and towards the cite which thou hast chosen, and towards the house that I haue builded vnto thy name: then heare thou their prayer and supplication from heauen, euen from the seat of thy dwellinge, and helpe them to their righte, and be mercifull vnto thy people that haue synned agaynst thee. O my God, let thine eyes now be open, and see thine earres geue heere vnto prayer in this place. Arise now O LORD God vnto thy resting place, then and the arte of thy strength. See thy priestes O LORD God be clothed with healeth, and let thy sayntes reioyse ouer this good. O LORD God, tume not awaye the face of thine anointed vnto vpon the mercies of thy seruant Dauid.

The vii. Chapter.

AND when Salomons had ended his prayer, there fell a fyre from heauen, and consumed the burnt offeringe and the other offeringes. And the glory of the LORD filled the house, so that the priestes coulde not go in to the house of the LORD, while the glory of the LORD filled the LORDS house. And all the children of Israel sawe the fyre fall downe, and the glory of the LORD ouer the house: and they fell on their faces at their faces to the grounde vpon the pavement, and worshipped, and gave thanks vnto the LORD, because he is gracious, and because his mercy endureth for ever. As for the kyng and all the people, they offered before the LORD.

So the kyng Salomon offered two and twentye thousand bullockes, and an hundred thousand sheepe, and twenty thousand oxen, so both the kyng and all the people dedicated the house of God.

But the priestes stode in their watches, and the Levites with the musicall instrumentes of the LORD, which kyng Dauid had caused to make for to geue thanks vnto the LORD, (because his mercy endureth for ever) vnto psalmes of Dauid thowse their banes. And the priestes blew trumpettes ouer agaynst them, and all Israel stode.

And Salomon halowed the myddelmost course, which was before the house of the LORD, for there prepared he the burnt offeringes and the fat of the slayne offeringes for the brasen altare that Salomon made, mighte not conteyne all the burnt offeringes, meat offeringes, and the fat.

And at the same tyme helde Salomon a fast seven daies longe, and all Israel with him a very greates congregation, from Gemach vnto the ryuar of Egipten, and on the eithe daye helde he a conuocation. For the dedication of the altare helde the thysseuendales, and the fast seven dayes also.

But on the thie and twentieth daye of the seventh month he let the people go vnto their tentes ioyfull and with merry heeres because of all the good that the LORD had done vnto Dauid, vnto Salomons, and to his people of Israel.

Thus finished Salomons the house of the LORD, and the kinges house, and all that came in his her to make in the house of the LORD, and in his owne house prosperously. And the LORD appeared vnto Salomon in the night season, and sayde vnto him: I haue heard thy prayer, and chosen this place vnto my selfe for an house of sacrifice.

Beholde, when I shew the heauē so ſh' it raine not, or commaunde the greſshopper to coſume the londe, or cauſe a preſilence to come amonge my people, to humble my people, which is named after my name: and yf they praye, and ſet my face, and turne from their euill wayes, the wyll I heare them from hea- ven, and wyll forgive their ſinne, and heale their londe. So ſhal myne eyes now be open, and myne eares ſhal be attente vnto prayer in this place. Thus haue I now choſen this houſe, and ſanctified it, that my name maye be there for euer: and myne eyes and my heere ſhal alwaye be there.

D And yf thou walke before me, as thy father David walked, ſo that thou do all that I commaunde the, and kepe myne ordina- ces and lawes, then wyll I ſtabliſhe the ſea- te of thy Kingdome, accordinge as I promiſed thy father David, and ſayde: Thou ſhalt not wante a man to be londe ouer Iſrael. But yf ye turne backe, and forſake myne ordinaunces and commaundementes which I haue layed before you, and ſo go youre waye, and ſerue other goddes, and worſhip- pe them, the wyll I reue. you out of my londe: that I haue geuen you: and this houſe which I haue ſanctified vnto my name, wil I caſt awaye out of my preſence, and geue it ouer to be a wyrdde and ſabell amonge all na- tions. And every one that goeth by, ſhall be aſtonnyd at this hye houſe, and ſhall byſſe at it, and ſay: Wherefore hath the LORDE deale thus with this londe and with this houſe? Then ſhall it be ſayde: Euen becauſe they haue forſaken the LORDE God of their fathers (which brought them out of the len- de of Egipte) ⁊ haue cleued vnto other god- des, ⁊ worſhipped them, and ſerued the: ther- fore hath he broughte all this euill vpon the.

The viij. Chapter.

After twentye yeares (wherein Sa- lomons builded the houſe of the LORDE and his anme houſe) he builded the cyties alſo which Hiram gaue vnto Sa- lomons, and cauſed the children of Iſrael to dwell therein. And Salomon wente vnto the math Toba, and made it ſtronge, and builded Tabaſin in the wyldernes, and all the coneycties which he builded in Zemarath. He builded the upper and lower Bethoron likewiſe, ſo that they were ſtronge cities w' mulles, pones and hares. And Baclath, and all the coneycties which Salomon had, and all the cities of the charrettes and of the houſe men, and all that Salomon had laſt to buyde, both at Jeruſalem and vpon Li-

banus, and in all the londe of his buy- mon.

All the remnant of the people of the li- thico, Amontes, Pherites, Geras, and Jebuſites, which were not of the children of Iſrael, and their children which they ha- leſte behynde them in the londe, (wherein children of Iſrael had not receyved them; thoſe by Salomon made tributaries was this daye. As for the children of Iſrael, Sa- lomons made no bondmen of them vnto his worke, but they were men of warre, and be- ſe captaynes, and ouer his charrettes ⁊ hor- ſes. And the chefe of Pygge Salomons of- ficers were two hundred and fyftee, who ruled the people.

And Salomon cauſed Pharaos daug- ter to be fetcht up out of the cite of Dan, vnto the houſe that he had builded for her: for he ſayde: My wyfe ſhall not dwell in the houſe of David the kynge of Iſrael, ſhe wil ſanctified, in as much as yf ſhe of the li- DE is come in to it.

Then eſſed Salomon burnt offerings vnto the LORDE vpon the LORDES aul- ter, which he had builded before the poole, eueri one vpon his daye to offer a ſerui- mandement of Moſes, on the Sabbath, Twemones ⁊ at the appointed ſeaſon of the yeare, euen thier tymes, namely in ⁊ fiſh of vntwended beed, in the feaſt of wextar, in the feaſt of Tabernacle.

And he ſet the pteſtes in ordie to their mi- niſtration: accordinge as David his father had appoynted, and the Lrites in their of- fices, to geue thanks and to myniſter in the preſence of the pteſtes, eueri one vpon his daye. And the douctees in their conſe, v- nery one at his doore, for ſo had David the mi- of God commaunded.

And they departed not from the dyn- g commandement ouer the pteſtes and Le- uites in eueri matter and in the treaton. Thus was all Salemons buyſſment ma- ready, ſynce the daye that the foundacion of the LORDES houſe was layed, vntill it was ſyn- niſhed, ſo that the houſe of the LORDE was all prepared.

Then wente Salomon vnto Eſyon Ge- ber, and vnto Elath by the See ſyde in the londe of Edome. And Hiram ſent himſel- pe by his ſeruautes which had know- of the See, and they wente with Salomons ſeruautes vnto Ophir, and fetcht ſyn- thence four hundred and fyftee calons of golde, and broughte it vnto Pygge Salo- mon.

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The IX. Chapter.

And when the queene of rich Arabia herbe the same of Salomon, she came with a very greates cryme to Jerusalem (with Camels that bare spyes and golde, and precious stones) to prouide Salomon with darts of sentences. And when she came vnto Salomon, she spake vnto him all that she had desired in hir mynde. And the kynge tode her all hir matters, & Salomon had nothing in secreete, but he colde it her.

And when the Queene of riche Arabia sawe the wysdome of Salomon, and y howe that he had buyded, the meates of his table, the dwellinges of his seruantes, y effices of his mynisters and their garmentes, & his butlers and their apparell, and his parlor where he wente up in to the house of the LORD, she coulde no longer refrayne. And she sayde vnto the kynge: It is true that I haue herde in my londe of thy behauiour and of thy wysdome: howbeit I wolde not beleue their wordes, vntill I came my selfe, & sawe it with myne eyes: and beholde, the halfe of thy greates wysdome hath not bene tolde me: there is more in y then the same that I haue herde. Happy are thy men, and happy are these thy seruantes, y all wayes stande before the, and heare thy wysdome. Praye for the LORD thy God, which had soch pleasure vnto the, that he hath set the vpon his seate to be kynge vnto the LORD thy God. Because thy God loneth Ihsaia, to set them vp for euer, that foue hath he ordeyned y to be kynge ouer them, that thou shouldest mayntayne iustice and equitye.

And she gaue y Fynge an hundred and twentye talentes of golde, & very much spyes & precious stones. There were no mo such spyes as these that the Queene of riche Arabia gaue vnto kynge Salomō. And hit was streames and the seruantes of Salomon, which broughe golde from Ophir, broughe a costly mynber also of precious stones.

And of the same costly mynber dyd Salomon cause to make staires in the house of the LORD, and the Fynge house, and harpes and psalteries for the Musicians. There was no such mynber sene before in the londe of Iuda. But kynge Salomon gaue the Queene of riche Arabia all that she desired and axed, & much more then she had broughe vnto the kynge. And she returned, and departed in to hir londe with hir seruantes.

The golde that was broughe vnto Salomon in one yere, was sixe hundred and sixe and thre score talentes, besydes that y chap

men and marchantes broughe. And all the Fynge of the Arabians, and the lodes in y londe broughe golde and siluer vnto Salomon. Of the which Fynge Salomon made two hundred speeres of beaten golde, id y sixe hundred peces of beaten golde came vnto one speare: the hundred shuldes of beaten golde, so that the hundred peces of beaten golde came to one shylde: and the Fynge put the in the house of the wod of Libanus.

And the Fynge: made a greates face of Xery, and overlaid it with pure golde: and the face had sixe steeppes, and a forestle of golde fastned vnto the face, and it had two leaninge postes vpon both the sydes of the face, and two Lyons stode besyde the leaninge postes, and there stode two Lyons vnto the syre steeppes on both the sydes. In all realmes hath not sode one bene made.

And all the Fynge Salomons dayntynge vessels were of golde, and all the vessels of the house of the wod of Libanus, were of pure golde: for siluer was reckned nothyng in Salomons cryme. For the Fynge shippes wente vpon the See with the seruantes of hit, & came once in thre yeres, and broughe golde, siluer, Xery, Apes and precocles.

Thus was kynge Salomon greates then all the Fynge vpon earth, in riches and wysdome. And all the Fynge of y earth desired (to see) Salomons face, and to heare his wysdome, which God had geuen him in his heart. And they broughe him yearly eueri mā his present: Jewels of siluer and golde, raynes, harness, spyes, horses and Mules.

And Salomon had foure thousande charchoises, and euolue thousande housmen, and put them in the chareeries, and with the Fynge at Jerusalem. And he was loide ouer all the Fynge from the water vnto the londe of the Philistynes, and to the coaste of Egipte. And the Fynge broughe it so to passe, that there was no moch siluer at Jerusalem as stones: and as many Cedres, as there were Mobery trees in the valley. And the re were horses broughe vnto him out of Egipte, and out of all countrees.

What more there is to saye of Salomon, both of his first and of his last, beholde, it is wurd in the Cronicles of the prophet Iherem, and in the prophesies of Abia of Silo, & in y acres of Ieddie the Seer against Ieroboa y sonne of Nebat. And Salomō reigned at Jerusalem ouer all Ihsaia foure yeres. And Salomon fell on slepe at his fathere, & was buried in the cyte of Dauid his fathere. And Aboā his sonne was Kinge his steade,

The X. Chapeer.

And Roboam wente vnto Sichem: for all Israel was come vnto Sichem: to make him kinge. And when Jeroboam the sonne of Nebat herde that, which was in Egiptee (whether he was fled for kynge Salomon) he came agayne out of Egiptee. And they sent for him and called him. And Jeroboam came with all Israel, and spake to Roboam, and sayde: Thy father made y^e yocke greuous: make thou lighter now y^e yocke bondage of thy father, and y^e heuy yocke that he layed vpon vs, and we wyl submyt- tene oure selues vnto the. He sayde vnto them: Come to me agayne ouer thre dayes. And y^e people wente their waye.

B And Roboam the kynge aued coull as the Elders, which had stonde before Salomon his father whyle he liued, and he sayde: What is youre counsell, that I maye geue this people an answer? They spake vnto him, and sayde: If thou be louynge vnto this people, and denie gently wth them, and geue them good wordes, then shal they all waye be obedient vnto the. Tauerthelesse he forsooke the counsell of the Elders: that they had geuen him, and toke counsell at y^e yonge men which were growne vp wth him, and stode before him. And he sayde vnto the: What is youre counsell, that we maye answer this people, which haue spoken vnto me, and sayde: Make oure yocke lighter, y^e thy father layed vpon vs: The yongemen y^e were growne vp with him, spake vnto him, and sayde: Thus shalt thou saye vnto the people, that haue talked with the: Thy father made oure yocke to heuy, make thou y^e yocke lighter. Thus shalt thou saye vnto them: My litle finger shalbe thicker then my fathers to ynce. If my father hath layed ag heuy yocke vpon you, I wyl make youre yocke the more. My father chastened you wth scourges, but I wyl beate you with scorpions.

C Now when Jeroboam and all the people came to Roboam on the thirde daye (ac- cordinge as y^e kynge sayde: Come to me agayne on the thirde daie) the kynge gaue the an- swere. And Roboam the kynge forsooke y^e counsell of the Elders, & spake vnto the after y^e yonge mens counsell. & sayde: If my father haue made y^e yocke to heuy, I wyl make it yett heavier. My father chastened you wth scourges, but I wyl beate you wth scorpions. Thus the kynge folowed not y^e peoples minde: for so was it betemyned of God, y^e y^e LORD mighte stablish his worde, which he spake by Ahia of Silo, vnto Jeroboam y^e sonne of

Nebat. But when all Israel saue the kynge wolde not consente vnto them, y^e people answered the kynge, and sayde: What portion haue we then in Dauid, or inheri- tance in the sonne of Isai? Let every man of Israel geue him to his tent. Lo, thou wth thy houshold Dauid. And all Israel wente vnto their tentes, so that Roboam reigned ouer the children of Israel that dwelt in the citie of Iuda. And Roboam sent forth Ja- ram the reue gatherer, but the children of Israel stoned him to deathe. And kynge Reui strengethed himselfe vpon his charre, to fly vnto Ierusalem. Thus fell Israel awaie from the house of Dauid vnto this daye.

The XI. Chapeer.

And when Roboam came to Ierusalem, he gathered together the kingdome of Iuda and Ben Jamin (as in his dierch and foure score: thoulens chosen men of armes) to fyghte agaynst Israel, as they mighte bynne the kyngeome agayne vnto Roboam. But y^e worde of the LORD came to Semai the man of God, and sayde: Speake to Roboam the sonne of Salomon kynge of Iuda, and to all Israel in Iuda and Ben Jamin, and saye: Thus saith the LORD: Ye shal not goe vp, ne fight agaynst youre brether: for every man is wth me agayne, for this is my dede. They had ned vnto the wordes of y^e LORD, and wente south agaynst Jeroboam. As for Reui, he dierch: as Ierusalem, and buylded vpon stronge citie in Iuda, namely Bethle- ean, Tekoa, Bethsur, Soco, Aballa, Beth Marsa, Siph, Adonim, Ladera, Alisha, rega, Aialon, and Bethon (which were the finest citie in Iuda and Ben Jamin) made them stronge, and set paynes that prouyded them of veytales, oyle and wyne, and in all citie prepared he shildes and harres, and made them very stronge. And Iuda and Ben Jamin were wth him.

B The Prestes and Leuites also came wth him out of Israel and from all the towne therof, and lefte their suburbs & possessi- on, and came to Iuda vnto Ierusalem: for y^e roboam and his samnes expelled them, as they shulde not execute the offyce of y^e presthode vnto y^e LORD. But for himselfe he had dede prestes to y^e hye places, two thousand & calues, which he caused to make. And when they came there men one of all the tribes of Israel, which gaue ouer their bettes vnto y^e LORD: God of Israel, & came to Ierusalem to offre vnto the LORD God of their fathers. And so strengethed they y^e kyngeome.

Juda, and maynyned Roboam the sonne of Salomon the yere longer for they walked in foye of David z Salomon the yere.

And Roboam toke Mabelath z daughter of Jeremoch z sonne of David to wife, z Abial the daughter of Eliab z sonne of Jisrahub bare him these sonnes: Jeus, Semia z Sabam. After her toke he Maacha the daughter of Absalom, which bare him Abia, Zebai Sifa and Selemith. But Roboam loved Maacha the daughter of Absalom better then all his wyues z concubynes: for he had eighete wyues and thre score concubynes, and begat eithe z twentye sonnes, and thre score daughters. And Roboam set Abia the sonne of Maacha to be heade and prince amonge his brethren: for he thought to make him kynge: for he was wyse, z mo righte then all his sonnes in all the countra of Juda z Ben Jamin, and in all the stronge cities. And he gane them plenteousnes of iobe, and beyred many wyues.

The xliij. Chapter.

¶ **W**hen the kynge dome of Roboam was confirmed and stablyshed, he for soke the lawe of the LORDE z all Jfud with him. And in the fyfth yere of Roboam wote Sifack the kynge of Egipte vp agaynst Jerusalem (for they had transgressed agaynst the LORDE) with a thousande and two hundred charrettes, and with thre score thousande hoysmen, and the people we innumerable that came with him out of Egipte, Libya, Suthim z out of Ethiopia, and he wote the sixte cities that were in Juda, and came to Jerusalem.

Then came Semia y prophet unto Roboam and to z rulers of Juda (which were gathered together at Jerusalem for Sifack) z saye unto them: Thus sayeth z LORDE: Ye have lette me, eber fore have I lette you also in Sifack's hande. The rulers in Jfud wote with the kynge submyted them selues, and saye: The LORDE is righteouse.

But when the LORDE sawe z they humbled them selues, z saye: z worde of the LORDE came to Semia, z saye: They have humbled them selues, eber fore wyl I not destroye them, but I wyl geve them a litle deluyraunce, that my indignacion fall not upon Jerusalem by Sifack: for they shalbe subdued unto him, z they may knowe what it is to strue me, z I wyl be the kynge dome of the worlde.

Thus wote Sifack the kynge of Egipte vnto Jerusalem, z toke the treasures in the house of the LORDE, z the treasures in the kynge's house, and carried all awaye, and wote

the shyldes of golde, that Salomon caried to make in steade of the kynge Roboam made shyldes of slea, and comynged the warre to the chese foremen, which kepte the dore of the kynge's house. And as often as the kynge wente in to the house of the LORDE, z foremen came z bare eham, z brought hem agayne in to z fore men's chaber, z for so muche as he submyted himselfe, z muche of z LORDE turned fro him, so that all was not destroyed: for there was yet some good in Juda.

Thus was Roboam the kynge stablyshed in Jerusalem, and reigned. One and fortye yere olde was Roboam when he was made kynge, and reigned sixteen yere at Jerusalem in the cite, which the LORDE had chosen out of all the trybes of Jfud, to sit his name there. His mothere name was Lemma an Ammonitisse: and he was cruel, and prepared not his heart to see the LORDE.

These actes of Roboam, both first and last, are wyrtten in the actes of Semia the prophet, z of Jode the Seer, and are neede, z so are the warres that Roboam and Jeroboam had together as long as they luyed. And Roboam fell on slepe with his fathers and was buryed in the cite of David, z Abia his sonne was kynge in his steade.

The xliij. Chapter.

¶ **I**n the eightenth yere of kynge Jeroboam, wote Abia kynge in Juda, z reigned thre yere at Jerusalem. His mothere name was Michia the daughter of Deiel of Gibea. And there was warre betwene Abia and Jeroboam. And Abia prepared himselfe to the battayll with some halfe thousande stronge chosen men of warre. But Jeroboam made himselfe ready to fight agaynst him w eight hundred thousande chosen men of strengthe.

And Abia gaue him vp upon the hill Geraraim, which lyeth upon mount Ephraim, and saye: Gerden vnto me thou Jeroboam, and all Jfud: A nome ye not that the LORDE God of Jfud hath geuen David of kynge dome of Jfud for ever, vnto him and his sonnes with a salt couenaunt: But Jeroboam the sonne of Nebat, the seruaunt of Salomon Davids sonne, gaue him up z fell awaye from his loide. And there resused vnto him vagaboundes and children of Belial, and haue strengthed them selues agaynst Roboam the sonne of Salomon: for Roboam was bus yonge and of a fearfull heart, and coulde not resiste them.

Now thinke ye do sit your selues agaynst the kynge dome of the LORDE amonge

1. Pet. 2. 8

1. Pet. 2. 8

2

2

the sonnes of Dauid, for so much as there is
 so greates a multitude of you, and haue 3 gol-
 den calces. 3 Jeroboam made you for god-
 des. 3 haue ye not expelled the priestes of the
 LORDE the children of Aaron and the Leu-
 ites: and haue made you priestes of youre ow-
 ne, euen as the people of the lowdes: Who so
 euer cometh to fill his hande with a yon-
 ge bullocke and seven rammes, shal be pur-
 ified unto them that are not goddes.

But wch ye is 3 LORDE oure God, whos
 we forsake not: and the priestes that minister
 vnto the LORDE, the children of Aaron and
 the Leuites in their busines, and euery moy-
 nyng and euery euyng. For by the the
 burnt offerynges vnto the LORDE, and the
 fixe incense, and prepare the shewbrd vps
 the pure table, and the golde candillsticke
 with his lampes, to be kyndled euery euyng
 ge: for we reare vps the LORDE oure God.

As for you, ye haue forsaken him. Behol-
 de, God is the capeayne of oure hoost, and
 with we are his priestes, and the blowyng
 trompettes, to trompe agaynst you. The chil-
 dren of Israel, fighte not agaynst the LORDE
 God of ys fathers: for ye shal not prosper.

Then Jeroboam made a piewy
 watd on euery syde, to come vpon them be-
 hynde, so that they reere before Juda, and 3
 piewy watd behynde. Now wha Juda et-
 red them, beholde, there was battayll before
 the 2 behynde. Then cryed they vnto 3 LOR-
 DE, 2 the priestes tromped with the trompe-
 tes, 2 wha euery man in Juda gaue a shre-
 ec, God plagued Jeroboam and Israel before
 Abia and Juda. And the children of Israel
 fled before Juda, and God gaue them in to
 their handes, so that Abia 2 his people byd
 a greates slaughter vpon them, and there fell
 wounded of Israel fye hundred thousand
 chosen men.

Thus were the children of Israel subbe-
 at that tyme, but the children of Juda were
 comforted, for they put their trust in 3 LOR-
 DE God of their fathers. And Abia folowed
 vpon Jeroboam, and wanne cities frs him,
 Bechel with the vylages therof, Jesana w
 hir vylages, and Ephion with the vylages
 therof, so that Jeroboam came nemore to
 strength, as longe as Abia luyed. And the
 LORDE smote him that he dyed.

Now whan Abia was strengthened, he to-
 ke foure nye wyues, and begat two and twen-
 tye sonnes and sixtene daugthers. What mo-
 re there is to saye of Abia, and of his wyues
 and his doynges, it is wyrtten in the scoy-
 e of the prophet Iddo. And Abia fell on slep

with his fathers, and they buried him in
 cite of Dauid: and Asa his sonne reyg-
 in his steade. In his tyme was the lowde
 rest ten years.

The XIII. Chapter.

Asa byd that which was
 right in the sighte of the LORDE
 God, and put awaye the strange
 carres, and the hye places, and built the
 lera, and hewed downe the grones, and
 be vnto Juda, that they shulde site the
 DE God of their fathers, and to do the
 la we and commaundementes. And the
 places and ymages put he awaye out of
 the cities of Juda: and the kynghoms be-
 rest before him. And he bulded stronge
 in Juda, whyle the lowde was in quyn-
 whyle there was no warre agaynst him
 the same years: for 3 LORDE gaue him
 rest.

And he sayde vnto Juda: Let vs be
 vpon these cities, and sette them rounde
 ce with walles and towres, with portes
 barre, while the lowde is yet with vs: for
 haue foughte vs the LORDE oure God, and
 hath geuen vs rest on euery syde. Set
 bylde, and it wene prosperously with vs.
 And Asa had an hoost of 5 me which was
 des 2 peaces, out of Juda the 1. C. thousand
 and out of Ben Jamin two hundred and
 score thousand, that bare shylde 2 can-
 de shate w bowes, and all these were
 the stronge men.

But Gerah the Moryan came out
 gainst the 10 an hoost of a thousande
 a thousande, and with thre hundred
 tee, and came vnto Marais. And Asa was
 forth agaynst him. And they prepared the
 selues to the battayll in the valley Zephor
 before Marais. And Asa called vpon 3 LOR-
 DE his God and sayde: LORDE, it is not
 ferce w 3, ro helpe by fewe or by many, but
 pe vs 3 LORDE oure God: for our trust is
 the, 2 in thy name are we come forth agaynst
 this multitude. LORDE oure God, let not
 piewayle agaynst the.

And the LORDE smote the Morys before
 Asa and before Juda, so that they fled. As
 Asa with 3 people that was by him, fol-
 ed vpon them vnto Gerah. And the Morys
 fell, so that none of them remained alive, but
 were smyrtten before the LORDE and left
 his hoost. And they caried awaye ceatings and
 spoyle from thence. And he smote all the
 ties aboute Gerah. For a fearfullnes of 3
 LORDE came vpon them. And they forgo
 all the cities, for there was no ch
 them. They smote the caries of the can-
 dill

1. Re. 11. d
10. Pa 11 d

C

Num. 10. d

D

The ij. boke of the Cronicles. The xvi. Chap. Fo. xxvij.

And toke many shepe and Camels, and ca
me agayne to Jerusalem.

The XV. Chapter.

Unto the space of God came vps Asa
nas the sonne of Obed, which wene
such to Asa, and saye unto him: Sea
rune Asa and all Juda ⁊ Ben Jamin: The
LORDE is with you, whyte ye are with him:
and if ye forsake him, he wyll sounde of you.
But if ye forsake him, he shal forsake you al
sa. Therefore there shal be many dayes in
Israel, that there shalbe no true God, no
pastor, no lawe. And when they tur
ne in their trouble unto the LORDE God
of Israel, and see him, he shalbe founde. Ac
cordinge shall it not be well with him that
geth out and in: for there shal be greate up
rour upon all them ⁊ dwell on the earth.
Some people shall all to smyte another, ⁊
one cite another: for God shal wepe them w
all maner of trouble. But be ye stronge, and
be not youre handes be feeble: for youre wor
ke hath his rewarde.

When Asa herde these wordes, and the
prophetes of Marias the sonne of Obed
the prophet, he toke a ceasinge unto him, and
put awaye the abominacions out of all ⁊
lode of Juda and Ben Jamin, and out of
the cities that he had worne upon mount
Ephraim: and requed the LORDES altare,
which stode before the poiche of the LOR
DE. And all Juda and Ben Jamin gathe
red them selues together, and the straungers
with them out of Ephraim, Manassio and
Simeon: for there fell many unto him out of
Israel, when they sawe that the LORDE
his God was with him. And they resorted
unto Jerusalem in the thirde moneth of the
fiftenth yere of the reigne of Asa, and the
same daye offered they unto the LORDE of
the spoule that they had broughte, seven hu
dred oxen, and seven thousand shepe.

And they entred in to ⁊ covenant, that
they wolde like the LORDE God of their fa
thers, with all their hert: and with all their
soule. And who so ever wolde not like ⁊ LOR
DE God of Israel, shulde bye, both small ⁊
great, both man and woman: and they swa
re unto the LORDE with loud voice, with
shoutinge, with trompettes and with shaw
mes. And all Juda were glad over the oed:
for they had bin me with all their hert, and
they soughte him with a whole mynde: and he
was founde of them, and the LORDE gaue
them rest on every side.

And Asa ⁊ kynge put downe his woerth
from the mystification, that she had souer

bed in the groue vnto Miplezeb. And Asa
roze out her Miplezeb, and beate it in sun
der, and brent it by the broke Cebion. But
the hye places were not put downe out of
Israel. Yet was the hert of Asa perfect as
longe as he lyued. And loke what his father
had halowed, and what he him selfe had hal
owed, he broughte it in to ⁊ house of God,
syluer, golde and ornaments. And there was
no more vnto the fyue and thirtith yere
of the reigne of Asa.

The XVI. Chapter.

In the sixe and thirtith yere of ⁊ A
reignis of Asa, wente Baesa the kyn
ge of Israel vp agaynst Juda, and
buylded Rama, to let Asa the kynge of Ju
da, ⁊ he shulde not go out and in: But Asa
toke southe the treasure in the house of
the LORDE, and the syluer and golde in the kyn
ges house, and sent it unto Zenadab ⁊ kyn
ge of Syria, which dwelt at Damascus, and
caused to saye unto him: There is a cove
nant betwene me and the, betwene my fa
ther and thy father, therefore haue I sent ⁊
syluer and golde, that thou mayest deate ⁊
covenant with Baesa the kynge of Israel,
that he maye departe frome.

Zenadab berthened unto kynge Asa, and
sent his host agaynst the cities of Israel,
which sinnede Eion, Dan and Abel Maim,
and all the come cities of Neptzali. When
Baesa herde that, he lefte off from buyld
inge Rama, and ceased from his woerke. But
kynge Asa toke all Juda unto him, and
caried awaye ⁊ sonnes and cymbere with
Baesa buylded, and he buylded Geba ⁊ Mi
pa withall.

At the same tyme came Zanani the Seer
vnto Asa the kynge of Juda, and sayde v
nto him: Because thou hast trusted unto the
kynge of Syria, and not purthy trust in
the LORDE thy God, therefore is the power of
the kynge of Syria escaped thy hande. We
see not, the Moayans and Lybians a greate
multitude with exceedinge many charrees
and horses: yet gaue the LORDE them
in thy hande, when thou bydest put thy
trust in him: for the eyes of the LORDE loke
rounde aboute all londes, to strengthen them
⁊ are in him with all their hert. Thou hast
done unrightly, therefore shalte thou haue
warre from hiee such. But Asa was woth
at ⁊ Seer, and put him in prison: for he mur
mured with him over this thinge. And Asa
oppressed certayne of the people at ⁊ same
tyme.

These actes of Asa both first and last, be. C

holde, they are wyrtten in the booke of 9 Synge of Iuda 7 Israel. And Asa was diseased in his feet in the nyne and thirtieth yeare of his reigne, and endured ther euer. Neither sought he the LORDE in his sickness, but trusted vnto physicians. Thus fell Asa on slepe with his fathers, 7 byed in the one and fortieth yeare of his reigne, 7 was buried in his awne sepulchre which he had caused to be grauen for him selfe in the cite of Dami. And they layed him vpon his bed, which was fylled with sweet odoures 7 all maner of spyces (made after 3 Apocaries craft) and made a very greate burninge.

The xviii. Capter.

AND Iosaphat his sonne was kynge in his steade, 7 wayed mightie agaynst Israel. And he put men of warre in all the stronge cities of Iuda, and set officers in the towne of Iuda, and in the cities of Ephraim, which Asa his father had wone. And the LORDE was w Iosaphat: for he walked in the olde wayes of his father Dauid, 7 foughte not w Baalim, but the God of his father, 7 walked in his commandementes, & not a feare the woikes of Israel: therfore byd the LORDE stablyshe the kyngdome in his hãde. And all Iuda gaue presentes vnto Iosaphat, 7 he had greate riches 7 worshippe. And when his here was couered in the wayes of the LORDE, he put downe stylle the hye places and groues out of Iuda.

In the thirde yeare of his reigne, sent he his prynces, Benhail, Obadiah, Zacharias, Tethanel 7 Michai, to teach in the cities of Iuda: 7 with them the Lcrites: Semaiah, Tethania, Sebada, Ahsel, Semiramoth, Jonachan, Adonia, Tobia 7 Tob Adonia, 7 with them 3 prestes Elisama 7 Joiam. And they taughte in Iuda, 7 had the boke of the lawes of 3 LORDE w them. 7 wente aboute in all 3 cities of Iuda, 7 taughte the people.

And the feare of the LORDE came vpon all 3 kyngdomes in the countree that laye aboute Iuda, so 3 they soughte not agaynst Iosaphat. And the Philistynes broughte presentes and tribute of syluer vnto Iosaphat. And the Arabians broughte him seuenthoustante and seuen hundredth rammes, and seuen thousande and seuen hundredth he goates. Thus increased Iosaphat, 7 grewe euer greater. And he buylded castles and cotte cities in Iuda. And dyd much in the cities of Iuda, and had valaunt and mightie men at Jerusalem.

And this was 3 ordinance thow out the house of their fathers, which were ru-

lers ouer the thousande in Iuda. And captiue, 7 w him were the children of seuenthougent men. Terte vnto him was Hanan 3 chere, and with him were hundredth and foure score thousande. Terte was Amasia the sonne of Secha the husbunge of 3 LORDE, and with him were hundredth thousande valaunt men. His children of Ben Jamin was Elisama gentie man, and with him were two hundredth thousande ready with bowes and shyts. Terte vnto him was Josabed, and w him were an hundredth and foure score thousande harnessid men of warre. All thow out vpon the synge, before thow that 3 synge had layed in the firste citie thow out all Iuda.

The xviii. Capter.

AND Iosaphat had greate riches in worshippe, and made frendshipp w Achab. And a fere two yeres more he done to Achab vnto Samaria. In Achab caused many shepe and oxe to be se for him and for 3 people that was w him. And he conuened him to goe w Ramoth in Gilead. And Achab the kyng of Israel sayde vnto Iosaphat the kyng of Iuda: Go with me vnto Ramoth to be lead, he sayde vnto him: I am as thou art my people as thy people, we will goe w the vnto the battayll.

But Iosaphat sayde vnto the kyng of Israel: Are counsell 3 paye thes the wy at the wynde of the LORDE. And the kyng of Israel gathered the pryphets together, euen foure hundredth men, 7 sayde vnto thes: Shal we go to the battayll vnto Ramoth in Gilead, or shal 3 let it alone: They sayde: Go up, God shal deliuer it into the kyngs hãde. W Iosaphat sayde: In cheen next one pryphet of the LORDE here, 3 we maye aye at him: The kyng of Israel sayde vnto Iosaphat: There is yet one man, at whome we maye aye of 3 LORDE: Ebar 3 heere is, for he propheteieth me no good, but alwaye euill, namely Mithaas the sonne of Iuda. Iosaphat sayde: Let not the kyng synch. And the kyng of Israel callede one of his chamberlaynes, 7 sayde: W ynge hurte me Mithaas the sonne of Iuda.

And the kyng of Israel, and Iosaphat the kyng of Iuda, sat either of them vpon his seate, arrayed in their garmentes. And in the place at the doore of the porte of Sennabab sat they, and all 3 pryphets propheteid before them. And Sedecias the sonne of Cnana had made him house of 3

The ii. booke of the Cronicles. The xix. Chap. Ho. xxviii.

and sayde: Thus saýeth the LORDE: With this spak thou posshest the Syrians, tyl thou bringe them to nangebe. And all the prophetes prophecied likewise, & sayde: Go up vnto Ramoth in Gilead, and thou shalt prosper, and ¶ LORDE shal deliuer it in to the kynge banbe.

And the messenger that wente to call Michas, spake vnto him, and sayde: Beholde, ¶ wordes of the prophetes are with one accord good be fore the kynge: let thy worde ¶ praye the be as one of theirs, and speake thou good alse. But Michas sayde: As truly as the LORDE lyeth, I loke what my God sayth vnto me, ¶ wyl I speake. And when he came to the kynge, the kynge sayde vnto him: Michas, shoulde we go vnto Ramoth in Gilead to the batcayll, or shoulde we let it alone? he saide: Go vp, and ye shal prosper. It shal be gent you in yore handes. But ¶ kynge sayde vnto him: I charge ¶ yet agayne, that thou tell me nothinge but ¶ traueth in the name of the LORDE.

Then saide he: I sawe all Israel scattered abode vps the mountaynes, as the shepe ¶ has no shepheard. And the LORDE sayde: Some this no louder: Let every one turne home agayne in peace. The kynge the kynge of Israel vnto Josaphat: Wyd noe I tell the, ¶ he wolde prophecie me no good, but euill.

And he sayde: The four heare ye the worde of the LORDE: ¶ I sawe the LORDE sýe vpon his seate, and all the host of heauen standinge at his right hande & at his left. And the LORDE sayde: Wo wyl disceane And the kynge of Israel, that he maye go vnto Ramoth in Gilead: And when en: sayde thus, another so, there came forth a spize, and Iode before ¶ LORDE, and sayde: I wyl disceane him. The LORDE sayde vnto him: Wherewith? he sayde: I wyl go forth, and be a false spize in the mouth of all his prophetes. And he sayde: Thou shalt disceane him, and shalt be able: go thy waye, and do so. Beholde now, the LORDE hath given a false spize in the mouth of all these thy prophetes, and the LORDE hath spokt euill agaynst the.

Then steepe forth Sebedias the sonne of Cnaens, and smote Michas vpon the cheete, and sayde: Which waye is the spize of ¶ LORDE departed fro me, to speake thoum the? Michas sayde: Beholde, thou shalt see it, when thou comest in to ¶ ynnest chancere to byde the. But the kynge of Israel sayde: Take Michas, and let him remayne wth me on the ruler of the cite, and with Iona

the sonne of Melech, and saye: Thus saýeth the kynge: Put this man in prison, and fede him wth bread and water of trouble, tyl I come agayne in peace. Michas saide: If thou comest agayne in peace, then hath noe the LORDE spoken thou to me. And he sayde: Herten to all ye people.

So the kynge of Israel, and Josaphat ¶ kynge of Iuda wente vp vnto Ramoth in Gilead. And ¶ kynge of Israel sayde vnto Josaphat: Change thy clothes, and come to the batcayll in thine aray. And ¶ kynge of Israel chaunged his rayment, & came in to the batcayll. But the kynge of Syria had commaunded the rulers of his charrettes: Ye shal fighte neether agaynst small nor greace, but onely agaynst the kynge of Israel.

Now when the rulers of the charrettes sawe Josaphat, they thoughte: It is ¶ kynge of Israel, and they were aboue to fighte agaynst him. But Josaphat cryed, and the LORDE helped him. And God turned them from him: for when the rulers of the charrettes sawe that it was noe ¶ kynge of Israel, they turned backe from him. But a certayne man benched his bowe harbe, & shot the kynge of Israel betwene the mawe and the lon ge. The kynge he vnto his charret man: Turne thine háde, and cary me out of the booff, for I am woundid. And the batcayll was fore the same daye. And the kynge of Israel stode vpon his charret agaynst the Syrians untyll the eveninge, and dyed wha the Sonne wente downe.

The XIX. Chapter.

¶ Of Josaphat the kynge of Iuda came home agayne in peace vnto Jerusalem. And Jehu ¶ some of Baanias the Steer wete forth to meete him, & sayde vnto kynge Josaphat: Shaldest thou so helpe the ungodly, and loue them that hate the LORDE? And for this cause is ¶ wraith vps the from the LORDE: neuertheles there is some good founde in the, that thou hast put the grones out of the lonbe, and hast prepared thine here to see ¶ God. So Josaphat abode at Jerusalem.

And he wente agayne amonge the people, from Bersaba vnto moite Ephraim, and broughe them agayne to the LORDE God of their fathers. And he set Iudges throu out the lonbe in all the stronge cities of Iuda, and a certayne in every cite. And sayde vnto the Iudges: Take hebe what ye do for ye execute noe the iudgment of man, but of the LORDE, and he is with you in iudgment: therefore let the state of the LORDE be with

you, and bewarre, and do it: for with the LORD our God there is no unrighteousnes, ner respect of personnes, ner acceptinge of bribes.

C And at Jerusalem dyd Josaphat ordeyne certayne of the Levites and prestes, and of the amonicite fathers of Israel for iudgment of the LORD, and over the matter of the lawe, and caused them to dwell at Jerusalem, and commaunded them, and sayde: Se that ye do thus in the feare of the LORD, in faithfulness and in a perfect heart. In all causes that come vnto you from youre bretheren (which dwell in their cities) betwene bloude and bloude, betwene lawe and commaundement, betwene statutes and ordinaunces ye shal enforce them, & they synne not againste the LORD, and so the wrath to come vpon you and youre bretheren. Do thus, and ye shal not offende.

Beholde, Amaria the prest is chiefe over you in all causes of the LORD: so is Zababias the sonne of Jimael prync in the house of Juda in all the bygges matters: he haue efficacy likewise the Levites before you. Take a good courage vnto you, and be doynge, and the LORD our God shal be with the good.

The XX. Chapter.

After this came the child of Moab, the children of Ammon, and certayne of Amanini w them, to fighte againste Josaphat. And they came and tolde Josaphat, and sayde: There cometh a greate multitude agaynst the from beyonde the See of Syria, & beholde, they are at Hazizon Thamar, that is Engabbi.

And Josaphat was afrayed, & set his face to seeke the LORD, & caused a fast to be proclaimed in all Juda. And Juda came together to seeke the LORD. And one of all the cities of Juda came they to seeke the LORD. And Josaphat stode amonge the congregacion of Juda & Jerusalem in the house of the LORD before the new court, and sayde:

O LORD our God of oure fathers, are not thou God in heauen, and hast domynion in all the kyngdomes of the heuhen? And in thy hande is strenght and power, and there is no man that can withsteede thee. Hast not thou O God expelled the inhabitants of this londe before thy people of Israel? and hast sent it vnto the side of Abraham thy loner for euery thing that they haue dwelt in it, & haue buried the a Sanctuary vnto thy name there is, and in ydc: If there come any plage, sword, indignite, pestilence, or verbe vpon vs, we will stonde before this house euen before the

(for thy name is in this house) and wilt thou vnto the in oure trouble, and thou shalt beare, and shalt saue vs. Beholde now, the children of Ammon, of Moab, & they of mount Seir, vpon whom thou woldest not suffer the children of Israel to go, when they wente out of the londe of Egypte, but they were fayne to departe from the, and not to destroye them: and beholde, they deale contraryly with vs, and come to chynst vs out of the inheritance, that thou hast given vs in possession. O our God, wyle thou not forsake this greate multitude that cometh agaynst vs. We knowe not what we shal do, but oure eyes seke vnto thee. And all Juda stode before the LORD, with their children, wyues and sonnes.

But vpon Jehasiel the sonne of Zacharias, the sonne of Benaias, the sonne of Jehoiada, the sonne of Machabias the Levite of the children of Issachar, came the spere of the LORD in the myddes of the congregacion, and sayde: Geue heede all thou Juda, and ye he bicars of Jerusalem, and thou kynge Josaphat: Thus sayeth the LORD vnto you. Be not ye afrayed, neither feare ye this greate multitude: for it is not ye that fighte, but God. Tomorrow shal ye go downe vnto the. And beholde, they go vp by Sis, and ye shal fynde them at the reed see by the brooke beside the wyldernes of Jeruel: for ye shal fighte in this cause. Do ye not sleepe slepe, and stonde, and se the health of the LORD, that is with you. Feare not O Juda and Jerusalem, and be not afrayed, tomorrow ye south agaynst them, and the LORD shal be with you.

The Josaphat beweb him selfe w hissece to the earth, & all Juda, & the inhabitants of Jerusalem fill before the LORD, & worshipped the LORD. And the Levites of the children of the Cohathites arose to praise the LORD our God of Israel w leude voyce on byre. And they gart hem vp early in the mornynge, and wete forth by the wyldernes of the Tekoa.

And when they were goinge out, Josaphat stode, & sayde: Herte me me O Juda, & ye inhabitants of Jerusalem: put youre trust in the LORD our God, & ye shal be safe and prosper. And he gaue counsell vnto the people, and appointed the syngers vnto the LORD, and them that gaue playe in the harpe of holynes, so go before the hornes, and to saye: O geue thanke vnto the LORD

The ii. booke of the Cronicles. The xxi. Chap. Fo. xcix.

fu his mercy and mercie for ever. And when they beganne to geue thanks and praife, the LORDE caused the hynder watch that was come agaynst Juda, to come upon the ciuities of Ammon, Moab z them of mount Seir, and they smote them. Then stode the children of Ammon z Moab agaynst them of mount Seir, to damme them, and to destroye them. And when they had destroyed them of mount Seir, one helped another to destroye them silues also. And when Juda came to Mispa vnto the wyldernes, they came thither towarde the multitude, and beholde, the deeb bodies laye vpon the earth, so that none was escape.

¶ And Josaphat came with his people to deuote the spoyle of them. And they founde amonge them so much goodes and raryent and precious Jewels (which they roke from them) that they coude not beare them. And the deuyes were they deuydinge the spoyle, for it was so much. On the fourth daye came they together into the valley of blessinge: for there blessed they the LORDE. Therefore is the place called the valley of blessinge vnto this daye.

So eueri man of Juda z Jerusalem turned backe agayne, z Josaphat before them, to go to Jerusalem with ioye: for the LORDE had gaue them gladnesse on their enemies. And they entred into Jerusalem with psalteries, harpes z trumpettes vnto the house of the LORDE. And there came a feare of God ouer all the kyngdomes in the londes, when they heard that the LORDE had foughte agaynst the enemies of Israel. Thus was the kyngdome of Josaphat in quietnes, z God gaue him rest on eueri syde.

¶ And Josaphat reigned ouer Juda, z was foure thirtie yeare olde when he was made kynge, z reigned thye z twentieth yeare at Jerusalem. His mothers name was Absa the daughter of Sulbi. And he walked in the waye of his father Asa, z departed not asyde from doynge the which was righte in the sighte of the LORDE: sayynge that the hie places were not put downe, for the people had not yet prepared their hart to the God of their fathers. What more there is to saye of Josaphat, beeb the first z the last, beholde, it is written in the actes of Iehu the sonne of Chanani, which be noed up in the booke of the kynges of Israel.

¶ Afterwarde byd Josaphat the kynge of Juda agree w Absa the kynge of Israel, which was w goodly in his doynge. And he agreed with him to make shippes, for to go

upon the sea. And they made the shippes at Ezion Gaber. But it lieth the some of Dodana of Marsea prophete ad agaynst Josaphat, and sayde: Because then hast agreed with Absa, the foue hath the LORDE beenthy woltes. And so the shippes were broken, z mighte not go vpon the see.

The XXI. Chapter.

¶ And Josaphat fell on slepe & his fathers, z was buried w his fathers in the cite of Dauid, z Joram his sonne was kynge in his steade. And he had beeb the some of Josaphat: Azaria, Jehiel, Zacharias, Azaria, Michael z Sephania. All these were the children of Josaphat kynge of Juda. And their father gaue them many giftes of syluer, golde z Jewels, w stronge cities in Juda. But the kyngdome gaue he vnto Joram: for he was the first borne.

But when Joram came vp ouer his fathers kyngdome, z had gotten the power of it, he sleme all his beebth with the sword, z certayne rulers also in Israel. Two z thirtie yeare olde was Joram when he was made kynge, z reigned eight yeare at Jerusalem, z walked in the waye of the kynges of Israel, euen as the house of Achab byd: for Achabs daughter was his wyfe: he byd that which was euill in the sighte of the LORDE.

¶ Twentye yeres the LORDE wolde not destroe the house of Dauid, for the conuenaunce sake, which he made w Dauid, and a condynge as he had sayde, the wolde graue him and his children a lanterne for euermore.

¶ At the same tyme fell the Edomites awaye from Juda, and stode a kynge ouer them selue: for Joram had gone ouer with his captaynes and all the charrettes with him, z had gotten him up in the night season, and slayne the Edomites on eueri syde, and the rulers of the charrettes: thei sel fell the Edomites awaye from Juda vnto this daye. At the same tyme fell Lyons awaye from him also: because he soughte the LORDE God of his fathers. He made hie places also on the mountaynes in Juda, z caught them of Jerusalem to go ambourynge, and disceined Juda.

But there came a wytyng vnto him fro the prophet Elias, sayynge: Thus saith the LORDE God of thy father Dauid: Because thou hast not walked in the waye of thy father Josaphat, neher in the waye of Asa the kynge of Juda, but walkest in the waye of the kynges of Israel, and makest Juda and them of Jerusalem to go ambourynge after the wyrdome of the house of Achab, and hast I saye thy beebth all of thy fe,

thers house, which were better the than. Be hold, the LORD shall smyte the w a great plague on thy people, on thy children 7 thy royne, and on all thy substance. But thou thy selfe shalt haue much sickness in thy bowels, eyll thy bowels go forth from daye to daye for very distaste.

D So the LORD raised up agaynst Joiam, the spruce of the Philistynes, 7 Arabians, which lye besyde the Morians, and they wente up in to Iuda, and waysted it, and caried awaye all the substance that was founde in the Pynges house, 7 his sonnes, and his wyua, so that there was not one sonne left him, save Iobaas his yongest sonne. And a fere all this dyd the LORD smyte him in his bowels, with such a sickness as coulde not be healed. And wayle that endured from daye to daye, when the tyme of two yeares was expyred, his bowels wente from him w his sickness, and he dyed in euill distaste.

And they made not a burninge ouer him, as they dyd vnto his fathere. Two and threie yeare olde was he when he was made kynge, and reigned eight yeare at Ierusalem, and walked not well. And they buried him in the cite of Dauid, but not amonge the sepulchres of the kynge.

The xxiiij. Chapter.

AND the of Ierusalem made Ochosias his yongest sonne kynge in his steade: for the men of warre that came w the hoste of the Arabians, had slayne all that first, therfore reigned Ochosias the sonne of Joiam kynge of Iuda. Two and forty yeare olde was Ochosias when he was made kynge, and reigned one yeare at Ierusalem. His mothers name was Athalia the daughter of Amri. And he walked also in the wayes of the house of Achab: for his mother enuysed him so that he was vngodly. Therfore dyd he euill in the sighte of the LORD, euen as the house of Achab: for they were his counsell geuere after his fathere deathe, to destroye him, and he walked a fere their counsell.

B And he wente with Joiam the sonne of Achab kynge of Israel, to the battayll vnto Ramoth in Gilead, agaynst the kynge of Syria. But the Syrians smote Joiam, so that he returned backe to be healed at Ierusalem: for he had wounded that were geuen him at Ramas, when he foughte with the kynge of Syria. And Athalia the sonne of Joiam kynge of Iuda wote downe to wyte Joiam the sonne of Achab at Ierusalem, which laye sicke: for it was ordeyned of God vnto Ochosias, that he shoulde come to Joiam, 7

so to go forth with Joiam agaynst Iehu the sonne of Timis, whom the LORD had ordeyned to receiue the house of Achab.

Now when Iehu wolde be anoynted of the house of Achab, he founde certaine men of Iuda, and the children of Ochosias which schraue Ochosias, and he slawe them. And he soughte Ochosias, and they onedde him, when he had byd him at Samaria: 7 he was broughte vnto Ieru, which slawe him, and they buried him, for they sayde for his the sonne of Josaphat, which soughte the LORD with all his heart. And there was no man more of the house of Ochosias that mighte be kynge.

When Athalia the mother of Ochosias sawe that her sonne was dead, she gat hir up, 7 destroyed all the kynge's side in the house of Iuda. But Josabab the kynge's sister caried Ioaas the sonne of Ochosias, and staid him awaye hid amonge the kynge's childen: 7 wote slayne, 7 put him with his nose in a chamber. Thus Josabab the kynge's daughter, the wyfe of Joiaas the prest, byd him from Athalia, so that he was not slayne: for she was Ochosias's sister. And he was byd with them in the house of God fixe yeares, such much as Athalia was quene in the reioe.

The xxv. Chapter.

IN the seventh yeare was Joiaas bold, and colde the rulers our handes: namely Athalia the daughter of Ioram, Jisrael the sonne of Ioram, Athalia the daughter of Ioram, and Elisaphat the sonne of Sicha with him, in to the covenant: and they wente about in Iuda, and broughte the lawes together out of all the cities of Iuda, and the chiefe fathers of Israel, to come vnto Ierusalem. And all the congregation made a covenant with the kynge in the house of God, and he sayde vnto them: Beholde, the kynge's sonne shall be kynge, euen as the LORD hath ordeyned the children of Dauid.

This is it the threie that ye shal do: The threie parte of you that entre on the Sabbath shalbe amonge the prestes 7 Levites, which are doctores at the churchholles: 7 one threie parte in the kynge's house, and one threie parte at the grounde porte. But all the people shalbe in the court of the house of the LORD, and there no man go in to the house of the LORD, excepte the prestes and Levites that minister there, they shal go in: for they are halowed. And let all the people wote vpon the LORD. And the Levites shal geue them counseils aboute the kynge, every

with his weapen in his hande. And who so
is geath in to y house, let him dye. And they
shall be w the kynge wha he geath out r m.

And the Levites r all Juda byd as Joia
ba y prest had commaunded, and ever y one
of the men that entred on the Sabbath, w
thofe y wente of on the Sabbath: for Joia
ba y prest suffred not thofe two companies
to parte asunder. And Joia ba y prest gaue
the captaynes over hundredes speares r syl
des, and kynge Daudis weapens, which we
re in the house of God, and se all the peple
every one w his weapen in his hande, from
the ryghte corner of the house, unto the lense
counte of the altare, and to the house warde
aboute the kynge. And they broughte forth
the kynge sonne, r set the crowne upon his
hede, and gaue them the wynter, r ma
ke him kynge. And Joia ba w his sonnes
amyned him, r sayde: God save the kynge.

¶ And whan Athalia herde the noyse of y
peple y came together and played y kyn
ge, she wntre forth to the peple in to y hou
se of the LORDE, and let v: and beholde, y
kynge stode in his place at y intrauance, and
the rulers and trompettes aboute y kynge;
and all the peple of the londe were glad, r
knewe the trompe, and there were synners
y coude playe w all maner of musicall in
strumentes. But she rote hir clothes, r sayde:
Gedion, gedion. Neuertheles Joia ba y
prest gaue him forth with the captaynes over
hundredes and rulers of the hoose, and sayde
unto them: Whynge her soth betwene y wal
le, r who so ever foloweth her, shall be slay
ned with y swerde: for the prest had comma
nded, that she shulde not be slayned in y hoose
of the LORDE. And they layed handes on
her. And whan she came at the intrauance of
the hoosegate of the kynge house, they put
her to death there.

¶ And Joia ba made a covenent betwene
him and all the peple, and the kynge, y they
shulde be the peple of the LORDE. The w
re all the peple in to the hoose of Baal and
distored it, r brake doune his altares r yma
ges, r sente Machan the prest of Baal be fo
re the altare. And Joia ba appoynted y of
fers in the hoose of the LORDE amog the
priests r Levites, whom Daud had orde
ned for y hoose of the LORDE, to offre burnt
offringes unto y LORDE, as it is wyrtten in
the lawe of Moyses: w ioye r songes made
by Daud. And y porters sit he at y gates
of y hoose of y LORDE, y none shulde entre,
whiche were desired w eay maner of thinge.
And he orde the captaynes over hundredes

and the mightie men and lordes of y peple,
and all the peple of the londe, and broughte
the kynge doune from the hoose of the LOR
DE, and broughte him thowen the byr poyes
of the kynge hoose, and caused the kynge sit
upon the seate roiall. And all the peple of
the lde were glad, and the cite was at rest.
But Athalia was slayned with the swerde.

The XXXIIL Chapter.

¶ This was seuen years elde whan he
was made kynge, and reigned fortie
years at Jerusalem. His mothers name
was Zibea of Beuseba. And Joas byd that
which was ryghte in the sighte of the LORDE,
as long as Joia ba the prest lyved. And Jo
ia ba gaue him two wyues, r he begat sonnes
r daughteres. Afterwarde deuyed Joas to
reue the hoose of the LORDE, r gathered to
gether the prestes and Levites, r sayde unto
the: Go forth vnto all the cities of Juda, r
gather the money of all ysrail, to repaie y
hoose of God yearly, and do it ryghte soones
but the Levites made no haist.

¶ Then the kynge called Joia ba the princ
pall, and sayde vnto him: Why lokest thou
not vnto the Levites, y they bing in from
Juda and Jerusalem, the collection whiche
Moses the seruaunt of the LORDE appoy
nted to be gathered amog ysrail for the Ta
bernacle of witness: for y vngodly Athalia
r hir sonnes haue wasted the hoose of God,
and all that was halowed for the hoose of
the LORDE, haue they bestowed on Baalim.

¶ Then commaunded the kynge to make a
chest, and to set it without at the intrauan
ce of the hoose of the LORDE: r trausd it to be
proclaimed in Juda and Jerusalem, that they
shulde bing in to the LORDE the collecti
on, whiche Moses the seruaunt of God appoynted
vnto ysrail in y wilderness. The were all y
rulers glad, r so were all y peple, r broughte
it, and cast it into the chest, tyll it was full.

¶ And whan the tyme was y the Levites
shulde bringe the Arke at y kynges comma
ndement (whan they sawe y there was moch
money therein) then came the kynges kryge, r
he y was appoynted of the chest prest, and
empryed the chest, and caried it againe in to
his place. Thus byd they every day, so than
they gathered moch money together. And y
kyng r Joia ba gaue it vnto y workmaisters
of y hoose of the LORDE, and they hired ma
sones r carpenters to repaie the hoose of y
LORDE, and men that coude worke in yron
and bussie, to repaie the hoose of y LORDE.

¶ And the labouers wroughte, so that y re
pairinge in y wynter was forwarde thowen

¶ And he orde the captaynes over hundredes

And the childre of Juda toke ten thousande of the ayre, whom they brougher vp to the coppe of a mountayn, and cast the downe headinges from the coppe of the mount, so that they all to burst in sunder. But þe childre of themen of warre whom Amasias had sent away agayne (that they shulde not go to the battayll with his people) fell in to the cite of Juda, from Samaria vnto Bethoron, and smore the thousande of me, and toke much spoyle.

And whan Amasias came agayne from the slaughter of the Edomites, he brougher the goddesses of the children of Seir, and made them his goddesses, and worshipped before them, and burnt incense vnto them. Then was the LORDE very wroth at Amasias, & sent vnto him a prophet, which sayde vnto him: Why stilst thou the goddesses of the people, which coulde not deliuer their folke from þe hande? And whan he talked with him, the prophet sayde vnto him: Hane they made þe of the kynge's counsell: Ceasse, why wilt thou be smyren? Then the prophet ceased, & sayde: I perceaue, that the LORDE is mynded to deliuer þe, because thou hast done this, and betterest not vnto my counsell.

And Amasias þe kynge of Juda toke costell, & sent vnto Joas the sonne of Joahas þe sonne of Jehu, kynge of Israel, sayyng: Come, let vs be one another. But Joas the kynge of Israel sent vnto Amasias þe kynge of Juda, sayyng: The hantwoine in Libanus sit vnto þe Edomites in Libanus, sayyng: Ge withy bougher vnto my sonne to wife. But a wyde beest in Libanus ranne ouer þe hantwoine, & rode it downe. Thou thinkest: De helte, I hane smyren the Edomites, therfore is thine hert proud to boaste. Now byd at home: why stryest thou after myffortune, that thou mayest fall to Juda's dete?

Further thes Amasias consented not: for so was it brougher to passe of God, þe they might be ginen in to the handes of the enemies, because they soughte the goddesses of þe Edomites. Then wente Joas the kynge of Israel vp, & they fere one another, he and Amasias the kynge of Juda, at Beth Seemes which lyeth in Juda. But Juda was smyred before Israel, and they fled every one vnto his dete.

And Joas the kynge of Israel toke Amasias þe kynge of Juda, the sonne of Joas þe sonne of Joahas, at Beth Seemes, & brougher him to Jerusalem, & brake downe the wall of Ierusalem, from yf pence of Ephraim vnto the water pence, and foure hundredeth cubites

longe: and toke with him all the golde, and silver, and all the ornaments that were founde in y house of God with Obadom, and in the treasures in the kynge's hous, and the childre to pledge vnto Samaria. And Amasias the sonne of Joas kynge of Juda, liued after the death of Joas the sonne of Joahas kynge of Israel fiftene years.

What more there is to saye of Amasias (both the first and last) beholde, it is written in þe booke of the kynge of Juda & Israel. And fro the tyme forth that Amasias departed from the LORDE, they conspyred agaynst him at Jerusalem. But he fled vnto Lachio. The first they after him vnto Lachio, & lewe him there. And they brougher him vps horses & buried him beside his fathers in the cite of Juda. The xxvi. Chapter.

Then all the people of Juda toke Othasias, which was fiftene years olde, and made him kynge in steade of his father Amasias. He builded cloth, & brougher it agayne vnto Juda, after that the kynge was fallen on slepe with his fathers. His tene years olde was Othasias whan he was made kynge, and reigned two and fiftene years at Jerusalem. His mothers name was Jedahia of Jerusalem. And he did right in the synge of the LORDE, as his father Amasias had done, and soughte God as long as Zacharias lyued, which taughte in the visions of Gods: and as long as he soughte the LORDE, God made him to prosper.

For he wente forth, and soughte agaynst the Philistynes, and brake downe þe walles of Gath, and the walles of Jabne, and the walles of Ashdod, and builded cities aboue Ashdod, & amonge the Philistynes. For God helped him agayne the Philistines, agaynst the Arabians, agaynst them of Sur Baal, & agaynst the Menutes. And þe Ammonites gaue Othasias presentes, & his name came in to the gyfte: for he was of ceadinge stronge. And Othasias buylde dwetes at Jerusalem vpon the cornerpoynt, and on the valley gate, and on other corners, and made them stronge. He buylde castles also in the wyldernesse, and bygged many welles: for he had many cattell, both in the medowes and in the playnes, husbandmen also and wyne gardeners on the mountaynes and on Carmel: for he layd in husbandrye.

And Othasias had an hoost of men of warre goyng forth to the battayll, which were not bad vnder the bande of Ieriel the scyrie & of Maseas the offycer, vnder the hade of Chanania of the kynge's culere. And the nombre

of the chiefe fathers amonge the stronge me of warre, was two thousande and fyve hundred. And vnder the hande of the hooffe thie hundred thousande, and seven thousande and fyve hundred more for the battayll, in the strength of an armye to helpe the Kinge agaynst the enemies. And Osias prepared for all the hooffe, shyltes, speares, helmettes, best places, bowes and syngstones. And at Jerusalem he made ordinaunce continually, to be vpon the towers and in the pynacles, to shate arrowes and greace stones. And the same of him came farre abode, because he was specially helped, tyll he became mightie.

And when his power was greate, his herte arose to his awne destruction: for he respected agaynst the LORD his God, and wente in to the temple of the LORD, to burne incense vpon the altare of incense. But Asarias the prest wente after him, and foure score prestes with him, valeant men, and withstode kynge Osias, and saide vnto him: "It belongeth not vnto thy office (Osias) to burne incense vnto the LORD, but vnto the prestes belongeth it, euen vnto the children of Aaron, which are halowed to burne incense. Go forth out of the Sanctuary: for thou offendest, and it shall be no worshippe vnto the before God the LORD.

And Osias was wrooth, and had a censore in his hande. And whyle he murmured with the prestes, the leprosie sprong out of his foreheade in the presence of the prestes in the house of the LORD before the altare of incense. And Asarias the chiefe prest turned his heade towards him, and so dyd all the prestes, and behelde, he was leper in his foreheade. And they put him out from thence. And he made haist himselfe to go south, for his plague came of the LORD. Thus became Osias a leper vnto his deathe, and dwelt full of leprosie in a sic house: for he was pur out of the house of the LORD. But Joziam his sonne had the oversight of the kynges house, and iudged the people in the lord.

What more there is to saie of Osias (both first and last) I say the sonne of Amos hath wrytten it. And Osias fell on slepe with his fathers, and they buried him with his fathers in the peece of grounde beside the kynges sepulchre: for they saye he is leporeus. And Joziam his sonne was kynge in his steade.

The XXVII. Chapter.

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Joziam was fyve and twentye years olde when he was made kynge, and reigned sixtene years at Jerusalem,

his motheres name was Ierusa the daughter of Saboc: he dyd righte in the sighte of the LORD, as did Osias his father. And when he wente not in to the temple of the LORD, and the people yet marred the same. He buried the hye poire of the house of the LORD, and on the wall of Oppel by the he moche, and buried the cities vpon the mountaynes of Juda, and in the wodes by godes castles and towers.

And he fought with the kynge of the children of Ammon, and ouer came them, so that the children of Ammon gaue him 3 sime yere an hundredth calices of silver, ten thousande quarters of wheate, and ten thousande of barley. So much dyd the children of Ammon geue him also in 3 scondre & thirde yere. Thus became Joziam mightie, for he dyd his waye before the LORD his God.

What more there is to saie of Joziam, all his warres, vnto his wifes, behelde, is wrytten in 3 booke of the kynges of Iuda. Fyve and twentye yeres olde was he when he was made kynge, & reigned sixte yere at Jerusalem. And Jozias fell on slepe with his fathers, & they buried him in the care of Dauid, and Achas his sonne was kynge in his steade. The XXVIII. Chapter.

Achas was twentye yeres olde when he was made kynge, and reigned sixte yere at Jerusalem, and dyd not that which was righte in the sighte of the LORD, as did Dauid his father, but walked in the wayes of the kynges of Iuda, and made molten ymagines vnto Baalim, and burnt incense in the valley of the children of honon, and did his awne sonnes in 3 fire, after the abominacions of the fathers, vnto the LORD expelled before the child of Iuda. And he dyd sacrifice and burnt incense vpon the hye places and vpon the hilles, and amonge all grene trees.

Therefore dyd the LORD his God hurt him in to the hande of the kynge of Syria, so that they smote him, and carryed awaye a greates multitude of his men prisoners, and broughte them to Damascus. He was taken also vnder the hande of the kynge of Iuda, so 3 he dyd a greates slaughter vpon him. For Decah the sonne of Romias smote in Juda an hundredth & twentye thousande in one daye (which all were valiant men) because they had forsaken 3 LORD God of their fathers. And Sichai a mighty man of Ephraim smote Mafseia 3 kinges sonne, & Afsarim the prynce of the house, & Abiana the nexte vnto the kynge. And the ch

men of Israel caried of their brethren presons two hundred thousande, women, sonnes and daughters, and rooke a greatespoyle from them, and broughte the spoyle vnto Samaria.

But after there was there a prophete of J LORDE, whose name was Obed, which w t he our to meete J hoost that came to Samaria, and sayde vnto them: Beholde, because the LORDE God of youre fathers is worshipp at Iuda, therefore hath he geuen them ouer in to youre handes: but ye haue slayne them substantially, that it is come vnto heaut. Now thinke ye to subdue the children of Iuda and Jerusalem, to debandmen and bond maydens vnto you. In noe this a trespass that ye vs agaynst the LORDE yo r God: hearken now vnto me, and sende J prisoners hence agayne, whom ye haue caried awaye from youre brethren: for the wrath of J LORDE is seare ouer you.

Then gat vnto certayn of the chiefe of the aduise of Ephraim, Alaias the sonne of Jehonan, Barachias the sonne of Mesilliech, Ezechias the sonne of Salum: and Amas is J sonne of Gablai, agaynst them J came from J Bethsill, and sayde vnto them: Beholde bringe the presoners in thither, for youre mynde is bute to make vs therspace before the LORDE, to make oure synnes and offence the greater: for the trespass is to much allready, the wrath is seare ouer Israel. So the hoost lefte the prisoners and the spoyle before J raiers and before the whole congregacion.

C Then shodp the men (which now were theared by name) and robe the presoners, and as many as were naked amonge them, dathed they with J spoyles, and decked them, and put shooes upon their fete, and gauced them to eat and drynte, and anoynted them, and caried them vpon asses, as many as were feble, and broughte them to Iericho to J Palmes vnto their brethren, and came agayne to Samaria. At the same tyme sent J yn J Ahas vnto the kynge of Assur, J they shoulde helpe him. And the Edomites came agayne, and smocke Iuda, and caried some awaye captiue. The Philistynes also fell in to the cities in the playne, and cowarde J south parte of Iuda, and wanne Beth Semea, Aialin, Gethroth, and Socho with the villages therof, Timna with the villages therof, and Duedith therin, for J LORDE subdued Iuda for Ahas sith J kynge of Iuda, because he made Iuda to rebel, and rebelled agaynst the LORDE. And Esarhaddon the kynge of Assur ca-

me agaynst him, and besiged him, and he was not mightie ynough for him.

For Ahas spoked the hoost of the LORDE , and the kynge house, and of the rulers, to geue vnto J kynge of Assur, but it helped him not. Now our Kinge Ahas trespassed yet more agaynst the LORDE, when he was trouble, and byd sacrafyce into the goddes of them of Damascus, which had synnen him, and sayde: The goddes of the kynge of Syria helpe them, therefore wil J offre vnto them, that they maye helpe me also, where as the same yet were a fall vnto him and to all Israel.

And Ahas gathered the vesselle of J house of God together, and brake the vesselle in J house of God, and shute the doores of the house of J LORDE, and made him altars in all corners at Jerusalem, and eury where in the cities of Iuda made he hye places to burne incense vnto other goddes, and pronounced J LORDE God of his fathers vnto wrath.

What more there is to saye of him and of all his wayes (both first and last) beholde, it is wyreten in the booke of the kynge of Iuda and Israel. And Ahas fell on slepe with his fathers, and they buried him in the cite of Jerusalem: so they broughte him not amonge the sepulchres of the kynge of Israel. And Ezechias his sonne was kynge in his steade.

The XXX. Chapter.

Ezechias was kynge twentye yeare of J de when he was made kynge, and reigned thye J twentye yeares at Jerusalem. His mothers name was Abia J boughter of Zachary. And he byd that which was right in the sighte of the LORDE, as did his father Dauid. He opened the doores of J house of the LORDE in the first moneth of J first yeare of his raigne, and made them stronge, and broughte in the prestes and Leuites, and gathered them together vnto the East streete and sayde vnto them: Harken vnto me ye Leuites, sith sith ye youre selles now, J ye maye halowe the house of the LORDE God of yo r fathers, and put sutchyngs one of the Sanctuary: for our fathers house trespassed, and done J which was well in the sighte of the LORDE our God, and haue forsaken him. For they turned their faces from the habitacons of J LORDE our God, and turned their backes on ic, and shute the doores of the Portes, and put out the lampes, and burnt no incense, and offered no burnesacrifices in the Sanctuary vnto the God of Israel.

Therefore is the wrath of the LORDE come ouer Iuda and Jerusalem, and he

had gathered them ouer to be scattered abrode, befolde and to be hyll'd at, as ye se with ydria: for beholde, euen for the same cause fell ouer sithers thoro the swerde, cure sonnes daughters and wyues were carryd awaye captiue. Now am I mynded to make a cōtēnāme with the LORDE God of Israel, & he maye turne awaie from vs his wrath & indignation. Now my sonnes, he not ye negligent: for the LORDE hath chosen ye to stōde before him, and to be his ministers and to barme incensē vnto him.

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Then rose the Leuites: Mahath the sonne of Amasai, and Joel the sonne of Asaria the child of the Bazarhico: Of the children of Merari: Cis the sonne of Abbi, & Asaria the sonne of Jehaleiel. Of the children of the Seridonia: Joab the sonne of Simnia, and Edm the sonne of Joab. And of the child of Eliazaphan: Simi & Jeiel. And of the child of Assaph: Zachary and Nathania. And of the child of Geman: Jehiel and Simei. And of the children of Jedihuan: Semai and Uziel.

C And they gathered their brethren together, and were sanctified, and came in according to the Kynges commaundment at the worde of the LORDE, to cleane the house of the LORDE. And the prestes entred within in the house of the LORDE to purifie, and put out all the uncleines that was founde in the temple of the LORDE, in the course of the LORDES house: and the prestes toke it up, and a ydria it out in the broke Cedon. The first daye of the first moneth begaune they to sanctifie them selues, and on the eighte daye of the moneth wente they in to the poche of the LORDE, and hallow'd the house of the LORDE eighte dayes, and finished it on the sixteenth daye of the first moneth.

And they were in to the kyng Ezechias, and sayde: We have cleansed all the house of the LORDE, the altare of burnt offeringes, and all his vessels, the table of the shewbread and all the apparell thereof: and all the ornaments: that kyng Achas cast awaye whē he was kyng, what tyme as he cranstrefsed, those haue we prepared and hallow'd. Beholde, they are before the altare of the LORDE.

D The kyng Ezechias gaue him vp early, and gathered together the elders of the cite, and wente vp vnto the house of the LORDE, and they broughte seven bullockes, seven rammes, seven lambes, and seven he goates to be the synofferinge, for the Sanctuary, & for Juda. And he spake vnto the prestes the

children of Aaron, that they shoulde offer vpon the altare of the LORDE.

So they slew the bullockes, and the prestes toke the bloude, and sprentled it vpon the altare: and slew the rammes, and sprentled the bloude vpon the altare: and slew the lams, and sprentled the bloude vpon the altare. And of goates to synofferinge brought they before the kyng and the congregation, and layd their handes vpon them: and the prestes slew them, and sprentled that they were vpon the altare to make attonement for all Israel: for the kyng commaunded to offer burnt sacrifices and synofferinges for all Israel.

And he set the Leuites in the house of the LORDE with Cymbales, psalteries and harpes, as David had commaunded, and Ga the kynges Secer, and the prophet Nathan: for it was the commaundment of the LORDE by his prophetes. And the Leuites stode with the muscicall instrumentes of David, the prestes with the trompettes. And Ezchias commaunded them to offer burnt offerings vpon the altare. And aboute the tyme that the burnt sacrifice begane to be offerd the synge of the LORDE begane alle, and of trompettes, and of other instrumentes of David the kyng of Israel and all the congregation gaue praise & thankes: and the synge of the Musicians, and of blowinges of the trompettes, endured all tyme the burnt offeringe was finished.

Now when the burnt offeringe was performed, the kyng and all they that were with him, bowed them selues, and gaue praise and thankes. And Ezchias the kyng & the rulers commaunded the Leuites to payse the LORDE with the songes of David and Assaph the Secer. And they gaue praise: they were ioysfull, and they bowed themselves, and worshipped.

And Ezchias answered and said: We haue yfild your habes vnto the LORDE: steppē forth, and bringe hither the burnt offerings and thankofferinges vnto the house of the LORDE. And the congregation brought burnt offerings and thankofferinges, and curial of a fre willinge here brought burnt offerings: and the number of the burnt offerings that the congregation brought, was the seuen bullockes and ten, an hundred lams, and two hundred lambes, and all of them for the burnt offeringe vnto the LORDE: and they sanctified six hundred bullockes, and the thousand shepe.

But the prestes were to fewe, and could

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the place of the stynnes of all the burnt offeringes, therfore take they their bucheyn the Levites, tyll the worke was synished, and tyll the prestes were halowed (for the Levites are toster to be halowed then the prestes) and many of the borne offerynges were with the fat of the than offerynges and burnt offerynges to the burnt sacrifices. Thus was the ministracion of the house of the LORDE prepared. And Eschias reioysed with all the people, that they were prepared with God: for it was done righte busidly.

The XXX. Chapter.

WHEN Eschias sent in to all Israel and Juda, and wrote letters unto Ephraim and Manasse, that they shulde come to the house of the LORDE at Jerusalem, to kepe easter unto the LORD God of Israel. And the kynge helde a counsell with his rulers, and all the cōgregacion at Jerusalem, to kepe Passover in the seconde month: for at that tyme they coulde not kepe it, because the prestes were not sanctified yough, and the people were not yet come togerher unto Jerusalem. And it pleased the kynge well and all the cōgregacion. And they appointed it to be proclaimed thurou out all Israel from Berseba unto Dan, that they shulde come to kepe Passover unto the LORDE God of Israel: for they were not many to kepe it as it is wycten.

And the postes wente with the letters from the bande of the kynge and of his rulers thurou out all Israel and Juda, at the kynges commandement, and sayde: The childen of Israel, turne you unto the LORDE God of Abraham, Isaac and Jacob, and he shal turne you of escapad, which are lefte over amonge you from the bande of the kynge of Assir: and be not ye as youre fathers and brethren, which rebelled agaynst the LORDE God of their fathers, and he gaueth ouer into desolacion as ye se youre selves. Be not ye hardened now as were youre fathers, but offre youre hertes unto the LORDE, and come to his sanctuary, which he hath sanctified for ever, and serve the LORDE youre God: so shal the indignacion of his wrath turne awaye from you. For if ye turne unto the LORDE, then shal youre brethren and children have mercy in the sighte of them which holde them in captivite, that they maye come agayne in to this londe: for the LORDE youre God is gracious and merciful: and shal not turne awaye his face from you, if ye converte unto hym.

And the postes wente from one cite to another in the londe: of Ephraim and Manasse, and unto Zabulon. But they mocked them and laughed them to scorne. There were there some of Assir and Manasse, and of Zabulon, that submyred them selves, and came to Jerusalem. And the bande of God came in to Juda, so that he gaued the one here to do after the commandement of the kynge and the rulers at the worde of the LORDE. And there came togerher unto Jerusalem a greate people, to kepe the feast of unleavened bread in the seconde month, a very greate congregacion.

And they gat them up, and put downe of altars that were at Jerusalem, and all the incense put they awaye, and cast it in to the brack Cedron, and slewe the Passover on the fourteenth daie of the seconde month. And of prestes and Levites were a thame, and halowed them selves, and broughte the burnt offerynges to the house of the LORDE, and stode in their ordinance, as it was acordinge, after the lawe off Moses the man of God. And the prestes sprented the bloude from the bande of the Levites: for there were many in the cōgregacion which were not sanctified, therfore doo the Levites tyll Passover for them: which were not clenfed, that they mighte be sanctified unto the LORDE.

There were many people also of Ephraim, Manasse, Issacar and Zabulon, which were not cleane, but ate the Easter lambe not as it is wycten: for Eschias prayed for them, and sayde: The LORD which is gracious, shal be mercifull unto all them that prepare their hertes unto God, to seke the LORDE God of their fathers, though they be not clenfed after the holy purification. And the LORDE herbe Eschias, and healed the people. Thus the childen of Israel that were founde at Jerusalem, helde y feast of unleavened bread seven dayes with greace ioye. And the Levites and prestes offered the LORDE every daie with the loud instruments of the LORDE. And Eschias spake herely unto all y Levites, which had good understandinge in the LORDE, and they ate the feast seven dayes, and offered thur offerynges, and gaued thankes unto y LORDE God of their fathers.

And all the congregacion busied to kepe the feast yet ocher seue dayes, and so they helde it thur seven dayes also with ioye: for Eschias the kynge of Juda gaued an thur offeryng for the cōgregacion, even a thou-

2 Pa. 17. 4

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sanke bullockes, and seven thousande shepe. But the rulers gaue an heuerofferinge for y congregation, euen a thousande bullockes, and ten thousande shepe. And many of the prestes sanctified them likewise.

And the whole congregation of Iuda reioyde, the prestes and Leuites, and all the congregation that came out of Israel, and the straungers that were come out of the londe of Israel, and they that dwelt in Iuda, and greate ioye was there at Jerusalem: for sense the tyme of Salemon the sonne of Dauid the kynge of Israel, was there no such ioye at Jerusalem. And the prestes and Leuites stode vp and blessed the people, and their voyce was herbe, and their prayer came in to his holy habitation in heauen.

The XXXI. Chaprer.

AND when all this was synished, all the Israelites that were founde in y cities of Iuda, went out, and brake the pilers, and hewed downe the groves, and brake downe the hie places and altares out of all Iuda, Ben Iamin, Ephraim and Manasse, yll they had destroyed the. And all the children of Israel wente agayne euery one to his possession wth their cities.

But Ezechias se the prestes and Leuites in their ordinaunces, euery one after his office, both the prestes and Leuites, for the burnt sacrifices and thank offerings, to my nister, to geue thanks and praye in the gates of the house of the LORD. And the kynge gaue his portion of his substance for the burnt offerings in the morninge and euenyng, and for the burnt offerings of the Sabbath, and of the new mone and of the fastes, as it is written in the lawe of the LORD.

AND he spake vnto y people which dwelt at Jerusalem, that they shulde geue portions vnto the prestes and Leuites, y they mighte the more stedfastly endure in the lawe of the LORD. And wha y woode came forth, the childre of Israel gaue many first frutes of come, wyne, oyle, hony, and all maner increase of the filde, and broughte in much of all maner riches. And the children of Israel and Iuda which dwelt in the cities of Iuda, broughte the tithes also of ore and shepe, and the riches of such thinges as were sanctified, which they had halowed vnto the LORD their God, and made here an heape, and there an heape. In the thirde moneth began they to laye vpon heapes, and

in the seventh moneth byd they synished.

And wha Ezechias wth the rulers gaue in, and saue the heapes, they prepared the LORD, and his people of Israel. And whiche are the prestes and Leuites conuynge the heapes. And Asaria the prest chiefe in the house of Sado, saide vnto him: Sense the tyme that they beganne to laye the heuerofferinges in to y house of the LORD, we haue eaten, and are satysfied, and yet is there lesse ouer: for the LORD hath blessed his people, therfore is this hepe lefte ouer. Then commaunded he the prestes, that they shulde prepare chesens in the house of the LORD. And they prepared them, and put in the heuerofferinges, and wine, and that which was halowed, faithfully.

And the oversighte of the same was Cuanania the Leuite, and Simei his brother seconde, and Jehiel, Afasia, Haglach, Zehel, Jerimoch, Josabab, Elid, Jemah, Mahach and Benais, ordeyned of the hande off Chanania and Simei his brother, accordinge to the commaundement of the kinge Ezechias. But Asaria was pryncipe of the house of God. And Cose y sonne of Iama the Leuite the porter of the east gate was ouer the strowlinge giftes of God (which were geuen for heuerofferinges vnto the LORD) and ouer the best holy. And vnder his hands were, Eden, Miniamin, Jusua, Semua, Amaria, and Sachama in the cities of the prestes vpon credence, that they shulde geue vnto their brethren accordinge to their courses, to the lesse as to the greater.

And vnto them that were counted in mon childre from the yere olde and abow, amonge all the that were in the house of the LORD, euery one vpo his daye to the office in their attendaunces after their courses. And they that were reked for portions in the house of their fathers, and the Leuites from twente yere and abow, in the attendaunces after their courses. And they that were reked amonge their children wyues, sonnes and daughters amonge the whole congregation: for that which was by lowed, sanctified they vpon credence. There were men also named by name amonge Aarons children the prestes vpon the fildes of the suburbs in all y cities, that they shulde geue portions vnto all the men which were amonge the prestes, and to all them that were nombred amonge the Leuites.

Thus byd Ezechias in all Iuda, and by that which was good, righte and iust

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the sighte of the LORDE his God. And in all the joyces that he colde in haue concerninge the seruice of the house of God, as cominge to the same and commaundment, to see his God, that byd he wold all his hert, and therfore prospered he well.

The XXXII. Chapter.

After these actes and faithfulness came Sennacherib the kynge of Assur, and wente in to Juda, and pitched be fore the stronge cities, and thoughte to plucke them vnto him. And whan Ezechias sawe that Sennacherib came, and that his face shone to fighte agaynst Jerusalem, he besought with his rulers and mighty men, to cover the waters of the welles that were without the cite, and they helped him: and they gathered together a greates people, and covered all y^e welles and water brokes in the myddes of the londe, and sayde: Lett the kynge of Assur fynde moche water whā they come. And he toke a courage vnto him, and buydd all the walles where they were in decaye, and made towres thereon, and buydd yet another wall without, and strenghtned the wall in the cite of Dauid. And made much ordinance and shylde, and set captaynes of warre over the people.

And gathered them vnto him upon the hode strete by the gate of the cite, and spake heredy vnto them, and sayde: Be stronge and bolde, feare not, and be not a frayed for the kynge of Assur, ner all y^e multitude that is with him: for there is one greater with vs than with him. With him is a flesshly arme, but with vs is the LORDE our God, to helpe vs and to fighte for vs. And y^e people trusted vnto the wordes of Ezechias kynge of Juda.

Afterwardes sent Sennacherib the kynge of Assur his seruantes vnto Jerusalem (for he laye before Ezechias, & all his hoost wth him) to Ezechias y^e kynge of Juda, & to all Juda that was at Jerusalem, sayenge: Thus sayeth Sennacherib y^e kynge of Assur: Wherin putt ye your trust ye that dwell in the besyged Jerusalem: Ezechias disceaueth you, that he maye deliuer you vnto death, by syng and byss, and sayeth: The LORDE our God shal deliuer vs from the hande of the kynge of Assur. Is it not Ezechias, that hath put awaye his hye places and altars, and layde vnto Juda and Jerusalem: Before we abate shal ye mousshippe, and burne in ash theron?

Come ye not that I and my fathers

haue done to all y^e people in the londe: haue the goddes of the heychen in the londe bene able to deliuer their countrees from my hande? What is he amonge all the goddes of these heychen (whom my father damned) that was able to deliuer his people from my hande: y^e your God shal be able to deliuer from my hande. Therefore let not Ezechias nowtise cause you, and let him not perswade you any such thinge, and beleue him not. For yf no god of all the heychen and kynngdomes mighte deliuer his people from my hande and from the hande of my progenitours, then shal not your goddes be able to deliuer you from my hande.

His seruantes also spake yet more agaynst the LORDE God, and agaynst his seruante Ezechias. And he receiued a letter to blasphemethe LORDE God of Israel, and spake of him, and sayde: Lett as the goddes of the heychen in their londes haue not bene able to deliuer their people from my hande, euen so shal not the God of Ezechias deliuer his people from my hande.

And they cryed with loude voyce in the Jewissh langage vnto the people of Jerusalem that were vpon the wall, to make them fearfull and to be sayntbarred, that they mighte wynn the cite. And they spake agaynst the God of Jerusalem, euen as agaynst the goddes of the nations vpon earth, which were but the wordes of mens honde.

But contrary wyse the kynge Ezechias and the prophet Ilay the sonne of Amos prayed, and cryed vnto heauē. And the LORDE sent an angell, which destroyed all the mighty men of the hoost, and the princes and rulers in y^e tentes of the kynge of Assur, so that he departed agayne with shame in to his owne londe. And whan he wente in to his gods house, they y^e came of his owne body, slere him there with the sword. Thus the LORDE helped Ezechias and them at Jerusalem, out of the hāde of Sennacherib y^e kynge of Assur, and of all other, and mayn tayne the frōt all on euery syde, so y^e many broughte prisoners vnto the LORDE to Jerusalem, and Jewels vnto Ezechias the kynge of Juda. And afterwardes was he exalted in the sighte of all heychen.

He y^e same tyme reas Ezechias beddycke, and he prayed vnto the LORDE, which made him promys, and gaue him a wonder to be. But Ezechias receyued not a cobinbe as was geuen vnto him, for his hert was lifted vp: therfore came the wrath vpon him,

and upon Iuda and Jerusalem. These the-
les Ezechias humbled him selfe because his
heart had bene exalted, with them at Jeru-
salem: therefore came not the wrath of the
LORDE vpon them, whyle Ezechias liued.

And Ezechias had very greate riches and
weishippe, and made him treasures of sil-
uer, golde, precious stones, spices, slydes,
and all maner costly vessill, and come hou-
ses for the increace of coue, wyne and oyle,
and stables for all maner cattell, and foldes
for the shepe, and buyded him cities, and
had many cattell of shepe and oxen: for God
gaue him very much good.

S It is the same Ezechias that covered the
hys water conyeyr in Gihon, and conyeyr
it vnder on the west syde of cite of Dauid:
for Ezechias prospered in all his workes.
But whan the interpreters the chiefe of Ba-
bilon were sent vnto him, to aske question at
him: concerninge the wonderfull that had
happened in the londe: God lesse him • to
be compeed, that it mighte be knowne what
foener was in his heart.

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What more there is to saie of Ezechias,
and of his mercifalnes, beholde, it is wyrt
in the vision of the prophet Esay the sonne
of Amos, and in the booke of the Kinges of
Iuda and Israel. And Ezechias fell on slep-
e with his fathers, and they buried him
ouer the sepulchres of the children of Dauid,
and all Iuda and they of Jerusalem byd him
weishippe in his death: and Manasse his
sonne was kynge in his steade.

The XXXIII. Chapter.

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4. R. 11. 2

Manasse was twelue yeare olde
whan he was made kynge, and reign-
ed fye and fiftye yeare at Jerusa-
lem, and byd that which was euell in the
sighte of the LORDE: (men after the abomi-
nacione of the heathen, whom the LORDE
expelled before the children of Israel) and
turned backe, and buyded the hys places,

4. Re. 18. 1

(which his father Ezechias had broken
downe) and set vp altares vnto Baalim,
and made groves, and weishipped all the
hoost of heauen, and sturcd them. He buy-
ded altares also in y^e LORDE S house, wher-
of the LORDE had sayde: "At Jerusalem
shal my name be for euer. And vnto all the
hoost of heauen buyded he altares in both
the courtes of y^e house of the LORDE. And
in the valley of the sonne of Hennon causid
he his aunc sonnes to go choiow the fyre,
and choicd dayes, & regarded bydecrimes,
and witches, and sounded sythfayers

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and expounders of tolcens, and byd
that was euell in the sighte of the LORDE
to prouoke him vnto wrath.

Carued ymages also and Idols (which
he caused to make) set he vp in Gods house,
wherof the LORDE saide vnto Dauid and
to Salomon his sonne: "In this house at Jeru-
salem which I haue chosen out of all the
tribes of Israel, wyl I see my name: fumes
and wyl nomore let the face of Israel
see the londe that I appoynted forther
fathers, so farre as they obserue to do all
I haue commaunded them, in all the law,
statutes and ordinance by Moses. But
Manasse disceined Iuda and them of Ju-
rusalem, so that they byd worse then the
fathers, whom the LORDE destroyed before
the children of Israel. And the LORDE
be vnto Manasse and his people, and they
regardet it not.

Therefore byd the LORDE cause the
ruines of the hoost of the kynge of Assir in
a me vnto the, which toke Manasse prynces
rich bedes, and boante him with cheyn,
& broughet him vnto Babilon. And whan
he was in trouble, he made intercession be-
fore the LORDE his God, and humbled him
selfe greatly before the God of his fathers,
and prayed and besoughte him. Then he-
te his prayer, and broughet him againe
Jerusalem to his kynngdome. And Manasse
knewe that the LORDE is God.

Afterwarde buyded he y^e vncleynesse
of the cite of Dauid, on the west syde of
Gihon by the wycke, and at the entrance of the
sythgate, and rounde aboute. Cypyl, and
made it very hys, and layed caperaynes in
stronge cities of Iuda, & put awaye y^e sime
ge goddes & Idols out of y^e house of y^e LORDE,
and all the altares which he had buy-
ded vnto the mount of the hoost of the LORDE,
and in Jerusalem, and cast them out
of the cite, and buyded the altare of the LORDE,
and offered slaynofferinges and thank-
offeringes thereon, and commaunded Iuda,
that they shalde serue the LORDE God
of Israel. Nevertheless though the people
offred vnto the LORDE their God, yet
offred they vpon the hys places.

What more there is to saie of Manasse
and of his prayer to his God, and the wo-
des of the Seers that spake vnto him in the
name of the LORDE God of Israel, beholde,
they are amonge the actes of the kynge
of Israel. And his prayer and intercession
and all his synne and offence, & the reuenge
wherin he buyded the hys places & gro-
ues

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and stumbe ydole, a foue he humbled himselfe, beholde, they are wyemen amonge the acres of the Greco. And Manasse fell on slepe with his fathers, and they buried him in his best, and Amon his sonne was kynge in his steade.

Two and twetye yeare olde was Amon whā he was made kynge, and reigned two yeaere at Jerusalem, and dyd eutill in the sighte of the LORDE, as Manasse his father had done. And Amon offred vnto all the Idols that his father Manasse had made and serued thē. Yet dyd not he humble himselfe before the LORDE, as Manasse his father had subuerted himselfe: but Amon trespassed euer more and more. And his seruantes conspyed agaynst him, and serue him in his house. Then smote the people in the londe all them that had conspyed agaynst kynge Amon. And the people in the londe made Josias his sonne kynge in his steade.

The XXXIII. Chapter.

Josias was eithe yeare olde when he was made kynge, and reigned one and thirtie yeare at Jerusalem, and dyd that which was righte in the sighte of the LORDE, and walked in the wayes of Dauid his father, and turned not asyde, neither to the righte hande nor to the lefte. For in the eight yeare of his reigne he was yet but a chyldre, he beganne to seeke the God of his father Dauid: and in the twolue th yeaere beganne he to cleane Iuda and Jerusalem from the hye places and groves, and carued Idols, and molten ymages: and caused the altars of Baalim to be broken downe before him, and the ymages that were thereon, he wredde downe. And yf groves and carued Idols and molten ymages brake he in peeces, and made them to dust, and scattered it vpon the graues of them that had offred vnto them. And the bones of the prestes went he vnto the altars, and so clefde he Iuda & Jerusalem, in yf cities of Manasse, Ephraim, Simon, and vnto Iephthali in their wyldernes on euery syde. And whā he had broken downe the altars and groves, and smyte to the Idols in peeces, and herred downe all the ymages in all the londe of Iuda, he came agayne to Jerusalem.

In the eighteenth yeare of his reigne whā he had clenched the londe and the house, he sent Saphan the sonne of Azzalia and Maachia the Sheme of the cite, and Joath the sonne of Joahas the Chamceler, to repaie the house of the LORDE his God. And they

came to helchias yf hye puse, and there was deliuered vnto them the money that was broughte vnto the house of God, which the Leuites (that kepe the chylthoolde) had gathered, of Manasse, Ephraim, and of all the residue in Iuda, and of all Iuda & Ben Jamin, and of them that dwel at Jerusalem, and they deliuered it vnto the handes of the worke men in the house of the LORDE, and gaue it vnto those that wroughte in the house of the LORDE, where it was in decaye, yf they shulde repaie it. And the same gaue it forth vnto the carpenters and buylders, to buye freestone and heuen tymber for the balke in the houses, which the kynge had destroyed. And the men laboured faithfully in the worke.

And ouer them were ordeyned, Jathath and Obadiah the Leuites of the children of Merari: Zachary and Mesullem of the children of the Zabathites, to further the worke, and they were all Leuites that coulde playe vpon instruments. But ouer them that bare burthens and furthered all manner of worke in all the officis, there were saybes, officers, and bore keepers of the Leuites. And whā they toke out the money that was broughte vnto yf house of the LORDE, helchias the puse founde the boke of the lawe of the LORDE given by Moyses. And helchias answered, and saide vnto Saphan the Scribe. I haue founde the boke of the lawe in yf house of yf LORDE. And Saphan deliuered the boke vnto Saphan. And Saphan bare it vnto the kynge, and broughte yf kynge worde agayne, and sayde: All that was greuen vnder the handes of thy seruantes, that make they: and yf mony that was founde in yf horse of the LORDE, haue they gathered together, and deliuered it vnto yf officers, and to the workmen. And Saphan the Scribe tolde the kynge, and sayde: helchias the puse hath deliuered me a boke.

And Saphan red therein before the kynge. And whā the kynge herde the wordes of the lawe, he reme his clothes. And the kynge commaunded helchias and Azicam the sonne of Saphan, and Zibdon the sonne of Niche, and Saphan the Scribe, and Azia the kynge's seruant, and sayde: Go youre waye, are counsell at the LORDE for me and for the remnant in Iuda, and for Iuda, concerninge these wordes of the boke that is founde. For greate is the indignacion of the LORDE that is gone forth ouer vs, because oure fathers haue not kepte the worde of the LORDE, to do accordinge as it

The ii. boke of the Cronicles. The xxxv. Chap.

is wryten in this boke. Then were Helchias (with the ocher that were sent from the kynge) vnto the prophetesse Hulda the wife of Salum the Sonne of Thecoath the sonne of Hasra the keper of the clothes, which dwelle at Jerusalem in the secde parte, and they spake this vnto her.

E And she sayde vnto them: Thus saeyth the LORDE God of Israel: Tell the: I have sent you vnto me: Thus saeyth the LORDE: Beholde, I wil bynge plagis vpo this place and the inhabitants thereof, all the curses which are wryten in the boke, that was red before the kynge of Iuda: because they haue forsake me, and haue incise vnto ocher goddes, to promote me with all the workes of their handes. And my indignacion shal go forth vpon this cite, and shal not be quenchid.

And after this maner shal ye saye vnto the kynge of Iuda, that sent you to axe counsell at the LORDE: Thus saeyth the LORDE God of Israel concerninge the wordes that thou hast herde: Because thine hert is moued, and because thou hast humbled thy selfe in the sighte of God, whan thou herdest his wordes agaynst this place and the inhabitants thereof, and hast submytted thy selfe before me, and rent thy clothes, and wepe before me, therfore haue I herde the, saeyth the LORDE. Beholde, I wil gather the vnto thy fathers, and thou shalt be layed in thy graue with peace, so that thine eyes shal not see all the euill that I wil bynge ouer this place, and the inuellers thereof. And they broughed the kynge wordes agayne.

S Then sent the kynge, and caused all the elders in Iuda and Jerusalem to come together. And the kynge wente up in to the house of the LORDE, and all the men of Iuda and inhabitants of Iersolē, the prestes, the Levites, and all the people both small and greate: and all the wordes in the boke of the couenaunt that was founde in the house of the LORDE, were red in their eares. And the kynge stode in his place, and made a couenaunt before the LORDE, that they shalde walke after the LORDE, so kepe his commaundement, his testimonies, and his statutes with all their hert and with all their soule, to do acordinge vnto all the wordes of the couenaunt that are wryten in this boke.

And there stode all they that were founde at Jerusalem and in Ben Jamin. And of inhabitants of Jerusalem byd acordinge to the couenaunt of God the God of their fathers. And Josias put awaye all abhomi-

nacions out of all the londes that were the children of Israel, and caused all them that were founde in Israel, to serue the LORDE their God. No longe as Josias lyued, departed they not from the LORDE the God of their fathers.

The xxxv. Chapter.

AND Josias kepte Passouer vnto the LORDE at Jerusalem, and serued the Passouer on the fourteenth daye of the first moneth, and set the prestes in their offices, and strenged them to their ministracion in the house of the LORDE, and sayde vnto the Levites that taught in all Israel, and were sanctified by the LORDE: Put the holy arte in the house that Salomon the sonne of Dauid kynge of Israel byd orde. Ye shal beare it nomer vpon your shuldres. Se that ye serue now the LORDE your God, and his people of Iuda, and prepare the house of your fathers in your courtes, as it was appoynted by Dauid the kynge of Israel, and by Salomon his sonne: and stonde in the Sameray of our comf of the fathers houses amonge your brethren the children of the people. And after the counse of the fathers houses amonge the Levites, and byll Passouer, sanctifye and prepare youre brethren, that they may do acordinge to the worde of the LORDE by Moyses.

And Josias gaue lambs and yonged kids which were males, to the sheu offeringe for the comonye (all to the Passouer for euery one that was founde) in the nombre thirtye thousande, and thre thousande oxen, all of the kynges good. And his pryces of their anne good wyl gaue to the sheu offeringe for the people, for the prestes and Levites: namely, Helchias, Zachary and Jehiel the prynces in the house of God amonge the prestes) for the Passouer, two thousande and six hundred oxen, and thre hundred oxen. But Chanania, Semaia, Ithobad and his brethren, Gasabia, Jehiel and Josiab the chefe of the Levites gaue the sheu offeringe for the Passouer, two thousande shepe, and thre hundred oxen.

Thus was the Gods seruyce prepared, and the prestes stode in their place, and the Levites in their courtes acordinge to the kynge's commaundement. And they kille the Passouer, and the prestes toke it off their handes, and sprentled it and the Levites toke the stynnes off them, and reuened the burned offeringe there from, so that

Amonge the porcions of the fathers hon
 for in the multitude of their congregacion
 to offer unto the LORDE, as it is wyrtten
 in y boke of Ioseph, when so dyd they with
 the oren also. And they bighte the Passco-
 ner at the fyne accordinge to the lawe. And
 that which was haloweb, bighte they in
 pomes, feeces, and pannes, and made haiff
 for the comon people. Afterwarde prepared
 they for them selves also and for y prestes:
 for the prestes the children of Aaron were
 occupied in the burnt offerynges and sat vn
 till the nyghte. Therfore must the Leuites
 prepare for them selves and for the prestes
 the chylden of Aaron.

And the syngers the chylden of Asaph
 stode in their place (accordinge to Dauides
 commandement) and Asaph and Heman,
 and Jedaihim the synges Ser, and the por-
 tars at all the gates. And they departed not
 from their office. For the Leuites their bre-
 thren prepared for them. This was all the
 Gods seruyce prepared the same daye, that
 the Passouer mighte be kepte, and the
 burnt sacrifices offered vpon the altare off
 the LORDE accordinge to the commande-
 ment of synges Josias.

So the chylden of Israel that were at
 hande, helde Passouer at that tyme, and
 the feast of unleuenede bad, seven dayes.
 Since y tyme of Samuell the prophete, was
 no Passouer kepte in Israel like this: and
 no kynge of Israel had holde such a Passo-
 uer as Josias dyd, and the prestes, Leuites,
 all Jude, and such as were founde of Israel,
 and the inhabitants of Jerusalem. In the
 eightyeth yere of the reigne of Josias was
 this Passouer kepte.

After this, when Josias had prepared
 the house, Necho the kynge of Egypte went
 up to fighte agaynst Carcamis besyde
 Euphrates. And Josias wente forth agaynst
 him. But he sent messengers unto him,
 sayinge: What haue I to do with the O
 kynge of Juda? I am not come now
 agaynst the, but I fighte agaynst another
 house: and God hath sayde, that I shal ma-
 ke halfe. Ceasse from God which is with me,
 that he destroye the not. Nevertheless Jos-
 ias turned not his face from him, but pre-
 pared himselfe to fighte with him, and her-
 tofore had vnto the wordes of Necho out of
 the mouth of God, z came to fighte w him
 upon the playne besyde Megiddo. But the
 Archers shot at kynge Josias. And the kyn-
 ge sayde vnto his seruauntes: Carry me
 awaye, for I am sore wounded. And his ser-

uauntes toke him from the chare, and caried
 him vpon his seconde chare, and broughte
 him to Jerusalem. And he dyed, and was
 buried amonge the sepulchres off his fa-
 thers.

And all Jude and Jerusalem mourned
 for Josias, and Jeremy bewayled Josias,
 and all the synginge men and women, spake
 their lamentacions ouer Josias vnto this
 daye, and made a custome therof vnto this
 daye. Beholde, it is wyrtten also amonge
 the Lamentacions. What more there is to
 saye of Josias, and his mercy accordinge to
 the scripture in the lawe of the LORDE,
 and of his aces (both first and last) behol-
 de, it is wyrtten in the boke of the synges of
 Iffad and Iuda.

The xxxvi. Chapter.

And the people of the londe toke Joa-
 chas the sunne of Josias, and made
 him kynge in his fathers steade at Je-
 rusalem. This and twenty yere olde was
 Joahas when he was made kynge, and
 reigned thre monethes at Jerusalem. For
 the kynge of Egypte deposeth him at Je-
 rusalem, and contemned the londe in an hun-
 dred talents of syluer, and one talent off
 golde. And the kynge of Egypte made Elia-
 chim his brother kynge ouer Juda and Je-
 rusalem, and turned his name Joachim. But
 Necho toke his brother Joahas, and caried
 him in to Egypte.

Five and twenty yere olde was Joa-
 chim whā he was made kynge, and reigned
 cleue yere at Jerusalem, and dyd that which
 was euill in the sighte of the LORDE his
 God. And Nabuchodonosor the kynge of
 Babilon wente up agaynst him, and downe
 douned him with cheynes, to cary him vnto Ba-
 bilon. And Nabuchodonosor broughete cer-
 tayne vessels of y house of the LORDE vnto
 Babilon, and put them in his temple as
 Babilon. What more there is to saye of Jo-
 achim, and off his abominacions which
 he dyd, and that were founde in him, behol-
 de, they are wyrtten in the boke of the syn-
 ges of Israel and Iuda. And Joachim his
 sonne was kynge in his steade.

Eight yere olde was Joachim when he
 was made kynge, and reigned thre monethes
 and ten dayes at Jerusalem, and dyd y
 which was euill in the sighte of y LORDE.
 But whā the yere came aboute, Nabuchod-
 onosor sent elcher, and caused him to be se-
 ched vnto Babilon with the costly vessels
 and Jewels of the house of the LORDE, and

made Sedechias his biother kynge ouer Iuda and Jerusalem.

177c.22 a
4.Rt.24 d
One and twenty yeare olde was Sedechias when he was made kynge, & reigned eleven yeare at Jerusalem, and dyd that which was euill in the sightes of the LORDE his God, and submyted not himselfe for the face of the prophet Jeremy, which spake out of the mouth of the LORDE. He fell awaye also from Labuchodonsor the kynge of Babilon (which had taken an oath of him by God) and was styfnecked, and hardened his hert, that he shulde not conuerse vnto the LORDE God of Israel. And all y^e chise amonge the prestes, and the people, multiplyd their synnes, acordinge to all the abhominacions of the heythen, and dyfled the house of the LORDE, which he had sanctified at Jerusalem.

C
177c.27 a
1.Re.25 a
And the LORDE God of their fathers sent vnto them early by his messaugers, for he spared his people and his habitation) but they laughet the messaugers of God to scound, and despyed his wordes, and had his prophetes in derision, so longe tyll the indignacion of the LORDE increasid ouer his people, and there was no remedye of healinge. For he broughte the kynge of the Caldees vpon them, and caused for to slaye all their yonge men with the swerde in the house of their Sanctuary, and spared nether yongemāner virgin, nether aged ner grauis father, but gaue them all in to his hande. And all the vessels in the house of God, greates and small, the treasures in the house of the LORDE, and the treasures of the kynge and of his prynces, all this caused he to be caried vnto Babilon. And they brent the house of God, and brake downe the wall of Ierusalem, and all the palaces therof burnt they with fyre, so that all the costly ornaments of it were destroyed.

D
177c.27 b
And loke who escaped y^e swerde, he caried he awaye vnto Babilon, & they became his seruantes, & the seruantes of his sonnes, tyll the Persians had the empyre: that y^e woerde of the LORDE by the mouth of Jeremy mighte be perfourmed, men vntyll the londe had yough of hir Sabbathes: for all the tyme of the desolacion was it Sabbath, vntyll the seuentye yeares were fulfilled.

1.2Ed.1 a
2.Ed.1 a
But in the first yeare of Cymus the kynge of Persia (that the woerde of the LORDE spoken by the mouth of Jeremy mighte be fulfilled) the LORDE rayshed vp the spruce of Cymus the kynge of Persia, that he caused it be proclaimed throug out all his empyre,

and by wytynges also, sayenge: That sayeth Cymus the kynge of Persia: The LORDE God of heauen hath gauen me all the kyngdomes in the londe, and hath commaunded me to buyde him an house at Jerusalem in Iuda. Who fewer now amonge you is of his people, the LORDE his God be with him, and let him go vp.

The ende of the seconde boke of the Cronicles.

The first boke of Esdras.

What this boke conteyneth.

Chap. I. Cymus (otherwise called Cam) the kynge of Persia, geth the Iewes hys to googayne to Jerusalem, and to buyde.

Chap. II. The nombre of them that went up from Babilon vnto Jerusalem.

Chap. III. The people returne to Jerusalem, the prestes buyde the altare, kepe the feasts and sacrifices, and prepare to buyde the temple.

Chap. IIII. The heythen wolde buyde with them: and because they are not iustice, doo re labour they (with their counsell and letters) to hynder the buylinge of the temple.

Chap. V. In this tyme prophesied Aggae and Zachary: The offices of the heythen by the buylinge, and bynder it.

Chap. VI. Darius reuoketh the commandment of Cymus, and geueth the Iewes hys to buyde the temple.

Chap. VII. Zerubbabels sineth Esdras vnto Jerusalem with a charge vnto the officers beyonde the water.

Chap. VIII. The nombre of them that went up with Esdras vnto Jerusalem.

Chap. IX. Esdras is fery that the people haue mynne them silues with the heythen's women.

Chap. X. They make a covenant to put awaye their heythenly wyces.



The first Chapter.

3
14
16



44

In the first yeares of Cyrus kynge off Persia (that the worde of the LORD is spoken) by the mouth of Jeremy might be fulfilled: the LORD ESTERD UP the spiere of Cyrus kynge of persia, & he caused it be proclaimed thorow out all his empyre, yee and by wyryng also, sayinge: Thus sayeth Cyrus the kynge of persia: The LORD God of heauē hath giuen me all the kyngdomes in the londe

and hath commaunded me to buyde him an house at Jerusalem in Juda. Who seker now amonge you is of his people, the LORD his God be with him, and let him go vp to Jerusalem in Juda, and buyde the house of the LORD God of Israel. he is y God that is at Jerusalem. And who so ever remayneth yet in any maner of place (where he is a stranger) let the me of his place helpe him with syluer and golde, with good and cattell of a good frewill, for the house of God at Jerusalem.

Then gat vp the principall fathers of Juda and Ben Jamin, and the prestes and Levites, and all they whose spiere God had tyled to go up, and to buyde the house of the LORD at Jerusalem. And all they that were aboute them, strengethed their hande with syluer and golde, with good and cattell, and Jewels, besides that which they gave of their owne frewill. And kynge Cyrus broughte forth the vessels of the LORDS house, which Nabuchodonosor had takē out of Jerusalem, and put in his gods house. But Cyrus y kynge of persia broughte the forth by Mishayath the measurer, and numbered the unto Sebbazar the prynce of Juda. And this is the nombre of them: thire balens of golde, and a thousand balens of syluer, and nyne and twentye Pryces,

thryve cuppes of golde, and of other syluer cuppes foure hundred and ten, and of other vessels a thousande. So that all the vessels both of golde and syluer, were fyve thousande and foure hundred. Sebbazar broughte them all vp, with them that came vp out of the captiuyte off Babylon unto Jerusalem.

The II. Chapter.

These are the childre of the londe that wente up out of the captiuyte (whos Nabuchodonosor the kynge of Babylon had caried awaye unto Babylon) and came agayne to Jerusalem and into Juda, euery one unto his cite, and came with good babil, Jesu, Tejemias, Seraias, Keleias, Marbadai, Bilan, Mispar, Begesai, Xebum and Baans. This is now the nombre of the men of the people of Israel: The children of pharais, two thousande, an hundred, and two and fawentye: the children of Sephathia, thre hundred and two and fawentye: the children of Arath, seuen hundred and fyve and fawentye: the children of Pahath Moab amonge the children of Jesu, Joab, two thousande, eight hundred and twolue: the children of Elam, a thousande, two hundred and foure and fiftye: the children of Sathu, nyne hundred and fyve and fortye: the children of Sacai, six hundred and thre score: the children of Dani, six hundred and two and fortye: the children of Debai, six hundred and thre and twentye: the children of Aigad, a thousande two hundred and two and twentye: the children of Aboniam, six hundred and sixe and sixtye: the children of Bigesai, two thousande and sixe and fiftye: the children of Adin, foure hundred and foure and fiftye: the children of Ater of Esadrias, eight and nyneetye: the children of Bezai, thre hundred and thre and twentye: the children of Joathab, an hundred and twolue: the children of Samsar, two hundred and thre and twentye: the children of Sibbar, fyve and nyneetye: the children off Bethleem, an hundred and thre and twentye: the men off Neophah sixe and sixtye: the men off Anathoth, an hundred and eight and twentye: the children off Alimaueh, two and fortye: the children off Biriath Arim, Caphira and Beeroth, seuen hundred and thre and fortye: the children off Rama and Gaba, six hundred and one and sixtye: the men off Michmas, an hundred and two and

twenty: the men of Bethel and Ai, two hundred: and thre and twenty: the childre of Netbo, two and fifty: the children of Magbis, an hundred and five and fifty: the childre of the other Lam a thousande, two hundred and foure and fifty: the children of Sarim, the hundred and twenty: the childre of Odbabab and Ono, seak hundred and five and twenty: the childre of Jericho, thre hundred and five and forty: the children of Senaz, thre thousande, five, hundred and thirtie.

The prestes. The children of Jedaias of the house of Jesua, nyne hundred and thre and twenty: the childre of Jemmer, a thousande and two and fifty: the children of Pasur, a thousande and two hundred, and seven and forty: the childre of Sarim, a thousande and sevenentie.

The Levites. The children of Jesua and Camiel of the children of Sobiaias, foure and twenty: The singers, the children of Asaph, an hundred and eighte and twenty. The children of the docters. The children of Salum, the children of Aear, the childre off Salmon, the children off Azub, the children off Sataias, and the children off Sobiaias: altogether an hundred and nyne and thirtie.

D The Techinims. the children of Siba, the children of Sasapha, the children of Labaath, the children of Ceros, the children of Sieba, the children of Padon, the children of Lebana, the children of Sagaba, the children of Samlat, the children of Hanan, the children of Siddel, the children of Gahar, the children of Reaia, the children of Rejin, the children of Necuba, the children of Gafan, the children of Da, the children of Pasasch, the children of Bessai, the children of Aina, the children of Meumm, the children of Tephassim, the children of Bacbac, the children of Hacappa, the children of Sarhar, y childre of Hazelach, y childre of Mithira, the children of Harfa, the children of Barcom, the children of Giffera, the children of Chamah, the children of Teshah, the children of Satipha.

The children of Salomons seruantes. The children of Soeas, the children of Sophereth, the children of Pruba, the children of Jada, the childre of Darcon, the childre of Siddil, the childre of Saphatia, the children of Sarril, the children of Pochereth of Zebaim, the children of Ami. All the Techinims and the children off Salomons

seruantes were altogether, thre hundred and two and nyenty.

And these were also, Mithel, Melah, Thel, Sarfo, Cherub, Adon and Jem. But they coulde not shewe their fathers house nor their sede, whether they were of Israel. The children of Deiaia, the children of Tobias, the children of Necoda, five hundred and two and fifty.

And of the children of the prestes. The children of Sobiaias, the children of Sason, the children of Barfillai, to whiche toke one of the daughters of Barfillai the Gileadin to wife, and was counted amonge the same names: these soughte the register of their byrth, and founde none, therefore writinge out from the register. And Sarchias saide vnto them, that they shoulde seeke of the most holy, till theretoise vp a pilgrimage - lighte and perfectenisse.

The whole congregation as one man, was two and forty thousande, thre hundred and thre score: besyde their seruantes and maydes, of whom there were seak thousande, thre hundred and thre and threty. And they had two hundred singynge men and women, seak hundred and five and threty horses, two hundred and fyne and forty mules, foure hundred and fyne and threty Camels, and sixe thousande, seven hundred and twentye asses.

And certayne of the chiefe fathers, when they came to the house of the LORDE in Jerusalem, they were well mynded vnto the house of God, that it shoulde be seyn in peace, and gaue a fere their ability vnto the measure of the worke, one and thre score thousande gulden, and fyve thousande pounde of syluer, and an hundred prestes garments. So the prestes and the Levites, and certayne of y people, and the singers, and the porters, and y Techinims dwelt in their cities, and all Israel in their citie.

The iij. Chapter.

D It was when the seventh moneth came, and the children of Israel were assembled in their cities, the people came together as one man, vnto Jerusalem. And there stode vp Jesua the sonne of Josabab and his brethren the prestes, and Josabab the sonne of Saalchid and his brethren, and buylde the altare of the God of Israel, to offre burnt offerynges thereon, as it is wyrtten in the lawe of Moses the servant of God, and the altare set they upon the foudraies: for there was a fear fulnes among

then because of the nacions and lodes) and offered burnt offerings thereon unto the LORD in the morning and at euen. And he led the staff of Tabernacles, as it is written, and offered burnt sacrifices daylie after the number as according was, every daye his sacrifice. Afterwarde the daylie burnt offerings also, and of the new Moones and of all the first dayes of the LORD that were halowed, and all manner of fre willinge offerings, which they did of their awne fre will unto the LORD.

Upon the first daye of the seuenth month beganne they to offer burnt sacrifices unto the LORD. But the foundation of the temple of the LORD was not yet layed. Nevertheless they gaue money unto the sons and carpenters, and meate and drynke and oyle unto them of Sidon and of Tyre, to buye the Cedre ymbre from Libanus by Sea unto Joppa, according to the commandment of Cyrus the kynge of Persia.

In the seconde yere of their commynge was the house of God at Jerusalem in the seconde month, beganne Zorobabel the sonne of Salathiel, and Jesua the sonne of Josiab, and the remanent of their brethren the priests and Leuites, and all they that were come out of the captiuite unto Jerusalem, and appointed the Leuites fro tiven yre yere olde and aboue, so that the work of the house of the LORD were forward. And Jesua stode with his sonnes and brethren, and Cabniel with his sonnes, and the children of Juda, to further the worke of the house of God, namely the childre of Senebad with their children and their brethren the Leuites.

And when the builders layed the foundation of the temple of the LORD, the prestes stode in their array, with trumpets. And the Leuites the children of Saphaiah and Camiata, to playe the LORD with the Pyre of David kynge of Israel. And they sung together, geuyng praye thanke unto the LORD, because he is gracious, and because his mercy endureth for euer upon Israel. And all the people shouted loude in playng the LORD, because the foundation of the house of the LORD was layd. Nevertheless many of the oldeprestes and Leuites and auuncient fathers, which had bene the house a fore in his foundacion, and this was now before their eyes, wept loude. But many shouted with ioye, so that the noyse gaue a greatesounde, in so much that the people coulde not knowe if ioyfull

sounde for the noyse of the wepinge in the people: for the people shouted loude, so that the noyse was herde farre of.

The iiiii. Chapter.

When the aduersaries of Juda and Ben Jamin herde, that the children of the captiuite builded the temple unto the LORD: God of Israel, they came to Zorobabel and to the pryncipall fathers, and sayde unto them: We wyl builde with you: for we like the LORD your God like as ye do. And we haue done sacrifice vnto him, since the tyme that Assur hadon the kynge of Assur boughe vs vsu hither. But Zorobabel and Jesua and the other auuncient fathers of Israel, answered them: It is not meete for vs and you to builde the house of oure God, but we wyl builde alone unto the LORD God of Israel, as Cyrus the kynge of Persia hath commanded vs.

Then the folke of the londe bynded the people of Juda, and made them asrayed to builde, and bynded counselors aganst them and bynded their dayce, as long as Cyrus the kynge of Persia liued, vntill the reigne off Darius kynge off Persia. But when Darius was kynge, in the beginninge off his reigne wrote they vnto him a complayne aganst them of Juda and Jerusalem.

And in the tyme of Artaxerxes, wrote Bithsalam, Michudach, Tabeel and the other of their counsell vnto Artaxerxes the kynge of Persia, that the scripture of the letter was wyrtten in the Syrians speach, and was interpreted in the langage of the Syrians. Rehum the chanceler, and Simsai the scribe, wrote this letter agaynst Jerusalem to Artaxerxes the kynge.

We Rehum the chanceler, and Simsai the scribe, and other of the counsell of Bina, off Arphasath, off Tarpat, off Persia, off Arach, of Babilon, of Sulai, of Weba, and of Elam, and other of the people, whoms the greete and noble Anaphar broughte ouer, and set in the cities of Samaria, and other on this syde the water, and in Canaan, and this is the summe of the letter that they sent vnto kynge Artaxerxes:

They seruaunt the men on this syde the water and in Canaan. Be it knowne vnto the kynge, that the Jewes which are come vnto us from the reue of Jerusalem in to thar sciuous and wicked cite, builde the same, and make up the wall of it, and bygge it out of the foundacion. Be it knowne now therfore vnto the kynge, if this cite be builded to the malice

made vp agayne, the shal not they gene-
tribute, toll, and yearly custome, and their de-
uoyce shal be of kynges harme. But now that
we all are thereby which destroyed the tem-
ple, we wolde no longer se the kynges disho-
noure. Therfore sent we our, and caused the
kyng to be certified therof: That it maye be
sought in of Cronicles of the prophetez, and
is shal theu fynde in the same Cronicles,
and perccauce, that this cite is fidicious
and noysome vnto kynges and lonces, and
that they cause other also to rebell of olde,
and for the same cause was this cite des-
troyed. Therfore do we certifie the kyng,
that of this cite be buylded, and the walles
therof made vp, thou shalt kepe nothinge
on this syde the water by the reason of it.

D Then sent y kyng an answer vnto Re-
hum the chawnceler, and Simai the Sery-
be, and to the other of their counsell that
dwelde in Samaria, and vnto the other be-
yonde y water. Pence and saluacion. The
letter which ye sent vnto vs, hath bene ope-
ly red before me, and I haue commaunded
to make search: and it is founde, that this cite
of olde hath made insurreccion agaynst
kynges, & how y vnto and rebellion hath
bene committed therein. There haue bene
mightie kynges also at Ierusalem, which ha-
ue reigned ouer all that is beyonde the wa-
ter, and toll, tribute, and yearly custome was
geuen vnto them. Do ye now ascer this com-
maundement, for byd the same men, that the
cite be not buylded, yll I haue good commaun-
demēt. Take hede now that ye be not negli-
gent here in, lest the kyng haue harme there
throug.

Now whā kyng Artaxerxes letter was
red before Rehum the chawnceler and Sim-
sai the Serybe and their counsell, they wente
vp in all the huffe to Ierusalem vnto the
Iewes, and forbade them with the arme and
auctorite. Then ceased the worke of the
house of God at Ierusalem, and continued
so vnto the seconde yeare of Darius kyng
of Persia.

The V. Chapter.

A The prophetes, Aggeus and Zecha-
ry y sonne of Iddo, propheted vnto
y Iewes that were in Iuda and
Ierusalem, in the name of the God of Israel.
Then gat vp Zorobabel the sonne of Sala-
thiel, and Iesua the sonne of Iosede, and be-
gannto buyde the house of God at Jeru-
salem, and with them the prophetes of God
which strengned the. At the same tyme ca-
me to the Thathnai the debite on this syde

the water, and Serhar of Bosen, and the
councellers, and sayde thus vnto them: We
hath commaunded you to buyde this house,
and to make vp the walles therof: We tolde
we them the names of the men that
made this buylding. But the eye of the
God came vpon the Elders of the Iewes,
that they were not in hilyre, yll the maner
was brought before Darius, and yll the
came a wytyng therof agayne.

This is the summe of the letter y Thath-
nai the Debite on this syde the water, and
Serhar of Bosen, and their counsell of
Aphasach (which were on this syde the wa-
ter) sent vnto kyng Darius, and the maner
of the wordes that they sent vnto him: Vnto
Darius the kyng, all peace. Be it knowne
vnto the kyng, that we came in to Ierusa-
lem to the house of y greates God, which is buy-
ded with all maner of stone, and buld was
layed in the walles, and y worlde goodly
saw, and prospereth in their habites. No
withles we ared the Elders and sayde
vnto them: Who hath commaunded you to
buyde this house, and to make vp the walles
therof? We ared their names also, that we
might certifie the, and haue myghty ius-
tice of the men that were their rulers.

But they answered vs in these wordes
and sayde: We are the seruantes of the God
of heauen and earth, and buyde the house
y was buylded many yeares agoe, which
a greates kyng of Israel buylded and saw.
Howbeit whan our fathers provoked the
God of heauen vnto wrath, he gaue them
ouer in the hande of Nabuchodonosor the
kyng of Babilon the Caldee, which had
downe this house, & caried y people away
vnto Babilon.

Nevertheless in the first yeare of
the kyng of Babilon, y same kyng had
commaunded to buyde this house of God
for the vessels of golde and siluer in the
house of God, which Nabuchodonosor the
king of the temple at Ierusalem, and brought
in to y temple at Babilon, the kyng
the kyng take out of y temple at Babilon,
and deliuered them vnto Serhasar by
name, whom he made Debite, and sayde
vnto him: Take these vessels, go thy way
and bringe them vnto the temple at Jeru-
salem, and let the house of God be buylded
in this place. Then came the same Serhasar,
and layed y foundacion of the house of God
at Ierusalem. Since that tyme hath bene
in buylding, and yet is it not finished. It
please y kyng now, let there be frath

In 3 bygges treasure house which is at Babilon, wherby it haue bene bygge C yus commandment, that the house of God at Jerusalem shalbe builded: seade vs 3 bygges wryte concerninge the same.

The vi. Chapter.

Then commaunded Kinge Darius, that searche shoulde be made in 3 library of 3 bygges treasure house, which laye at Babilon. So at Esdras baranio in a castell that lyeth in the londe of the Medes, there was founde a boke, 2 in it was there an othe wryten after this maner: In the first yere of bygge C yus, commaunded the same bygge C yus to buyde 3 house of God at Jerusalem, in the place where the sacrifice is made, 2 to laye the foundation to beate this seate vnto the hygge, 2 this seate cubites brede, 2 the walles of all maner of stones, and one wall of sember, 2 the expence shalbe geuen of the bygges house. And the golde and silver vessell of 3 house of God, which the hebrewe men toke out of the temple at Jerusalem, and broughte vnto Babilon shalbe restored agayne, 3 they maye be broughte vnto the temple at Jerusalem to their place in the house of God.

Get you farre from them therfore, thou Dathnai Debye beyonde the water, and Sathar of Bosen, 2 youre counsellors which are beyonde the water. Let them worke in 3 house of God, that the Debye of 3 Jewes and their Elders maye buyde the house of God in his place. I haue commaunded also, what shalbe done to 3 Elders of Iuda for the buydinge of the house of God, that thei shal diligently be take of the bygges good, and of the rentes beyonde the water, 2 geaue vnto the men, and that they be not bynded.

And if they haue neede of calues, lambes, 2 goates for the burnt offryng vnto 3 God of heauen, wheat, sale, wyne and oyle, after the custome of the prestes at Jerusalem, thei shalbe geuen them daylie as is a cordinge: and if that this be not done negligently, that they maye offre sweete savoures vnto 3 God of heauen, and praye for the bygges lyfe, and for his children. This commaundement haue I geue. And what man so ener he be that sleneth this wordes, there shal a halke be taken from his house, and he shal be hangid thereon, and his house shalbe pryed for the breke.

For the God that dwelleth in heauen, defende all bygges and people, that put to their handes to alce and to beake downe the

house of God at Jerusalem. I Darius haue commaunded, that this be diligently done.

Then Dathnai 3 Debye be youde y master, and Sathar of Bosen with their counsellors (to whom bygge Darius had sent) they their diligencie. And 3 Elders of the Jewes buyde, and they prospered thei on the prophesies of Aggeus the piophete and Zachary the sonne of Iddo: and they buyde, and set vp the worke, a cordinge to the commaundement of the God of Israel, and after the commaundement of C yus, Darius and Artaxerxes bygges of Persia. And they performed the house vnto the thirde daye of the moneth Adar, that was the first yere of the reigne of bygge Darius.

And the children of Israel, the prestes, the Levites, and the other children of 3 caprynte helde the dedication of the house of God with ioye, and offered at the dedication of the house of God, one hundred calues, two hundred lambes, foure hundred goates: and for the synnoffryng for all Israel, twolue he goates, a cordinge to the nombre of the trybes of Israel, and set the prestes in their courses, and 3 Levites in their offices, to mynstre vnto God which is at Jerusalem, as it is wryten in the boke of Moses.

And the children of the caprynte helde Passouer upon the fourteenth daye of the first moneth for 3 prestes and Levites had purified them selues, so 3 they were all cleane as one man, and tylded Passouer for all the children of the caprynte, and for their brethre the prestes, and for them selues. And the childre of Israel which were come agayne out of captiuyte, and all such as had separated them selues vnto them from the filthi nest of the heythen in the londe, to sike the LORDE God of Israel, ate 2 helde the feast of unleued bread siben dayes with ioye: for the LORDE had made them glad, and turned the hart of the bygge of Assur vnto the, so that their handes were strengthened in the worke of the house of God, which is 3 God of Israel.

The vii. Chapter.

After these actes in the reigne of Artaxerxes bygge of Persia, there wente up from Babilon, Esdras the sonne of Seraia, the sonne of Azaria, the sonne of Helchias, the sonne of Salum, the sonne of Saboc, the sonne of Achob, the sonne of Amaria, the sonne of Azaria, the sonne of Meraioth, the sonne of Ithabiah, 3 sonne of Ussi, the sonne of Buki, the sonne of Abias, the sonne of phinas, the sonne of Eleazar, the

fonte of Aar on the chese priefe, which was a
 quyeſcribe in the lawe of Moſes, which
 the LORDE God of Iſrael dyd geue. And
 3 kynge gaue him all that he requyred, acor-
 dinge to the hande of the LORDE his God
 vpon him.

And there were vp certayne of the chil-
 dren of Iſrael, and of the priefes, and of the
 Leuites of the ſyngers, of the porters, and
 of the Netthinims vnto Jeruſalem, in the ſe-
 uenty yere of the kynge Artaxerſes. And they
 came to Jeruſalem in the fifth moneth, that
 is the ſeuenth yere of the kynge. For vpon
 the firſt daye of the firſt moneth, dreyſed he
 to go vp from Babilon: and on 3 firſt daye
 of the fifth moneth came he to Jeruſalem,
 according to the good hande of God vpon
 him: For Eſdras prepared his heart to ſeke
 the lawe of the LORDE, and to do it, and to
 teach the precepte & iudgment in Iſrael.

23 And this is the ſumme of the letter, that
 kynge Artaxerſes gaue vnto Eſdras the
 priefe, the ſcribe, which was a teacher in the
 wordes of the LORDE and of his ſtatutes
 ouer Iſrael. Vnto Eſdras the priefe and ſcri-
 be in the lawe of the God of heauen, peace
 and ſalutation. I haue commaunded, that
 all they of the people of Iſrael, and of the
 priefes and Leuites in my realme, which are
 mynded of their owne good wyll to go vp
 to Jeruſalem, that they go with the beynge
 ſent of the kynge and of the ſeuē lordes of
 the counsell, to viſit Iuda and Jeruſalem,
 according to the lawe of God, which is in
 thy hande: And that thou ſhouldeſt take with
 the, ſyluer and golde, which the kynge and
 the lordes of his counsell geue of their owne
 good wyll vnto the God of Iſrael: whoſe
 habitacion is at Jeruſalem: and all the ſyl-
 uer and golde that thou canſt fynde in all 3
 countre of Babilon: with it that the people
 and priefes geue of their owne good wyll
 to the houſe of God at Jeruſalem.

24 Take thou the ſame, and bye diligently
 with the ſame money, calves, lambes, goats,
 and meate offeringes and drynke offeringes,
 to be offered vpon the altare of the houſe
 of your God at Jeruſalem. And loke what
 ſe thyſe the and thy brethren to do with the
 remaunce of the money, that do after the
 wyll of your God. And the veſſels that are
 geuen thee for the mynſtracion in the houſe
 of thy God, thoſe deliuer thou before God
 at Jeruſalem.

And what ſo ever thinge more ſhal be ne-
 ceſſary for the houſe of thy God, which is ne-
 ceſſary for the to ſpende, let the ſame be geue

one of the kyngeſ chamber. I kynge Ar-
 taxerſes haue commaunded all the treaſure
 beyonde the water, 3 loke what ſo ever thy
 diſas the priefe and ſcribe in the lawe of thy
 God of heauen, requyred of you, that ye ſhal
 fulfill the ſame diligently, on wyll an hundred
 quarters of ſyluer, and eyll an hundred quar-
 ters of wheate, and eyll an hundred Demij
 of wyne, and eyll an hundred Demij of
 oyle, and ſalt without meaſure. What ſo
 belongeth to the lawe of the God of hea-
 uen, let the ſame be done with diligence in
 the houſe of the God of heauen, that there
 be no wyach vpon the kyngeſ realme in
 childe.

And knowe be it vnto you, that ye ſhal
 haue no accounte to requyre to paye: aſſe
 me, and yearly rentes vpon any of the por-
 tages, Leuites, ſyngers, porters, Netthinims
 and mynſters in 3 houſe of this God. And
 thou Eſdras, after the wyſdome of 3 that
 that is in thy hande ſet thou indges and bi-
 tters, to indge all the people that is betwix
 de Iordane, euen all ſuch as knowe the lawe
 of thy God: and them that knowe it not ſe
 ſe that ye teache. And who ſo ever wyll
 diligently fulfill the lawe of thy God, and
 the kyngeſ lawe, ſhall haue his indgement in
 the bette, whether it be vnto death, or to
 banyſhment, or to be condemned in good, or
 to be put in priſon.

Prayed be the LORDE God of our fa-
 thers, which ſo hath inſpyred 3 kyngeſ
 to geue 3 the houſe of God at Jeruſalem:
 and hath enclaymed his mercy vnto me in the
 preſence of the kynge, and his counſell,
 and before all the kyngeſ hye ſtates. And
 I was comforted (acordinge to the bidde of
 the LORDE my God our me) and ſo gaue
 3 the heades of Iſrael together, 3 ſp
 mighte go vp with me.

The viij. Chapter.

25 Theſe are the heades of their fathers
 that were named, which wente up
 to me from Babilon, which came vnto
 the Artaxerſes reigned. Of the childe of
 Pheſeas, Geſſem: of the children of Iehonan,
 Daniel: of the children of Dauid, 3
 the childe of Pareos, Zachary, and the
 childe nombred with him, an hundred and
 ſixtye. Of the children of Pahath Meſai,
 Eleonai the ſonne of Serabai, and 3
 two hundred males.

Of the children of Secharias, the ſon
 of Jehaſir, and with him the hundred and
 ſeuen. Of the children of Adin, 3
 the ſon of Jonathan, and with him the hundred and

Of the children of Elam, Iesaja the sonne of Iehobai, and with him threentie males. Of the children of Serphacia, Sebadaia the sonne of Michael, and with him fourescore males.

Of the children of Ioad, Obadaia the sonne of Iehiel, and with him two hundred and eightie men children. Of the children of Semeath, the sonne of Iosiphia, and with him an hundred and thre score males.

B Of the children of Zebai Zachary the sonne of Zebai, and with him eight and twenty males. Of the children of Zigad, Iohanna the youngest sonne, and with him an hundred and ten males. Of the last children of Iudoniam, and these were their names: Eli phiel, Ieiel and Semaia, and with them thre score males. Of the children of Digeuai, Zebai and Sabub, and with them sixtie males. And I gathered them together by the water that runneth towarde Athena, and there abode we thre dayes,

And when I looked amonge the people and the prestes, I founde no Leuites there. The first I writter, Ariel, Semaia, Elsnathan, Iah, Elsnathan, Macha, Zachary and Mesellan the rulers, and Joiarib and Elsnathan the teachers, and these were I vnto Iddo the deifit at Casiphia, that they shulde seche in mynster for the house of oure God, and telle them what they shulde saye vnto Iddo and to his brethren the Leuitims at Casiphia.

C And accordinge to the good hande of oure God upon us they broughte us a wyseman frome amonge the children of Iudabeli the sonne of Leui the sonne of Israel, euen Serabia with his sonnes and brethren, eighte. And Iesabia, and with him Iesaja of the children of Merari, with his brethren and their sonnes, twentye. And of the Techinims, Iudoniam and the princes gaue to myghte vnto the Leuites, two hundred and twentye, all named by name.

And when there at the water byside Athena, I sawe I a fastinge to be proclaimed, and we mighte humble oure selues before oure God, as see of him a righte waye for us, and our children and all oure substance. For I was ashamed to requyre of the kynge, sonne of Darius, to helpe us agaynst the enemye in the waye. For we had sayde vnto the kynge: The hande of oure God is for the best vpon all them that feare him, and his wisdome and reuenge vpon all them that forsake him. So we fasted, and soughte this at oure God, and he berde us.

D And I toke our euoiles of the chiefe prest:

tes, Serabia and Iesabia, and ten of their brethren with them, and weyed them there the siluer and golde and vessell for the house offeringe vnto the house of oure God, which the kynge, and the lordes of his counnail and princes, and all Israel that were at hande, had geuen to the house offeringe: and there weyed I them vnder their hande sixe hundred and fiftye talentes of siluer, and in siluer vessell an hundred and threentie, and in golde an hundred and threentie, twentye cappes of golde of a thousande guildens, and two certy ornaments of good bisse, as cleare as golde, and sayde vnto them: Ye are holy vnto the LORDE, therefore are the vessell holy also, and so is the siluer and golde that is geuen of a good will vnto the LORDE God of youre fathers: Waerch ye therefore and kepe it, tyll ye weye it vnto me before the chiefe prestes and Leuites, and auenture fathers of Israel at Jerusalem in the chiesse of the house of the LORDE. Then toke the prestes and Leuites that weyed siluer and golde a vessell, to bringe it to Jerusalem vnto the house of oure God.

So we bade vp, frome the water of Athena on the twelveth daye of the first moneth, to go vnto Jerusalem: and the hande of oure God was vpon us, and deliuered us frō the hande of the enemies and prynt maynges by the waye. And we came to Jerusalem, and abode there thre dayes. But on the fourth daye was the siluer and golde, and vessell weyed in the house of oure God vnder the hande of Iudoniam the sonne of Darius the prest, and with him Iesasar the sonne of Phineas, and with them Iosabab the sonne of Iesua, and Iudoniam the sonne of Darius the Leuites, accordinge to the nombre and weighte of every one. And the weighte was all written up at this same tyme.

And the children of the captiue, which were come out of prisson, offered burnt offeringe vnto the God of Israel: wolue hallockes for all Israel, sixe and threetye rammes, seven and threetye lambes, and twolue goates for a synofferinge, alio to the burnt offeringe of the LORDE. And they deliuered the kynges commissiō vnto the kynges officers, and to the deuytes on this syde the water. And they promoted the people and the house of God.

The IX. Chapter.

Shan all this was performed, the rulers came to me, and sayde: The people of Israel, and the prestes, and Leuites are not separated frome the nations
to ij

Deut. 7. 1
and 10. 1
of 11. 1
udic. 1. 1

in the londes as touching their abhominations, namely of the Canaanites, Hethites, Pherezites, Jebusites, Amorreues, Moabites, Egyptians, and Amorites. For they haue taken the daughters of the same, & their sonnes, and haue myxed the holy seede with y^e nations in the londes: and the hande of the rulers and lordes of counsell hath bene principall in this trespase.

When I herde this, I rente my clothes and my raiment, and plucked out the heere of my braide and of my beard, and sat mourning ge. And there rejoiced vnto me all such as feared the worde of the LORDE God of Israel because of the greates transgression. And I sat mourning vntill the euenynge sacrifice. And aboute the euenynge sacrifice I rose vp fro my hewnes, and rente my clothes and my raiment, and fell vpon my knees, and spread out my handes vnto the LORDE my God, and sayde:

Deu. 32. d

My God, I am ashamed, and darre not liue vp mine eyes vnto the my God: for oure wickednesse are growne ouer oure heade, & oure trespases are wayen grace vnto y^e heauens. Since the tyme of oure fathers haue we bene in greates trespase vnto this daie, and because of oure wickednesse haue we and o^r kynges bene deliuered in to the hande of y^e kynges of the nations, in to the swerde, in to captiuite, in to spoyle, and in to confusion of face, as it is come to passe this daie.

C

But now is there a litle and sobane graciousnes come from the LORDE oure God, so that some of vs are escaped, that he maie geue vs a name in his holy place, that oure God maye lighte oure eyes, and geue vs a litle lyfe in oure bondage. For we are bondmen, and God hath not forsake vs though we be bondmen, and hath enclined mercy vnto vs in the sighte of the kynges of Persia, that they shalbe geue vs lyfe, and promote the house of oure God, and to set vp the desolacion therof, and to geue vs an hebrege in Iuda and Jerusalem.

O oure God, what shal we saye now after this? that we haue forsaken thy commandementes, which thou hast commaunded by thy seruantes the prophetes, and sayde: The lord is wherin ye shal come to possesse it, is an vnclene londe thow the fylthines of the people of the londes, in their abhominacions wherewith they haue made it full of vnclames on euery syde. Therfore shal ye not geue youre daughters vnto their sonnes, and their daughters shall ye not take vnto youre sonnes, and sele not their pes-

ce and welch for euer, that ye maye be strong, and enioye the good in the londe, and ye and youre children maye haue the substance of it for euermore.

And after all this that is come vpon vs (because of oure euill dedes and greates trespase) thou oure God hast spared oure wickednesse, and hast bene vs a deliuerance as it is come to passe.

As for vs, we haue turned backe, & haue let go chy commandementes, to make contracts with the people of thes abhominacions. Wilt thou then be wroth at vs, or wilt we be verely consumed, so that nothinge remaine, and tyll there be no deliuerance? O LORDE God of Israel, thou art righteous, for we remaine yet escaped, as it is this daie. Beholde, in chy presence are we in oure trespase, for because of it is there no standing before thee.

The X. Chapter.

And when Esdras prayed after this manner and knowynged, it was, and he was before the house of God, there returned vnto him oue of Israel a very greates congregation of men and women, and children: the people wepte very sore. And Sachan the sonne of Jehiel one of the children of Eliam, answered, and sayde vnto Esdras: We haue trespassed agaynst the LORDE our God, in that we haue taken strange wyues of all the people of the londe. Now thus hope yet in Israel concerning this, that we see we make a covenante now with ourself, that we shal put awaye all the wyues (and such as are borne of them) conyng to the counsell of y^e LORDE, and of them that sitte the commandement of oure God, y^e maye do a conyng to the lawe. Or the vtther so, for the matter belongeth vnto thee. We will be with thee, be of good comfort, and do it.

Then rose Esdras, and toke an euy of the rulers, prestes and Levites, and of all Israel, that they shulde be accordinge to this worde: and they iuere. And Esdras sat vp before the house of God, and wente in to the chamber of Jehohan the sonne of Eliab. And when he came thither, he sawe much, and diantle no water: for he was moued because of the transgression of them that had bene in captiuite.

And they caused a proclamation be made thow oue Iuda and Jerusalem, vnto all the children which had bene in captiuite, that they shulde gather them selues together to Jerusalem: And that who soeuer cometh

when the dayes accordinge to the dayes of the rulers and Elders, all his substance shalbe restored, and he put out from the congregation of the captiue.

C Then all the men of Juda and Ben Iamin gathered them selues together vnto Jerusalem in the dayes, y^e is on the twentieth daye of the ninth month: and all the people sat in the streete before the house of God, and assembled because of the matter, and for the sayne. And Esdras y^e prest stood vp, and sayde vnto them: Ye haue transgressed, y^e ye haue taken strange wyues, to make the disgrace of Israel yet more: confesse now therfore vnto y^e LORD God of youre fathers, & do his pleasure, and separate youre selues from the people of the lande, & from y^e strange wyues. The answered all the congregation, & sayde with loude voyce: Let it be done as thou hast sayde. But the people are many, & it is a raynye weather, & they can not stand here without, neither is this a worke of one daye or two, for we are many y^e haue offended in this transgression. Let vs appointe our rulers therfore in all the congregation, y^e all the which haue taken strange wyues in oure ciues, maye come at the tyme appointed, and the Elders of every cite and ther Judges with them, vntill the month of our God because of this matter be turned awaye from vs.

Then were appointed Jonathan the sonne of Asabel & Jehosia the sonne of Ezechias ther this matter. And Misellam and Sabbai the Levites helpe them. And the children of the captiue dyd euen so. And Esdras the prest, and y^e ancient fathers thorum the house of their fathers, and all that were now rebaptized by name, separated the selues, and sat them downe on the first daye of the tenth month, to examinate this matter. And on y^e first daye of y^e first month brought they the matter to a conclusion, concerninge all the men y^e had take strange wyues.

C And amonge the childre of the prestes the were men fownde y^e had take strange wyues, namely amonge the children of Iehsa the sonne of Joiach & of his brether, Maaseia, Eliezer, Jari & Godolia. And they gaue ther halde there upon, that they wold put awaye their wyues: & for their trespass offered they to geue a rāme for their trespass. Amonge the children of Jimmer, Hanani & Sababai. Amonge the childre of Isurim, Maaseia, Elia, Semai, Jehiel, and Osi. Amonge y^e children of Paschim, Elioenai, Maaseia, Jussual, Techemai, Josabab & Eleasa. Amonge

the Levites, Josabab, Simai and Celicia, he is that Celicia, perhaps, Juda & Eleasar. Amonge the singers, Eliafih. Amonge the porters, Gallum, Teim and Ozi.

Of Israel. Amonge the children of parros, Ramia, Jesia, Malacia, Metamin, Eleasar, Malchia & Denai. Amonge y^e children of Elam, Machania, Zachary, Jehiel, Abby, Jeremoch & Elia. Amonge the children of Sachu, Eliomai, Eliafih, Machania, Jeremoch, Sabab & Ahisa. Amonge the children of Debai, Johanan, Hanania, Sabab & Abiai. Amonge the children of Benai, Misellam, Maluch, Abai, Josub, Seal and Jeremoch. Amonge the children of Pahath Moab, Abna, Cheloi, Denai, Maasa, Nathania, Dezael, Benui and Manasse. Amonge the children of Sarim, Elezer, Jesia, Malchia, Semai, Sumeon, De Jamin, Maluch & Samaria. Amonge the childre of Hosam, Jeremai, Machabai, Sabab, Eliphelct, Jeremai, Manasse & Simel. Amonge the childre of Dani, Maebai, Amram, Hucl, Denai, Debia, Chelus, Itai, Jeremoch, Eliafih, Machabai, Machai, Josan, Dani, Benai, Simel, Semai, Nathan, Abai, Madnabai, Saja, Sarai, Zfareel, Serenia, Samaria, Salum, Amaria, & Josaph. Amonge the childre of Itob, Jiel, Machabai, Sabab, Sebina, Jedbai, Joel, and Denai. All these had taken strange wyues. And amonge the same wyues there were some, that had borne children.

The ende of the first booke of Esdras.

The seconde booke

of Esdras, otherwise called the booke of Nehemias.

What this booke concerneth.

- Chap. i.** Nehemias moneth for the captiue re of the people.
Chap. ii. Nehemias prayneth license of the kynge Artaxerxes wherby he called Artaxerxes to go vnto Jerusalem.
Chap. iii. Of buylinge the walle.
Chap. iii. The officers go aboute to hinder the buylinge. The Jewes wroth, & paynate the selues to buyde and to fighte.
Chap. v. Nehemias cept a speech vnto the kynge.
Chap. vi. The officers go aboute to fill Nehemias.
Chap. vii. The nombre of them that departed from Babylon.
Chap. viii. In the feast of the Tabernacles reuealed Esdras the booke of the lawe.

The ij. boke of Esdras.

Chap. IX. The lewe is red before the people,
which are exhorted unto godlynesse.

Chap. X. They renew the covenants with the
LORDE and foales.

Chap. XI. How the people are shundered out, some
to dwell at Jerusalem, and some in the ci-
ties without.

Chap. XII. The names of the prestes and Levites
that went up with Zerobabel. Of the be-
dication of the wall at Jerusalem.

Chap. XIII. They separate the strangers from
amonge the people of God. The position of
the Eulias is appointed, and the Sabbath
renued.

The first Chapter.

2



These are the actes of
Zecharias the sonne
of Achabias. He fou-
ned in y^e twentieth yea-
re, that I was in the
castell at Tusan: and
Hanani one of my bre-
thren came with certayne me of Juda, and
I asked them how the Jewes dyd that were
deluyered, and escaped from the captivity.
And they sayde vnto me: The remaines of the capti-
uylte are there in the londe in greate myffoiaunce
and reboule. The walles of Jerusalem are
broken downe, and the portes therof are bren-
ned with fyre.

When I herde these woordes, I sat me
downe and wept, and mourned two dayes,
and fasted, and prayed before the God of
heauen, and sayde: O LORDE God of
heauen, thou greates and terribles God,
thou y^e keepes the covenante and mercy
for them y^e love: the y^e obserue thy com-
mandementes: let y^e care markes, let thy
cities be open, y^e thou mayest heare the pray-
er of y^e seruantes, which I praye now before
y^e daye, and nighte for the children of
Iuda: thy seruantes, and thou wylte
spise the synnes of the children of
Iuda, which we haue comyted agaynst
the.

23 And y^e my fathers house haue synned
also. We haue bene corrupte vnto the, in
y^e we haue not kepte the commandementes,
statutes, and lawes, which thou commaundest
y^e seruaunt Moses. Now call to remembraunce
y^e woordes that thou commaundest thy ser-
uaunt Moses, and saydest: If ye trasgress,
then wyl I heare you abode amonge the
nacion. But yf ye turne vnto me, and
kepe my commandementes, I wyl do
them: though ye were cast out vnto
the vtremost parte of heauen, yet
wyl I gather you from thence, and
wyl bringe you from thence, euē vnto
the place, that I haue chosen for my
name to dwell there. They are thy ser-
uautes, and thy people,

The ii. Chap.

whom thou hast deluyered: thou shalt
gide power to myghte hande. O LORDE, let
the care markes the praye of thy ser-
uautes, and let thy seruantes praye
to feare thy name, and let thy seruantes
professe this daye, and graunte him
mercy in the sight of this man: for
I was the kynge's bond.

The ii. Chapter.

In the month Nisan of the twentieth
yere of the kynge Artaxerxes, the
wyne stode before him, I toke up
the wyne, and gaue it vnto y^e kynge,
and I was heuy in his presence. Then
sayde y^e kynge vnto me: Why lokest
thou so sadly? Thou art not sick, there
is noe vyll matter, but thou art
heuy harted. Wherefore I was sin-
naryd, and sayde vnto the kynge: God
hath thynges liue for ever, shal I
not loke sady: the care of my fathers
burayll, and y^e the poyntes therof
are consumed with thynges. Then
sayde the kynge vnto me: What is
thy request? Then made I my pray-
er to the God of heauen, and sayde
vnto the kynge, and y^e thy seruante
is wowed in thy sight, I beseeche the
for I was vnto Iuda vnto y^e care of
my fathers burayll, that I maye buye
it.

And y^e kynge sayde vnto me, and
so toke y^e queene y^e sat by him: How
loge shal thy knyghte conyure,
and what wyl thou come agayne?
And he pleased y^e kynge to sende me,
and I set him a tyme, and sayde vnto
the kynge: If it please the kynge,
let him geue me letters in the
Debites beyonde y^e water, y^e they
may conuey me ouer, tyll I come
vnto Iuda: I lette me vnto
Nisaph the lord of the kynge
wood, y^e he maye geue me
wedde for ballast the gates of
the palace, which are halden
in the Debites beyonde the
walles of the cite: for the
house that I shal entere in to.
And y^e kynge gaue me a comyn-
gion the good worde of God
vnto me. And whan I came to
Debites beyonde the water,
y^e I gaue them y^e letters. And
the kynge sent captynes and
hoismen with me.

100 And whan Sancballath the
gouernour Tobias the seruaunt of
the Artaxerxes the kyng, y^e there was
a man which soughte the
weyth of the debiten of
Iuda. And whan I came to
Iuda, y^e had bene there
three dayes, I gaue me
up in y^e nighte season, and
a fewe men with me
for I tolde no man
what God had gauen in
my heart to do at
Jerusalem: y^e them was
not one best
wherewith I rode vnto
And I rode by
nighte vnto the valley

The ii. boke of Esdras.

before the Diagon wall, & to the Dongerpozt. & considered the walles of Jerusalem that were broken downe, & the postes thereof consumed wth the fyre. And I wente ouer vnto the Wall pozt, & to the bygges conuoye, & there was no remaine formy best, for it coulde goe no more. Then wote I on in the nyghte by the lighte of the mone, & considered the wall, & turned backe, & came home agayne to the walley pozt.

D And the milers knewe not whither I wote, as was I joyd: for hither to had I not tolde the James & the prestes, the counsellors & the milers, & the other that laboured in the worke, & I saide vnto thei: These the myserye that we are in. Nowe Jerusalem lynch n^o ayll, & howe the gates thereof are brent & fyre, come, let vs buylde vp the walles of Jerusalem, for we be none other thane. And I tolde thei of the good haire of my God which was vnto me: And the bygges wot that he had spoke vnto me. And they saide: Then let vs goe up. And we buylde, and their handes were strenghted to good.

When Sabanaballat the Geronite, and Tobias the seruante of the Ammonites, & Gosen the Arabian heretic, they laughed vnto vs, & saide: What is this that ye do: Whyl ye fall awaie agayne from the bygge: Then answered I them, and saide: The God of heauen shall cause vs to profp^{er}: for we his seruantes are gotten vp, & are buyldinge. As for you, ye haue no pot^{er} and n^o right, n^o remembraunce in Jerusalem.

The iii. Chapter.

And Eliasib the hie prest get him vp with his brether the prestes, and buylde the Shepegate. They halowed it, and set vp the doores of it: euen vnto the tower Mea halowed they it, namely vnto the tower of Sanael. Texte vnto him buylde the men of Jericho. And besyde him buylde Sachar the sonne of Imi. But the thylp^one of the chyldren of Senaa buylde, they covered it, and set on the doores, lockes and barres of it. Texte vnto him buylde Meremoth the sonne of Onia the sonne of Saccos. Texte vnto him buylde Mesullem the sonne of Barachias the sonne of Meisael. Texte vnto him buylde Sadoc the sonne of Baana. Texte vnto him buylde they of Thecoa. But their accare me put not their neckes to the seruaice of their loide.

D The Ddgate buylde Joiada the sonne of Passah, & Mesullem the sonne of Zerobab: they covered it, and set on the doores, lockes & barres of it. Texte vnto them buylde Melchior of Gibeon, and Jadan of Mlorono, and Obadiah and of Mispa, for the feare of the

The iii. Chap. Ho. cxiij.

Debye on this syde the water. Texte vnto him buylde Nhil the sonne of Scharbia the goldsmith. Texte vnto him buylde Hanania the sonne of Zecoray sonne, & they repayed the russet vnto the dyde wall. Texte vnto him buylde Acphnia the sonne of Sur, the ruler of the halfe quarter of Jerusalem. Texte vnto him buylde Jedaia the sonne of Saramaph, ouer agaynst his house. Texte vnto him buylde Saccus the sonne of Saba-bema. But Malchia the sonne of Saram, and Sabas the sonne of Sabach Moad buylde the other pece, and the tower beside the same. Texte vnto him buylde Sallum the sonne of Sulohe the ruler of the halfe quarter of Jerusalem, and his daughter.

The walley gate buylde Hanum, and the carefins of Sanaah. They buylde it, and set on the doores, lockes and barres thereof, and a thorsande cubytes on the wall, vnto the Ddgerpozt. But the Dongerpozt buylde Malchia the sonne of Reebah, the ruler of the fourth parte of the wyngarden: he buylde it, & set on the towe, lockes & barres thereof. But the Wallgate buylde Sallum the sonne of Chahose, the ruler of the fourth parte of Mispa: he buylde it, & covered it, & set on the doores, lockes, & barres thereof, & the wall vnto the pole of Sybah by the bygges garden, vnto the steepe that goe downe from the cite of Dauid. After him buylde Tebemia the sonne of Ahab, the ruler of the halfe quarter of Bethsur, vntill the other syde ouer agaynst the sepulchres of Dauid, and to the pole Auisa, & vnto the house of the myghtie.

After him buylde the Leuites, Rehem the sonne of Dani. Texte vnto him buylde Sabab the ruler of the halfe quarter at Regila in his quarter. After him buylde their brether, Danai the sonne of Sanaab, the ruler of the halfe quarter of Segila. After him buylde the sonne of Sessia the ruler of Mispa, the other pece hard ouer agaynst the thorsent corner. After him buylde Baroc the sonne of Sabai the other pece w^oshippa fully & c^ollij, sith the corner vnto the doore of the house of Eliasib the hie prest. After him buylde Meremoth the sonne of Onia the sonne of Saccos the other pece, sith the doore of Eliasib, vnto the ende of the house of Eliasib. After him buylde the prestes, the m^o of the countie. After him buylde Ben Jamin and Sabas ouer agaynst their house. After thei buylde Asaria the sonne of Maclia, the sonne of Anania: vnto his house. After him buylde Benai the sonne of Sanaab the other pece: from the house of Asaria

unto the twentyng, and unto the corner.

After him buylded palat the sonne of Osi, ouer agaynst the corner & the hye corner, which lieth out ouer fro the kynges house, he sydebe the course of the prison. After him Pedaia the sonne of Pareos (As for y^e Techinims they dwelt in Ophel, unto y^e Watergate, towards the east where y^e tower lieth out) After him buylded they of Thecoa y^e other pece ouer agaynst y^e greate tower, y^e lieth out wards, and unto the wall of . Ophel.

a. Pa. s. c. 3

But from the isogate south buylded y^e prestes, euery one ouer agaynst his house. After them buylded Saboc y^e sonne of Immer ouer agaynst his house. After him buylded Semia the sonne of Sachania y^e Dept of the eastgate. After him buylded Samania the sonne of Selemia, & Hanum the sonne of Zalaph y^e first, y^e ether pece. After him buylded Melullam the sonne of Beredia ouer agaynst his churche. After him buylded Malchia the goltsmythos sonne, vntill y^e house of the Techinims, and of the marchauntes ouer agaynst the counsell gate, and to the peiler in the corner. And betwene the peiler of the corner unto the Shepegate buylded the gold smythes and the marchauntes.

The iii. Chapter.

B When Saneballat herde that we buylded y^e wall, he was wroth, & toke greate indignacion: & mooued y^e Jewes & saide before his biethen & the mightie men of Samaria: What do the importēt Jewes? shall they be thus suffred: shall they offer? shall they perforce me in one daie? shall they make y^e stones whole againe, y^e are brought to dust, & brunt? And Tobias the Ammonite beside him saide: Let the builde on, yf a fore go vp, he shall breake downe their stony wall. Heare O thou oure God, how we are despised, curst their shame vpon their awne heads, y^e thou mayest gene them ouer in to despisinge in the londe of their captiuite. Couer not their wickednesse, & put not out their sinne fro y^e presence: for they haue prouoked the buylders. We buylded the wall, & ioy ned it whole together, vnto y^e halfe heicht. And the people were well mynded to labo^r.

B But when Saneballat, & Tobias, and y^e Arabias, & Ammonite, & Asbedites herde, y^e the walles of Ierusalem were made vp, and that they had begonne to stoppe vp y^e gappes, they were very wroth, and despised all together, to come and fighe agaynst Ierusalem, to make an hinderaunce therein. Therefore we made o^r prayer vnto oure God, & set watchmē vpo the wall daye & night ouer agaynst them. And Iuba saide: The strenght

of the bearers is to fible, & there is to much dust, we are not able to builde on the wall. And o^r aduersaries thought: They shall knowe neither se, eyll we come in the myddes amonge the, and slaye them, & bynd y^e man Pe. But when the Jewes that dwelt betwixt them, came out of all the places where they dwelt aboute vs, and tolde vs as good as good tymes, then saie y^e the people a fear churche: & rebu with their ierides, I peates & bowmen in the lome places behynde the wall, & looked, and gar me vp, and sayde vnto the churche men and rulers, & to the other people: Be not ye afrayed of them, theyntē vpon y^e greate LORDE which oughe to be feared, & light for y^e biethen, sonnes, daughters, wyues, & house. Therefore whan o^r enemies herke y^e we had goeten woode of it, God brought their counsell to naught, and we turned agayne to the wall, euery one vnto his labo^r. And from that tyme forth it came to passe, y^e the halfe parte of the yonger men by the labour, & the other halfe parte helde the speare, shylde, bowes, and best places, and the rulers stode behynde all the house of Iuda, which buylded on the wall, & bare burdis, from choise that labo^r the. With one hand byd they y^e woike, and with the other helde they the weapen. And euery one y^e buyld, had his swerde giue by his side, to foibidde they. And the trompetters stode beside me.

And I saide vnto the pyncipal man, & rulers, and to y^e other people: The walles greete & large, & we are separated vpon the wall one farre from another. I lobe in wher place now ye heare the noise of y^e trompet force ye thither vnto vs. Oure God shall fight for vs, & we wil be labourige in y^e woike. And the halfe parte of the helde y^e speares sit y^e mouninges spinge, till y^e starres came forth. And at y^e same tyme saide I vnto y^e people: Every one abyde with his seruante at Ierusalem, y^e in the night (as for we maye; get our endaunce to y^e watch, and to laboure in the daye tyme. As for me and my biethen & my seruantes, and y^e men of the watch behynde me, we put neuer of oure clothes, so so much as to washe the oure selves.

The v. Chapter.

When there arose a greate complayn of y^e people, & of their wyues agaynst their biethen the Jewes. And that were some y^e sayde: oure sonnes and daughter are to many, let us take some for this eate, that we maye lyue. Some sayde: Let us see of londes, vnynyardes & houses to plant, & take vp come in the death. But some sayde: Let vs borrowe money of the Kinge vnto

17 for our londes and wyngardes. Now are
our brethren bodie as our awne bodie,
and their children as our children: els shulde
we subdue our sones and daughters un-
to bondage, and some of our daughters are
subdued already, and no strength is there
in our handes, and other men shal haue our
londes and wyngardes.

But when I herde their complainte and
saw wofulnes, it displeasid me sore, and I
advised so in my mynde, I rebuked the coun-
sellers, and the rulers, and sayde vnto them:

18 Wyl ye requyre vsury one of another: And
I thought a greete congregacion agaynst
them, and sayde vnto them: We (a fewe cure
siders) haue boughte our brethren the
Jewes, which were sold vnto the heythens.
And wyl ye sell youre brethren, whom we ha-
ue boughte vnto vs: Then helde they their
pace, & coude synne nothinge to answer.

19 And I sayde: It is not good that ye do.
Oughte ye not to walke in the feare of God,
because of the rebuke of the heythens our
enemies: I and my brethren, and my seruantes
we haue lent them money and come: but as
for vnyng, let vs restore it. Therfore this same
daye I that ye restore the their londes agayn
us, their wyngardes, oyle gardenes and hou-
ses, and the hundredth parte of the money of
the come, wyne and oyle that ye haue recei-
ued of them. Then sayde they: We wyl restore
them agayne, and wyl requyre nothinge of
them, and wyl do as thou hast spoken. And
I called the prestes, and took an oath of the,
that they shulde do so. And I shot my lap-
pe, and sayde: God shake out every man af-
ter the same maner frō his house and labou-
re, that maynteyneth not this woide: euen
thus he shal be shaken out, and voyde. And all
the congregacion sayde: Amen, and praised the
LORDE. And the people dyd so.

20 And from the tyme forth that it was
commanded vnto me to be a Debyte in the
londe of Iuda, namely from the twentieth
yeare vnto the two and thirtiech yeare off
kyng Zeraxartes (that is twofoure yeare) I
and my brethren tyed not of such sustenante
as was gemen to a Debyte: for the olde
Debytes that were before me, had bene char-
geable vnto the people, and had take of the
bud and wyne, and fortye cycles of syl-
uer: And other seruantes had oppressed
the people. But so dyd not I, and that be-
cause of the feare of God. I laboured also
in the woite vpon the wall, and boughte no
lode. And all my seruantes came thither to-
gether vnto I worke. Moreover there were

at my table an hundred and fiftie of the Je-
wes and rulers, which came vnto me, from
amonge the heythens, that are about vs.
And there was prepared me bayle an oyle,
and fise chosyn shype, and bynde, and eat
once in ten dayes a greete summe of wyne.
But requyred not I the kynging of a Debyte
for I bondage was gremous vnto I people.
Thynke vpon me my God vnto I best, accordyng
to all that I haue done for the people.

The VI. Chapter.

21 And when Saneballat, Tobias and
Gosim the Arabian, and the other of
our enemyes herde, that I had buy-
ded the wall, and that there were no mo gap-
pes ther in, howbeit at the same tyme had I
not hanged the doores vpon the gates (San-
eballat and Gosim sent vnto me, sayenges
Come and let vs meet together in the wylla-
ges vpon the platme of the cite One. Their
cheles they thoughte to do no euill. Tuo-
wylthondryng I sent messengers vnto
them, sayenge: I haue a greete buynges ro-
de, I can not come downe. The woite shul-
de stonde still, yf I were negligent, and came
downe to you. howbeit they sent vnto me as
good as foure tymes after the same maner.
And I gaue the same answer.

22 Then sent Saneballat his seruante vnto
me the fifth tyme, with an open letter in his
hande, wherein was written: It is colde the
heythens, & Gosan hath sayde us, that them
and the Jewes thynke to rebell: for I which
cause thou buydest the wall, and wyle be
their kyng in chesimartara, and hast ordey-
ned the prophetes to preach of the at Jeru-
salem, and to saye: He is kyng of Iuda.

23 Now shal this come to the kynges ea-
res: come now therfore, and let vs take our
councell together. Neuertheles I sent vnto
him, sayenge: There is no such thinge done
as thou sayest: thou hast sayned it out of thi
ne owne hart. For they were all mynbede
to make us a frayte, and thoughte: They shal
weildome their handes from the woite. I
they shal not labour. howbeit I strenght
my hande the more.

24 And I came vnto I house of Semaiā I soune
of Delaiā the sonne of Medothabael, & he
had shut him selfe within. I sayde: Let vs
come together in to I house of God, and vnto
I myddes of I cite, & I spare I doores of I
cite: for they wyl come to slaye I, yett not
the night wyl they come to see the ro deach.
But I sayde: Shulde such a mā fyre: Shal-
de such a mā as I am, go in to I cite, so I sa-
ue his life: I wyl not go in.

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24

For I perceived, that God had not sent him: yet spake he prophesye upon me, neuer thelesse Tobias and Saneballar had hired him for money. Therfore toke he the money, that I shoulde be astrayed, and so to do and synne, that they might haue an small repute of me, to blaspheme me. My God thynke thou vpon Tobias and Saneballar, a cōfyrmyng vnto thesē their woikes, and of þe prophēt Nabid, and of the other prophetes, þe wolde haue put me in feare.

And the wall was fynyshed on the fyue & twentyeth daye of the moneth Elul, in two and fyfthe dayes. And whan all o enemies herde therof, all the heithen þe were aboute vs, were a fraied, and their courage failed the: for they perceaued, that this woike came of God. And at þe same tyme were there many of þe chete of Iuda, whose letters were vnto Tobias, & from Tobias vnto them: for there were many in Iuda that were swome vnto him: for he was the somme in lawe of Sacharia the sonne of Arab, and his sonne Johanan had the daughter of Misellam the sonne of Barachia, and they spake good of him before me, and tolde him my woordes. And Tobias sent letters, to put me in feare.

The vii. Chapter.

Now whan we had buylded the wall gates, syngers and Leuites were appointed. And I commaunded my brother Sani, and Hanania the ruler of the palace at Jerusalem: for he was a faithfull man, and feared God more then byd many other: and I sayde vnto him: Let not the gates of Jerusalem be opened vntyll the Sonne be wbole. And whyle they are yet stondinge in the watch, the doores shall be shute and barred. And there were certayne citifens of Jerusalem appointed to be watchmen, every one in his watch, and aboute his house. As for þe cite, it was large of roome, and greate, but þe people were fewe chetyn, and the houses were not buylded.

And my God gaue me in my hert, that I gatherd together the pyncipall men and þe people, to nombre them, and I founde a register of their nombre, which came up aforsēt out of the captiuyte (whom Nabuchodonosor þe kyng of Babilō had carryd away) and dwelt at Jerusalem and in Iuda, every one vnto his cite, and were come with Zorobabel, Iesua, Nehemias, Asaria, Raamia, Tabeman, Nardachai, Bilan, Mispereth, Bigenai, Trithim and Baena.

This is the nombre of the men of the peo

ple of Israel. The children of Paros were two thousande, an hundred and two and fentye: The children of Sepharai, the hundred and two and fentye: the children of Arach, sixe hundred and two and fyfye: the children of Pahach, the hundred and two and fyfye: the children of Iesua and Joab, two thousande, eight hundred, and eighty: the children of Ielam, a thousande, two hundred, and foure and fyfye: the children of Sacha, eight hundred and fyfye and foure: the children of Sacaai, sixe hundred and the score: the children of Zeman, sixe hundred, and eight and forty: the children of Debai, sixe hundred and eight and twenty: the children of Asgad, two thousande, the hundred and two and twenty: the children of Adoniam, sixe hundred and the score: the children of Biguai, two thousande, and seven and the score: the child of Adin, sixe hundred and fyfye: the children of Ater of Ezechias, eight and nynty.

The children of Galum, the hundred and eighty and twenty: the children of Bani, the hundred and foure and twenty: the children of Sariph, an hundred and twente: the children of Gibeon, fyfye and nynty: the men of Bethleem and Terepha, an hundred and eight and foure score: the men of Anathot, an hundred and eight and twenty: the men of Beth Amsaier, two and fyfye: the men of Kirath Jearim, Capna and Beeroh, seven hundred and the score: the men of Rama and Gaba, sixe hundred and one and twenty: the men of Michmas, an hundred and two and twenty: the men of Bethel and Ai, an hundred and the score: the men of Itebo, an hundred and two and fyfye: the children of the chete Ielam, a thousande, two hundred and foure and fyfye: the children of Sarim, the hundred and twenty: the children of Jericho, the hundred and fyfye and foure: the children of Eobhabid and Ono, seven hundred and one and twenty: the children of Sena, three thousande, nyne hundred and thirty.

The prestes. The children of Iedaia of the house of Iesua, nyne hundred and the score and fentye: the children of Immer, a thousande and two and fyfye: the children of Pashur, a thousande, two hundred and foure and forty: the children of Sarim, a thousande and fentye.

The Leuites. The children of Iesua of Cadmiel amonge the children of Saron, foure and fentye. The syngers. The children of Assaph, an hundred and eight and forty.

The porters were: The children of Salum, the children of Ater, the children of Talmon, the children of Achi, the children of Sacaia, the children of Sobai, altogether an hundred and eight and thirtie.

The Levitims: The children of Jaha, the children of Saphia, the children of Tabaoth, the children of Cerob, the children of Sia, the children of padon, the children of Libana, the children of Sagaba, the children of Salmei, the children of Hanan, the children of Sbed, the children of Gahar, the children of Kasia, the children of Aeym, the children of Tecoza, the children of Galam, the children of Ma, the children of Passah, the children of Dofai, the children of Meganim, the children of Tephusim, the children of Badiuc, the children of Saccupha, the children of Garbor, the children of Basleh, the children of Maba, the children of Gafsa, the children of Barcoo, the children of Siffera, the children of Thamah, the children of Teziab, the children of Sathpha.

The children of Salomons seruantes were: The children of Socai, the children of Soberch, the children of Pudo, the children of Jusa, the children of Darcon, the children of Sidel, the children of Sephatia, the children of Sani, the children of Pochereth of Zabaim, the children of Ameri. All the Levitims and the children of Salomons seruantes, were an hundred and two and nyetye.

And these wente up also: Michal, Melea, Thehania, Aherub, Abdd, Immer: but they made not shewe their fathers house nor their seed, whether they were of Israel. The children of Delaia, the children of Tobia, and the children of Tecoza, were six hundred and fortye. And of the prestes were, the children of Sabaaia, the children of Sacozi, the children of Basillai, which toke one of the daughters of Basillai the Gileadite to wyfe, and was named after their name. These soughte the register of their generacion, and when they founde it not, they were put from the prest hood. And Sachirfacha sayde vnto them, the people shulde not care of the most holy, yll there came up a prest wth the light and perfectness.

The whole congregacion as one man, was two and thre thousande three hundred, and the score: besyde their seruantes and wyues, of whom there were seven thousande three hundred and sixe and thirtie. And they had two hundred and seven and fortye synge men and women seven hundred and sixe and thirtie boyes, two hundred and sixe and fortye Mules, foure hundred and

sixe and thirtie Camels, sixe thousande sixe hundred and twentye Asses.

And certayne of the anointed fathers came vnto the worke. Sachirfacha gaue to the treasure a thousande golden, sixe basins, sixe hundred and thirtie purple garmentes. And some of the chiefe fathers gaue vnto the treasure of the worke, two thousande golden, two thousande and two hundred pounde of silver. And the other people gaue two thousande golden, and two thousande pounde of silver, and sent also thre score prestes garmentes. And the prestes and Leuites, the Porters, the synge, and the other of the people, and the Levitims, and all Israel, dwelt in their cities.

The VIII. Chapter.

When the fourth moneth was nye, and the children of Israel were in their cities, all the people gathered them selues together as one man vpon the streete before the Watergate, and sayde vnto Esdras the scribe, that he shulde seche the booke of the lawe of Moyses, which the LORD commanded Israel. And Esdras the prest broughte the lawe before the congregacion both of men and women, and of all that coulde vnderstande it, vpon the first daye of the fourth moneth, and red therein in the streete that is before the Watergate, from the light morninge vntill the noone daye before men and women and soch as coulde vnderstande it: and the eares of all the people were directed vnto the booke of the lawe. And Esdras the scribe stode vpon an hye pulpit of wood, which they had made for the preachinge, and beside him stode Nathirphia, Sama, Anania Dina, Lechias, and Masia on his right hand: And on his left hande stode Pedaiia, Misael, Malchia, Hasim, Saphadana, Zachary and Mesulam.

And Esdras opened the booke before all the people, for he stode aboue all the people. And when he opened it, all the people stode up. And Esdras prayd the LORD the greates God. And all the people answered Amen. Amen, with their handes up, and bowed the selues, and worshipped the LORD with their faces to the ground. And Jesu, Bani, Serubia, Jamin, Acub, Sabebai, Sodoia, Matasia, Edita, Masia, Josabab, Hanan, Plata, and the Leuites, caused the people to knee before vnto the lawe, and the people stode in their place. And they red in the booke of the lawe of God distinctly and plainly, so that men vnderstode the thinge that was red. And Tebeemas (which is Sachirfacha) and Es-

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was the priest and scribe, and the Levites & caused the people to take heed, sayde unto all the people: This daye is holy unto the LORD your God: be not ye fery therfore, & wepe not for all y^e people weper, wha they herde the wordes of the lawe.

C Thertise sayde he unto them: Go your waye, and eate the fat, and drinke the sweet, and sende parte unto them also that have not prepared themselves: for this daye is holy unto our LORD E, be not ye fery therfore for the ioye of the LORD is your strength. And the Levites stylled all the people, and sayde: holde your peace, for the daye is holy, vnto noe ye youre selass. And all the people wente their waye to eate and drinke, and to sende parte vnto other, and to make grea-
ter mych, for they had vnderstonde the wordes that were declared vnto them.

And on the next daye were gathered to-
gether the chiefe fathers amonge all the peo-
ple, and the prestes and Levites, vnto Es-
dras the scribe, that he shoulde teach them
y^e wordes of the lawe. And they founde wri-
ten in the lawe, how that the LORD had
commanded by Moyses, that the childre of
Israel shoulde dwell in boches in the feast of
the seventh moneth. And so they caused it be
declared and proclaimed in all their cities, &
at Jerusalem, sayinge: Go vp vnto y^e mount
and fetch Olive banniches, Pyncbanniches,
Myrtbanniches, Palmebanniches, & banniches
of the cecreces, to make boches as it is
written.

And y^e people wente up, and fered the, and made them boches, euery one vpon the
roofe of his house, and in their courtes, and in
the courtes of the house of God, and in the
streete by the Watergate, and in the streete by
Ephraims porte. And all the congregation
of them that were come agayne out of the
captiuite, made boches, and dwelt therein:
for since the tyme of Josua the sonne of N
vnto this daye, had not the children of Is-
rael done so, and there was very grea-
te neste. And euery daye from the first daie vnto
the last, red he in the booke of the lawe of
God. And seven dayes halde they the feast,
on the right daye they gatherynge together,
a comynge vnto the maner.

The IX. Chapter.

And the foure and twentieth daye of
this moneth came the childre of Is-
rael together with fasting and sack
clothes, and stand vpon them, and separated
the seede of Israel from all the straunge chil-
dren, and seide and knowledged their synnes,

and the wickednesse of their fathers, and
stode up in their place, and red in the booke of
the lawe of the LORD thei God seven ty-
mes on the daye, and they knowledged, and
worshipped the LORD their God seven ty-
mes on the daye. And the Levites stode in
bye, namely Josua, Dani, Cadmiel, Saba-
nia, Dani, Serchia, Dani, and Chonani, and
cryed loude vnto the LORD their God. And
the Levites, Josua, Cadmiel, Dani, Saba-
nia, Serchia, Sodia, Sebania, Pachabab, say-
de: Stande vp, praye the LORD our God
for euer: and let thanke be geue vnto the na-
me of thy gloire, which ex ceileth all cha-
rgesynge and praye. LORD, thou art al-
me, thou hast made heauen, and the hea-
uene of all heaurns, with all their hoste, the earth
and all that therein is, the See and all that is
therin: thou geneest life vnto all, and y^e hoste
of heaue bene themselves vnto the. Thou art
the LORD God, that hast chosen Abi-
raham and broughte him out of Ur in Chaldea,
and called him Abraham, and founde his hu-
m faithfull before the, and madest a cove-
nant with him, to geue vnto his sene the lande of
the Cananites, Hethites, Amozites, Hivites,
Iebusites, and Gergisites, and hast ma-
de good thy wordes: for thou art righteous.
And hast considered the misery of our fa-
thers in Egipte, and herde their complaint
by the reed See, and shewed robes and ma-
kers vnto Pharao, and on all his seruantes,
and on all his people of his lande: for thou
knowest y^e they were pious persons & will
agaynst them, & so madest thou the name
as it is this daie. And the reed See parted
thou in sander before them, so that they wnt
therow the myddes of the See drye foot:
their persecuters therewest them in to the
dope as a stone, in the mightie waters, and
best them on the daye tyme in a cloudy
pyler, and on the night season in a pillar of
fyr, to steare them lighte in the waye y^e they
wente.

Thou camest downe also vnto mount Si-
nai, and spakest vnto them from heaue, and
gavest them righte iudgements, and lawes,
good commandementes and statutes, and
declared vnto them thy holy Sabbath, and
commanded them preceptes, ordinaunces,
and lawes, by Moyses thy seruante: and ge-
west them hied from heauen when they were
hongry, and broughte forth water for
them out of the rock: when they were thy-
ste: and punished them, that they should
go in, and take possession of the lande, wher
swore thou habbest I sware vnto thyne hande in

ermy, Passur, Amaria, Malchia, Satras, Sebania, Malluch, Sarim, Meremoth, Obadiah, Daniel, Sinthun, Baruch, Meisallam, Abia, Merimam, Manasa, Bilgai and Seman: these were priests.

The Levites were: Jesua & sonne of Asinias, Binai amonge the childre of Henadab, Cabniel. And their brethren: Sechania, Ho dia, Celicia, Plasia, Ganan, Micha, Kehob, Kasbia, Sachur, Serobia, Sebania, Hodia, Dani and Deninu. The heades of the people were: Pareos, Pabath Moab, Elam, Sathu, Dani, Dani, Asgab, Sebai, Adonia, Bigenai, Abia, Ater, Hezekias, Asur, Hodia, Kasum, Besai, Gariph, Anathob, Uebai, Magpias, Meisallam, Hefir, Mesesbed, Sa bec, Jaddus, plasia, Ganan, Anala, Hefus, Ganania, Hasub, Salobea, Pilba, Sobel, Kehum, Kasabna, Maesias, Abia, Ganan, Anan, Malluch, Sarim and Baena.

And the other people, the priests, Levites, Porters, Singers, Ueshimmo, & all they that had separated them selves from & people in the lodes vnto the lawe of God, with their wyues, sonnes and daughters, as many as coulde vnderstande it, and their lobes that had rule of them, receaued it for their brethren.

B And they came to sweate, and to bynde them selves with an eech to walke in Gods lawe, which was geuen by Moses the seruant of God, that they wolde obserue and do accordinge vnto all the commaundmentes, iudgements and statutes of the LORD our God: and that we wolde not geue our daughters vnto the people in the lode, neither to take their daughters for oure sonnes. **1. 18. 11. c.** And yf & people of the lode broughte were on the Sabbath, and all manner of vntayles to sell, that we wolde not take it of them on the Sabbath and on the holy dayes. **Leut. 25. a. Deut. 17. a.** And that we wolde let the seaueth yeare be free concerninge all manner of charge.

C And he layde a statute vpon oure sines, to geue yearly & thirte parte of a Syde to the mynistracion in the house of oure God, namely to the shewbrod, to the daylie meate offeringe, to the daylie burnt offeringe of & Sabbathes, of the new mones and feast dayes, and to the thinges that were sanctified, and to the synofferings, to reconyle Israel with all, and to all the busynes in & house of oure God.

And we cast the lot amonge the priests, Levites and the people, for offeringe of & wood, to be broughte vnto & house of & God from yeare to yeare, after the houses of oure

fathers, that it mighte be them as tymes appointed, vpon the altare of the LORD our God, as it is wyrtten in the same: and yearly to bringe the firstlinges of & londe, the firstlinges of oure frutes of all trees, year by yeare, vnto & house of the LORD: and the firstlinges of oure sonnes, and of oure cattle, as it is wyrtten in the lawe: and the firstlinges of oure oren and of oure shepe, that we shulde bringe all this to the house of oure God vnto the priestes that mynister in the house of oure God: and that we shulde bringe the firstlinges of oure beewe, and of oure sheue offeringes, and the frutes of all maner trees, of wyne also and of oyle, vnto the priestes to the chestes of the house of oure God. And the riches of & lode vnto the Levites, & the Levites mighte haue the riches in all the cities of oure mynistracion.

And the priest the sonne of Aaron shal be the Levites haue also of the riches of & Levites, so that the Levites shal bringe vnto the riches of their riches vnto the house of oure God to the chest in & treasure house. For the children of Israel and the children of Leui shal bringe vnto the sheue offeringes of the come, wyne and oyle vnto the chestes, that are the vessels of the Sanctuary, & the priestes & mynister, and the porters & singers, & we shal kepe in the house of oure God.

The Xi. Chapter.

AND the rulers of the people dwelt at Jerusalem. But the other people call lottes therfore, so that amonge many parte wente to Jerusalem in to the holy come dwell, and nyne partes in the cities. And & people thantred all the men that were willinge to dwell at Jerusalem.

These are the heades of the londe that dwelt at Jerusalem. In the cities dwelt & da every one in his possession & was in that cities, namely Israel, the pusien, Levites, Ueshimmo, and the children of Salomons seruantes, and at Jerusalem dwelt certayn of the children of Juda & of Ben Jamma.

Of the children of Juda: Athaia the sonne of Abia & sonne of Zachary, the sonne of Amaria, the sonne of Sephazias, the sonne of Mabelaled, of the children of Pharae. And Maesias the sonne of Baruch, the sonne of Chal hose, the sonne of Gasania, the sonne of Abaia, the sonne of Joiarub, the sonne of Zachary, the sonne of Siloni. All the childre of Pharae that dwelt at Jerusalem, were foure C. and eight & thise score valcane men.

These are the childre of Ben Jamin: Silai the sonne of Meisallam, & sonne of Joh.

the sonne of Gedai, the sonne of Colai, & sonne of Meleai, the sonne of Jehiel, & sonne of Jesai. And after him Sabai, Gallai, and hundredth and eight and twenty. And Judai the sonne of Sathai had the oversight of them: and Judai & sonne of Hasnua over the seconde parte of the cite.

Of the prestes there dwelt: Jebai & sonne of Joiad, Jachin. Serai the sonne of Sadaie & sonne of Mesallam, the sonne of Sadoe, the sonne of Meraioch, the sonne of Sadoe, was prince in the house of God: & his brethren that persecuted the worke in & host: of whom there were v. ij. C. and xxij. And Adai the sonne of Jeroham, the sonne of Plai, the sonne of Ami, the sonne of Jahari, the sonne of Pasnur & his brethren, these were the fathers: of whom there were two hundredth and two and forty. And Amasai the sonne of Marai, the sonne of Abai, the sonne of Mesilemoth, the sonne of Immer: and his brethren were valiant men, of whom there were an hundredth and eight and twenty. And their overseer was Sadaie the sonne of Gedolim.

Of the Levites: Semaia the sonne of Gabai, the sonne of Biriam, the sonne of Sathai, the sonne of Dumi: And Sathai and Jushab of the chiefe of the Levites, in the outward busynesse of & house of God. And Machania the sonne of Mischa, the sonne of Sadaie, the sonne of Asaph, which was the principall to begynne the thankesguynginge unto prayer. And Bachuchia & seconde among his brethren, and Abda the sonne of Samai, the sonne of Galai, the sonne of Jehishan. All the Levites in the holy cite were two hundredth and some & foure score. And porters Acub and Talman, and their brethren & kepte the portes, were an hundredth and two and twenty. As for the residue of Israel, the prestes and Levites, they were in all the cities of Juda, every one in his inheritance.

And the Netthinims dwelt in Ophel: and Sipha and Gusha belonged unto the Netthinims. The overseer of the Levites at Jerusalem was Dsi the sonne of Bari, the sonne of Sathai, the sonne of Machania, the sonne of Mischa.

Of the children of Asaph there were synge about & busynesse in the house of God: for it was the byrges commandement concerning them, that & synge shoulde beate faithfully every daye as a cordinge was.

And Pehua the sonne of Mesabed of the childen of Serai the sonne of Juda was

over the synge in all matters concerninge the people. And the children of Juda that were without in the courtes of their londe, dwelt some at Arisay Arva, and in the wyllages thereof: & at Dibon, and in the wyllages thereof: and at Cabzeel, and in & wyllages thereof: and at Jesai, Melaba, Bethpalez, Gasarsai, Bersaba and in their wyllages: & at Sicalag and Mochona, and in their wyllages: And at Erimmen, Zarega, Jeremuth, Sanoah, Adullam and in their wyllages: & at Sichei, and in the felde thereof: & at Asefa, and in the wyllages thereof: and dwelt from Bersaba unto the valley of Ginnon.

The children of Ben Jamin of Gaba, dwelt at Michmas, Aia, Bethel and in their wyllages. And at Anathoth, Tob, Anania, Hazor, Rama, Bithaim, Gath, Ziboin, Uballat, Leod, Ono & in the Carpenters valley. And certayne of the Levites & had possessions in Juda, dwelt in Ben Jamin.

The xlii. Chapter.

These are & prestes and Levites that wente up with Zorobabel & sonne of Sathaiel and with Jesai: Serai, Jeremi, Esdras, Amaria, Maluch, Sathai, Sebania, Rehum, Marmoth, Judo, Gintoi, Abia, Meiamin, Maadai, Bilga, Semaia, Joiarib, Jebai, Sallu, Amel, helchias & Jebai. These were the heades amonge the prestes and their brethren in the tyme of Jesai. The Levites were these: Jesai, Damiel, Cadmiel, Serobia, Judo and Mathania, over the office of thankesguynginge, they & their brethren: Bachuchia & Dumi and their brethren, were aboute them in the watches.

Jesai begat Joachim. Joachim begat Eliashib. Eliashib begat Joiada. Joiada begat Jonathan. Jonathan begat Jaddua. And in the tyme of Joachim were these the chiefe fathers amonge the prestes: namely of Serai was Meraia, of Jeremi was Sannania, of Esdras was Mesallam, of Amaria was Johanan, of Maluch was Jonathan, of Sebania was Joseph, of Harim was Adai, of Meraioch was Helcai, of Judo was Zachary, of Gintoi was Mesallam, of Abia was Elchai, of Meiamin Maadai was Pilrai, of Bilga was Sannas, of Semaia was Jonathan, of Joiarib was Machmai, of Jebai was Dsi, of Sallu was Callai, of Amel was Uzer, of helchias was Sathai, of Gedai, was Tethanel.

And in the tyme of Eliashib, Joiada, Jonathan and Jaddua, were the chiefe fathers amonge the Levites, and the prestes wynt under the ruigne of Darus & Persian. The

children of Levi the principall fathers were written in the Cronicles, vntill the tyme of Iohanan the sonne of Elisib. And these were the chiefe amonge the Levites, Hosabab, Serobia and Iesua the sonne of Cadmiel, & their diarchen ouer agaynst them, to geue playe and thanke, accordinge as Dauid & ma of God had ordeyned it, one watch ouer a gaynyt anoether. Nathania, Zabubchia, Obadiah, Mesullam, Talmon and Zub were posteres in the watch at the thursholdes of the gates. These were in the tyme of Ioiachim the sonne of Iesua the sonne of Iosebec, and in the tyme of Nehemias the Deputy, and in the first Esdras the scribe.

C And in the dedication of the wall at Jerusalem, were the Levites soughte out of all their places, that they mighte be broughte to Jerusalem, to kepe & dedication in gladnesse, with thankesguynges, with synnyng, with Cymbales, psalteries and harpes. And the children of the syngers gathered the selues together from th: playne countre aboute Jerusalem, and from the villages of Teshophachi, and from the house of Gilgal, & out of the felde of Gibeon & Asinath: for the children had buylded them villages aboute Jerusalem. And the prestes and Levites purified them selues, and censed the people, the gates and the wall.

And I caused the prynces to go vp upon the wall, and appointed two greate queenes of thankesguyng, which were on the right hande of the wall towards the Donggate, and a fyer them were Hosabab, and halfe of the prynces of Iuda, & Asaria, Esdras, Mesullam, Iuda, Ben Jamin, Semai and Jeremy: and certayne of the prestes chyldre & trompettes, namely Zachary & sonne of Ioiathan, the sonne of Semai, the sonne of Nathania, the sonne of Michai, the sonne of Sachur, the sonne of Assaph, and his brethren, Semai, Asarel, Mihalai, Bilalai, Misai, Machabeel and Iuda and Hanani, with the musicall instrumentes of Dauid & man of God.

D And Esdras & scribe before the towarde the Westgate, and they wente vp ouer agaynst them upon the steepe of the cite of Dauid at the goynge vp of the wall to the house of Dauid, vnto the Watergate Eastward.

The other queere of thankesguyng were ouer agaynst them, and I a fyer them, and the halfe parte of the people upon the wall, towards the fennegate upwarde, vntill they shode wall, and to the porte of Ephraim, and

to the Oldgate, and to the Syngate, which the tower of Hanameel, and to the southe of Meah, vntill the Shrepegate. And in the songate shode they styll, and so shode the queeres of thankesguyng of the house of God, and I and the halfe of the rulers with me, and the prestes, namely Eliodan, Mesia, Miniamin, Michai, Eliodan, Zachary, Hanania, with trompettes, and Misai, Semai, Eleasar, Xfi, Iohanan, Malda, Eliam and Aser. And the syngers songe in de, and Iestabiah was the overier.

And the same daye were there greatesacrifices offred, & they reioysed: for God had geue them greates gladnesse, so that both the wyues and chyldren were ioyfull, & the mych of Jerusalem was herde farre of.

In the same tyme were there men appointed ouer the treasure chistes (wherein was the seuer offeruynges, the firstlings and the tithes) that they shulde gather them out of felde aboute the cite, to distribute in to the prestes and Levites accordinge to the lawe: for Iuda was glad of the prestes and Levites, that they shode and waied upon the office of their God, and the office of the purification. And the syngers & postres shode after the commaundement of Dauid of Salomon his sonne: for in the tyme of Dauid and Assaph, were the chiefe syngers songed, and the songes of playe and thankesguyng unto God. In the tyme of Zorobabel and Nehemias, byd all Israel geue poecion unto the syngers and postres, every daye his poecion, and they gaue thinges halowed unto the Levites, and the Levites gaue thinges that were sanctified, vnto the chyldre of Aaron.

The XIII. Chapter.

AND what tyme as the booke of Mose was red in the eares of the people, there was founde written therein, that the Ammonites and Moabites shulde never come in to the congregation of God, because they mete not the chyldren of Israel to be and to water, and byed Balam agaynst the: that he shulde curse them: men shode curse God turned & curse in to a blessing. Item when they herde the lawe, they separated from Israel euery one that had mynne himselfe therein. And before this had the prest Eliasib deluyered the chiefe of the house of God unto his kynsman Tobiah: so he had made him a greate chiefe, and there had they aforetyme layed the meate & wynges, fennecaul, vntill, and the tithes of come, wyne and oyle (accordinge to the commaundement

gent to the Levites, syngers and porters) and the sacrifice of the prestes.

But in all this was not Jac Jerusalem: for in y^e 400 and thirtieth yere of Atraper the kynge of Babilon, came J unto the kynge, and after certayne daies obtayned J licence of the kynge to come to Jerusalem. And J was knowlege of y^e euill that Elisib dyd unto Tobia, in that he had made him a chest in the court of the house of God, and it grend me sore, and J cast forth all the vessels of Tobias house out of the chest, and commaundd them to close the chest. And thither broughte J agayne the vessels of the house of God, the meat of syringe and the incense.

And J perceaued, that the portions of y^e Levites were not given them, for the which cause the Levites and syngers were sedit, euer yone to his lorde for to worke. Then reproved J the rulers, and sayde: Why forsake we the house of God? But J gathered them together, and set them in their place. Then broughte all Juda the tithes of coine, wyne and oyle vnto the treasure. And J made treasure ouer y^e treasure, euen Selemia y^e prest, and Sadoce the scribe, and of the Levites Pebia, and embet their hands Hanan the sonne of Sathar the sonne of Marbama: for they were counted faithfull, and their officers, to distribute vnto their brethren.

Le. Thynke vpon me O my God here in, and wyne not our my mercy, that J haue shewed on y^e behalf of my God, and on the offices therof.

At the same tyme sawe J some treadinge wyne presses on the Sabbath, and bringinge in diskers, and asses laden wych wyne, grapes, fygges, and bringinge all maner of burdens vnto Jerusalem, vpon the Sabbath daye. And J rebuked them earnestly y^e some daye that they solde y^e wyntayles. There beate me of Tyre also therein, which broughte fish and all maner of ware, and solde on the Sabbath vnto the childer of Juda and Jerusalem. Then reproved J the rulers in Juda, and saide vnto them: What euill thinke is this that ye do, and beate the Sabbath daye? Dyd not oure fathers enen thus, and oure God broughte all this plague vpon vs upon this cite? And ye make the wrath more vpon y^e sonne of y^e Israel, in that ye beate the Sabbath.

D And when the portes of Jerusalem were shewen vpon before the Sabbath, J commaundd to shut the gates, and charged that they shoulde not be opened tyll after the Sabbath: and some of my seruantes set J at the gates, y^e there shoulde no burche be broughte

in on the Sabbath daye. Then remayned the chappens and marchantes on ce or they ce ouer nyghte without Jerusalem with all maner of wares. Then reposed J them seere, and sayde vnto them: Why tary ye all nyghte aboute the wall? If ye do it once agayne, J wil laye handes vpon you. From that tyme forth came they nomore on the Sabbath. And J sayde vnto the Levites which were cleane, that they shoulde come and kepe the gates, to halowe the Sabbath daye. Thynke vpon me (O my God) concerninge this also, and spare me accordinge to thy greates mercy.

And at the same tyme sawe J Jewes, that married wyues of Afsod, Ammon and of Meab, and their children spake halfe in the speache of Afsod, and coulde not speake in y^e Jewish language, but by y^e conge mighte a man perceaued euery people. And J reposed them, and cursed them, and smote certayne men of the, and placat them vp, and toke an othe of them by God: Ye shal not gene your daughters vnto their sonnes, neither shal ye take their daughters vnto your sonnes, or for your selues. Wyd not Salomon y^e kynge of y^e Israel synne ther in? ye amonge many the which was there no kynge like him, and he was deare vnto his God, and God made him kynge ouer all y^e Israel, and the outlandish women.

And one of the children of Joiada the sonne of Elisib y^e hys prest, had made a contracte wych Saneballath the hononize: but J chaced him fro me. O my God, thynke thou vpon them that are quyet of the past tyme, and haue desyred the covenant of the presthode and of the Levites. Thus densthe J them from all such as were outlandish, and appoynted the courses of the prestes and Levites, euery one to his office, and to offere the wode at tymes appoynted,

and the first first
re. Thyn
ke
thou vpon
me (O my
God) for the best.

The ende of the seconde booke of
Esdras, otherwise called
the booke of Hebe-
mias.

The booke of
Hester.

What this booke conteyneth.

- Chap. I. Abasuerus maketh a greene feast to his ladies and prynces called for Dasthi the queene. the cometh not, therefore is she deposed from the kyngdome.
- Chap. II. Amonge the daughters. Hester pleaseth the kyng. Marдохeus gaueh the kyng weanyng of his borne.
- Chap. III. Amis is greate with the kyng. bareth abasuerus that wil not worshippe him. and abasuerus to slaye all the Jewes.
- Chap. IIII. One are heynes amonge the Jewes.
- Chap. V. Hester cometh before the kyng. and bydeeth by a and Amis to a feast. Amis maketh a galowe for Marдохeus.
- Chap. VI. Marдохeus is recompensid for his feendshippe shewed unto the kyng.
- Chap. VII. Hester prayeth for hir people. Amis is hanged on the galowe wher he had prepared for Marдохeus.
- Chap. VIII. The kyng gaueh Amis house unto the queene. and at hir request he causeth Amis wytynges to be colled agayne.
- Chap. IX. Amis sonnes are hanged also. and many enemyes slayne. The Jewes kepe a ioyfull feast.
- Chap. X. Of the autocrisie of Marдохeus vnder the kyng.

The first Chapter.



¶ The tyme of Abasuerus, which reigned from India unto Ethiopia, ouer an hundred and seven and ewentye lonbes, what tyme as he sat on his seate reuill in the castell of Susan in the thirde year: of his reigne, he made a feast unto all his prynces and seruantes, namely unto the myghtie men of Persia and Media, to the Debitas and rulers of his countreys, that he mighte shewe the noble riches of his kyngdome, and the glorious worshippe of his greatnesse, many dayes longe, even an hundredth and foure score dayes.

And when these dayes were expyed, the kyng made a feast unto all the people that were in the castell of Susan, both vnder greete and small, seven dayes longe in the contere of the garden by the kynges palace: where there hanged wythe, red & yallow clothes, fastened with coarbes of linnen and scarlet: in siluer rynges, vpon pylers of Marble stent.

¶ The benches were of golde and siluer ma-

de vpon a panement of grene, white, yelow and black Marble. And y benke was carued in vessels of golde, and there was euery thinge of vessel. And the kynges wine was made accordyng to the power of the kyng. And roman was appoynted what he shalbe his ke: for the kyng had commanded all the officers of his house, that euery one shalbe do as it is byd him. And the queene Dasthi made a feast also for the women in the palace of Abasuerus. And on the seventh daye when the kyng was merry of the wine, he cometh chamberlaynes (that byd stryue in the presence of kyng Abasuerus) to fetch the queene Dasthi with the crowne regall, that he mighte shewe y people and prynces hir fairness: for she was a bewtiful. And the queene Dasthi wolde not come at the kynges wyde by his chamberlaynes. Then was the kyng very wroth, and his indignacion shewed in him.

And the kyng spake to y wyse men that had vnderstondyng in the obtynance of the lonbes: for the kynges matters must be had byed before all such as haue knowlege of the lawe and iudgment. And the nexte vnto him were, Charfena, Serhar, Admacha, Dasthi, Merez, Marfena and Memuchan, the saw prynces of the Persians and Medes, which sawe the kynges face, and satte aboue in the kyngdome. What lawe shalbe he care: vpon the queene Dasthi, because she byd not accordyng to the wyde of the kyng by his chamberlaynes. The said Memuchan bynt the kyng & the prynces: The queene Dasthi had not onely done well agaynst the kyng but also agaynst all the prynces and all the people in all the lonbes of kyng Abasuerus: for this dede of the queene shall come aboue vnto all women, so that they shall be shy their husbandes before their eyes, and shal saye: The kyng Abasuerus commended Dasthi y queene to come before him, but she wolde not. And so shall the prynces in Persia and Media saye lykewyse vnto all the kynges prynces, when they heare of this dede of the queene, thus shall there aryse dyspaynes and wroth yough. If it pleaseth the kyng, let there go a Fyngyng commandment from him, and let it be wyrtzen accordyng to the lawe of the Persians and Medes (and not to be transgressid) that Dasthi come nomaie before kyng Abasuerus, and let the kyng geue the kyngdome vnto another that is better then she.

The booke of Hester.

And þe this wytyng of the kynge which shalbe made, be published the thowm out all his empyre (which is greates) that all wyues maye helde their husbendes in honoure, & be amonge greates and smal.

This pleased the kynge and the prynces, and the kynge dyd accordyng to the worde of Memachan. Then were there letters sent forth in to all the kynge's londes, in to every towne according to the wytyng the of, and contrary people after their langage, þe every man shulde be loude in his awne house. And this casste to be spoken after the langage of his people.

The II Chapter.

¶ **A**fter these accors whan the displeasur of kynge Abasuerus was layed, he thoughte vpon Vasthi, what she had done, and what was concluded concernyng her. Then sayde the kynge's seruantes: Let there be sayre yonge virgins sougth in the kynge, and let the kynge appoynte owt of all þe londes of his empyre, that they maye bringe together all sayre yonge virgins vnto the castel of Susan to the We-men buydinge, vnder the hande of Hegai the kynge's chamberlayne, that kepeth the women, and let him geue them their apparell. And let which damsell pleaseth the kynge, later be quene in Vasthis steade. This plea- sured the kynge, and he dyd so.

In the castell of Susan there was a Jewe, whose name was Mardochus, the sonne of Jair, the sonne of Simei, the sonne of Lea, the sonne of Jemini, which was caried awaye from Jerusalem: whan Jechonias the kynge of Juda was led awaye, (whom Nabudodonosor the kynge of Babilon caried awaye) and he norsheth Hadassa (that is Hester) his vnckles daughter: for she had wyth her ner mother, and she was a fayre and beautifull damsell. And whan her father and mother dyed, Mardochus receaued her as his awne daughter.

¶ Now whan þe kynge's commaundment and commission was published, & many damells were brought together vnto the castell of Susan vnder þe hande of Hegai, Hester was take all vnto þe kynge's house vnder þe hande of Hegai þe keeper of þe women, & the damsell pleased him: she founde grace in his sighte. And he put her wth her maydes in þe best place of þe women's buydinge. And Hester shewed it not vnto his people: & her kynne: for Mardochus had charged her, þe she shulde not tell it. And Mardochus walked euery daye before þe gate of þe Women's buydinge, þe he might

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knowe how Hester dyd, and what shulde be come of her.

¶ And whan the appoynted tyme of euery damsell came that she shulde come to þe kynge Abasuerus, a fier that she had beene euene monethes in the deetyng of the women (for their deetyng must haue so moch tyme, namely sixe monethes with Salme & Myrrer, & sixe monethes wth good spycs, so wnter the women beautified) when wene there one damsell vnto þe kynge, and what as so euer she requyred, þe must be geue her to go wth her out of the Women's buydinge vnto þe kynge's palace. And whan one came in the eueninge, þe same wete fro him on þe morow in to þe seconde house of women, vnder the hande of Saaf-gas the kynge's chamberlayne, which kepeth þe concubines. And she must come vnto the kynge morow, excepte it pleased the kynge, and that he caused her to be called by name.

¶ Now whan the tyme came of Hester the daughter of Abihal Mardochus wnt (whom he had receaued as his awne daughter) þe she shulde come to the kynge, she desired nothyng but what Hegai the kynge's chamberlayne the keeper of the women sayde.

¶ And Hester founde fauour in the sighte of all them that looked vpon her. And Hester was taken vnto kynge Abasuerus in to the huse royall, in the tenth moneth which is called Tebeth, in the seuenthe yere of his regne.

¶ And the kynge loued Hester above alle the women, and she founde grace and mecy in his sighte before all the virgins: and he set the quene's crowne vpon hir heade, and made her quene in steade of Vasthi. And the kynge made a yere's feast vnto all his prynces and seruantes, which feast was because of Hester: and let the londes be in quietnes, & gaue royall giftes.

¶ And whan the virgins were gathered together the seconde tyme, Mardochus sat in the kynge's gate. And as yet had not Hester shewed hir kynne and hir people, accordyng as Mardochus had byden her: for Hester dyd after the worde of Mardochus, like as whan he was his curour. At the same tyme whyle Mardochus sat in the kynge's gate, two of the kynge's chamberlaynes, Bigthan and Therax which kepte the doore, were wroth, and sougth to laye their handes on the kynge Abasuerus: Wherof Mardochus gat knowlege, and tolde it vnto quene Hester, and Hester certified the kynge thereof in Mardochus name. And whan in quid

cion was made, it was founde so. And they were both hanged on tre: and it was written in the Cronicles before the Kynges.

The iii. Chapter.

After that a ceece byd the Kyng promote Aman the sonne of Amadathi the Agagar, and sit him bye, & sit his firste above all þe prynces that were with him. And all the Kynges seruautes that were in the gate, bowed their knes, and byd reuerence vnto Aman: for the kyng had so commaunded. But Mardocheus bowed nor the knee, and worshipped him not. Then the Kynges seruautes which were in the Kynges gate, sayde vnto Mardocheus: Why transgressist thou the Kynges commaundement? And when they spake this dayle vnto him; and he folowed them not, they tolde Aman, that they mighte see whether Mardocheus matters wolde endure: for he had tolde them, þe he was a Jewe. And whā Aman sawe, that Mardocheus bowed nor the knee vnto him, nor worshipped him, he was full of indignacion & displeasur, that he shulde laye honours only on Mardocheus: for they had shewed him þe people of Mardocheus, but he soughte to destroye the people of Mardocheus, and all the people that were in the whole empyre of Abasuerus.

In the firste moneth that is the moneth Nissan, in the tweluech yere of kyng Abasuerus, was there occasion and oportunitie soughte by Aman, from one daye to another, and from the same moneth vnto the tweluech moneth, that is the moneth Abar. And Aman sayde vnto kyng Abasuerus: There is a people scattered abroad and dispersed amonge all people in all the landes of thine empyre, and their lawe is contrary vnto all people, and they do not after the Kynges lawes, neither is it the kynges profit to suffice the same in this manner. If it please the Kyng, let him wyte, what they maye be destroyed, & so wil I weye downe ten thousande talentes of silver, vnder the handes of the workmen, to be broughte in to the Kynges chamber. Then toke the Kyng his ringe from his hande, and gaue it vnto Aman the sonne of Amadathi the Agagar the Jewes enemye. And the kyng sayde vnto Aman: Let the silver be gyven the, and that people also, to do withall what pleasest thee.

Then were the Kynges scribes called on the thirteenth daye of the firste moneth, & there was written a cōdyng as Aman commaunded: vnto the Kynges prynces, and to the Deputes eury where in the landes, and to the

captaynes of every people in the countrey on every syde, accordyng to the wynges of every nacion, and a fier their languages in the name of kyng Abasuerus, and sealed with the Kynges ringe. And the wynges were sent by postes into to all the kynges londes, to rote out, to kill, and to destroye all Jewes, both yonge and olde, chylde and men in one daye, namely upon the thirteenth daye of the tweluech moneth, which is the moneth Abar, and to spoyle their goodes.

This was the summe of the wynges: there shulde be a commaundement gyven all londes, to be published vnto all people, þe they shulde be ready agaynst the same daye. And the postes wente in all the half accordyng to the Kynges commaundement. And in the castell of Susan was the commaundement deuysed. And the Kyng & Aman sat dyanke. But the cite of Susan was byquene.

The iii. Chapter.

When Mardocheus perceived all that was done, he rere his clothes, and put on a sack cloth, & as he wente out into the myddes of the cite, he cried loude and lamentably, and came before the Kynges gate: for there mighte no man be within the Kynges gate, that had a sack cloth on. And in all londes & places, as far as the Kynges wynde and commaundement extended, there was greate lamentacion amonge the Jewes, and many fasted, wept, mourned, & laye in sack clothes & in ashen. So Hester dāels, and hir chamberlaine came and tolde it her. Then was the queene exceedingly astonnyed. And she sent to wite, what Mardocheus shulde put them on, and laye the sack cloth from him. But Mardocheus wolde not take them. The called Esther one of the kynges chamberlaines (which stode before her) and gaue him a commaundement vnto Mardocheus, that he mighte knowe what it were, and when he shuld do. So Esther wente forth to Mardocheus vnto the strette of the cite, which was before the Kynges gate.

And Mardocheus tolde him of all þe that happened vnto him, and of the summe of silver that Aman had promysed to be gyven in the Kynges chamber because of þe Jewes: for to destroye them, and he gaue him the copye of the commaundement, that was wysed at Susan to destroye them, that he mighte shewe it vnto Hester, and so speake to her and charge her, þe she shulde go in to the kyng, and make her prayer and supplicacion to him for his people.

The booke of Hester.

And whā Hathar came in, and tolde Hester the wordes of Mardocheus, Hester spake unto Hathar, and commaunded him so saie unto Mardocheus: All the Kynges seruantes, and the people in the londe of the Kyngdome, that who so euer commeth within the court vnto y^e Kyng, whether it be man or woman, which is not called, the commaundment is that the same shal dye immediatly, excepte the Kyng holde out the golde ceper vnto him, that he maye lyue. As for me, I haue not bene called to come in to the Kyng vnto this thirde daye.

And whā Mardocheus was certifiad of Hesters wordes, Mardocheus had saie a gain vnto Hester: Thynde not to saue thine awselfe, whyle thou art in y^e Kynges house be fore all Jewes: for yf thou holdst thy peace at this tyme, then shal the Jewes haue helpe and deliuerance out of anothe place, & thou & thy fathers house shalbe destroyed. And who knoweth whether thou art come in to the Kyngdome, for this tyme sake: Hester had gaue Mardocheus this answer: So thou yf waye then, & gather together all y^e Jewes y^e are founde at Susan, & fast ye foure, & yf yett not & dynde not in this daye, neyther daye nor night. & yf my damselfe wil fast likewise, & so wil I go into the Kyngdome vnto the commaundment: yf I petishe, I perish. So Mardocheus wente his waye, & whā y^e Hester had commaunded him.

The V. Chapter.

And on the thirde daye put Hester on hir royall apparell, and stode in the court of y^e Kynges palace within ouer agaynst the Kynges house. And y^e Kyng sat vpon his royall seate in y^e Kynges palace ouer agaynst y^e dore of the house. And whā the Kyng saue Hester the queene sittinge in the court, she founde graecin his sighte. And y^e Kyng helde out the golde ceper in his hande vnto Hester. So Hester stepte forth, and touched the coppe of y^e ceper. Then sayde y^e Kyng vnto her: What wile thou queene Hester: what request thou'art eue the halfe of y^e empyre, & it shal be geue the. Hester sayde: If it please y^e Kyng, let y^e Kyng & Aman come this daye vnto y^e bancke y^e I haue prepared. The Kyng sayde: Cause Aman to make halfe, y^e he maye do so as Hester haeth saide.

Now whā the Kyng & Aman came to y^e bancke, y^e bancke had prepared, the Kyng sayde vnto Hester whā he had donken to y^e Hester, whā is thy petition: it shal be geue the. And whā he requyest thou'art: wāen the halfe of the empyre, it shal be done.

The vi. Chap. Ho. cxiij.

Then answered Hester and sayde: My petition and desire is, yf I haue founde grace in y^e sighte of the Kyng, & yf it please the Kyng to geue me my petition, and to fulfill my request, then let the Kyng & Aman come to the bancke y^e I shal prepare for the, and so wil I do tomorrow as the Kyng haeth saide.

Then wente Aman forth the same daye toyfull and merry in his mynde. And whā he saue Mardocheus in the Kynges gate, y^e he stode not vp and knelid before him, he was full of indignacion at Mardocheus, & Teuzibelas he refrained himselfe: and whā he came home, he sent, and called for his frende, and Seres his wyfe, and tolde them of the glory of his riches, and the multitude of his children, all together how the Kyng had promoted him so greatly, and how that he was taken aboue the pynces and seruantes of the Kyng. Aman sayde moouer: Yes and Hester the queene let no man come with the Kyng vnto the bancke that she had prepared, excepte me, and tomorrow am I bidden vnto her also with the Kyng. But in all this am I not satisfied as long as y^e Mardocheus the Jewe sytinge in y^e Kynges gate. Then sayde Seres his wife and all his frende vnto him: Let the make a galow of fiftie cubites hie, & tomorrow speake thou vnto the Kyng, that Mardocheus maye be hangid thereon, yf thou comest merely with the Kyng vnto the bancke. Aman was well contente withall, and caused a galow to be prepared.

The VI. Chapter.

The same night coulde not the Kyng sleepe, and he commaunded to bringe y^e Cronicles and storyes: which whā they were red be fore y^e Kinge, they happened on the place where it was wycted, how Mardocheus had tolde, that the Kynges two chāberlaynes, which kepe y^e treasuries songhe to laic bondes on Kinge Achasertis. And whā the Kyng saide: What worshipp and good haue we done to Mardocheus therfore: Then sayde the Kynges seruantes that mysfelle vnto him. There is nothinge done for him. And the Kyng sayde: Who is in y^e court? (for Aman was gone in to y^e court without before y^e Kynges house, y^e he mighte speake vnto y^e Kynges hangid Mardocheus on y^e tre, y^e he had prepared for him. And the Kynges seruantes saide vnto him: Whōsholde, Amā sittinge in the court. The Kyng saide: Let him come in. And whā Amā came in, y^e Kyng saide vnto him: What shal be done vnto y^e man, whō the Kyng & wold sayne bringe vnto

wooshippe: But Hamā thought in his heert: Whom shoulde the Kyng els be glad to byngge vnto wooshippe, but me? And Aman sayde vnto the Kyng: Let the man vnto whom the Kyng wolde be glad to do wooshippe, be broughte hither, that he maye be arrayed with the roiall garmentes which the Kyng wesech do wete: and the horse that the Kyng rydeth vpon, and that the crowne roiall maye be set vpon his heade. And let this rayment and horse be deliuered vnder the hande of one of the Kynges pynces, that he maye araye the man withall (whom the Kyng wolde sayne honoure) and cary him vpon the horse thorow the strete of the cite, and cause it to be proclaimed before him: That shal it be done to every man, whom the Kyng wolde sayne honoure.

C The Kyng sayde: Make haist, and take (as thou hast sayde) the rayment and the horse, and do euen so with Marдохеus of Iewe that sitteth before the Kynges gate, and let nothinge sayle of all that thou hast spoken. Then rose Aman the rayment and the horse, and arrayed him, and broughte him on horsebacke thorow the strete of the cite, and proclaimed before him: When thus shal it be done vnto every man whom the Kyng is disposed to honoure. And Marдохеus came agayne to the Kynges gate, but Aman gat him home in all the haist, mourninge with bare heade, and tolde Seres his wyfe and all his frendes, euery thyng that had happened him. Then sayde his wyfe men and Seres his wyfe vnto him: If it be Marдохеus of the Jude of the Jewes, before whos thou hast begonne to fall, thou canst do nothinge vnto him, but shalt fall before him. Whye they were yett calyngge with him, came the Kynges chambrelaynes, and caused Aman to make haist to come vnto the bancket that Hester had prepared.

The viij. Chapter.

A And when the Kyng and Aman came to the bancket that queene Hester had prepared, the Kyng sayde vnto Hester on the threede daye when he had drunken wyne: What is thy petition queene Hester, that it maye be geuen the? And what request thou? See are euen halfe of the empyre, and it shal be done. Hester of queene answered and sayde: If I haue founde grace in thy sighte (O Kyng) and if it please the Kyng, then graunte me my lyfe at my besyde and my people for my petitions sake: for we are solde to be destroyed, to be slayne, and to perishe. And wolde God we were solde to be

bondmen and bondwomen, then wolde I hold be my tonge, so shoulde not the enemye be shyte to the Kynges harme. The Kyng answered thus spake: I saide vnto queene Hester: What is he that? Or where is he? I darre psworne in his mynde to do sodey a thinge after that maner: Hester sayde: The enemye and our sary is this wicked Aman.

As for Amā, he was exceedingly a frend to be fore of the Kyng and of queene Hester for his life: for he sawe of there was a mischief prepared for him of the Kynges allearty.

And when the Kyng came agayne out of the palace garden in to the parter where they had eaten, Aman had layd him vpon the bed that Hester sat vpon. Then saide the Kyng: whyl he force the queene also before me in the house? As soone as that worde wente out of the Kynges mouth, they couered Amāns face. And Harbona one of the chambrelaynes that stode before the Kyng, sayde: Beholde, there stondecly a galore in Amāns house sithen euen hys, which he had made for Marдохеus, that spake good for the Kyng. The Kyng sayde: Change him theron. So they hanged Aman on the galore that he had made for Marдохеus. Then was the Kynges wraith styllled.

The viij. Chapter.

The same daye byd the Kyng Abasiers the enemye, vnto queene Hester. And Marдохеus came before the Kyng: so thatter tolde how that he beloged vnto her. And the Kyng put of his synner ryme, which he had taken from Aman, and gaue it vnto Marдохеus. And Hester set Marдохеus out the house of Aman. And Hester spake yett more before the Kyng, and fell downe at his feete, and besoughte him, that he wolde put awaye the wickednes of Aman the Agagite, and his deuice that he had ymagined against the Jewes. And the Kyng helde out the golden cepter vnto Hester. Then rose Hester, and stode before the Kyng, and sayde: If it please the Kyng, and if I haue soude grace in thy sighte, and if it be cōuenyent for the Kyng, and if it be acceptid in thy sighte, then let it be wrytten, of the letters of the deuices of Amāns the forme of Amabachai the Agagite, which is called agayne: which letters be vnto: I desire to be Iewes in all the Kynges lound. In how can I see the euill that shal happen

people and how can I loke upon the be-
fraction of my kynge?

Then sayde þe kynge Ahasuerus unto que-
ne Hester, and to Mardocheus the Jewe:
Behold, I haue geuen Hester the house of
Israhel, & him haue they hanged vpon a tre,
wher he laye hadde vpon þe Jewes. Why-
trayn now the cause for the Jewes, as it liketh
you in the kynge name, and scale it with þe
kynge kynge (for the wyrynges that were
written in þe kynge name, and sealed with
þe kynge kynge, durst no man dysannulle.)
Then were the kynge scribes called at the
same tyme in the thirde moneth, that is the
month Sivan, on the thre & twentieth daie.
And it was wyrtzen (as Mardocheus co-
manded) vnto the Jewes and to the pry-
nces of the Debities and capaynes in the
londes from Iudia vntyll Ethiopia, namely,
as hundred and seuen and twentye londe,
was every one according to the wyrynges
therof, vnto every people after their speche,
and to the Jewes according to their wyryn-
grent langage.

And it was written in the kynge Ahasue-
rus name, and sealed with the kynge kynge.
And by power therof were vpon swyfte yonge
Mules, sent be the wyrynges, wher in the
lyge gynneth the Jewes (in what cities
þe men were to gather them selues to
gather, and to stonde for their lyfe, and for
to see one, to slaye, and to destroye all the
part of the people and londe that wolde
not be them, with chyldren and women, and
to speke their goode vpon one daie in all the
londe of kynge Ahasuerus, namely vpon
the thirteenth daie of the twelveth moneth,
whiche is the moneth Adar.

The summe of the wyrynges was, how
that was a commaundment geuen in all lon-
des to be published vnto all the people, that þe
Jewes shulde be waky agaynst that daie to
saueg them selues on their enemies. And
the wyrynges that rode vpon the Mules, made
by such a lyl speche, according to the kynge
worte: and the commaundment was deuysed
in the castell of Susan.

As for Mardocheus, he wente out from
the kynge in royall apparell of yalwe and
vryte, and with a greate crowne of golde,
beinge arrayed with a garment of linnen and
purpe, and þe cite of Susan reioysid & was
glad: but vnto the Jewes there was come
lyght and gladnesse, & ioye & woishippe. And
in all londe and citica, in to what places so
our the kynge worte and commaundment
reached, there was ioye & myrth, prosperite

and good dayes amonge the Jewes: in so
moch that many of the people in the londe
became of the Jewes beleue, for the feare of
the Jewes came vpon them.

The x. Chapter.

¶ The twelveth moneth, that is the
moneth Adar, vpon the chyrtenth
daie, which the kynge worte and co-
maundment had appoynted, that it shulde
be done, was vpon þe same daie þe enemies
shulde haue destroyed the Jewes to haue
oppresed them, se turned contrary wise, when
þe Jewes shulde subdne their enemies.
Then gathered the Jewes together in their
cities within all þe londe of kynge Ahasue-
rus, to laye honde on such as wolde be the-
enill, & no man coulde withstonde them: for
feare of the was come ouer all people. And
all the rulers in the londe, and prynces and
Debities, and officers of the kynge promoteth
the Jewes: for the feare of Mardocheus came
vnto the. For Mardocheus was grete in
the kynge house, & the repaire of him was
noted in all londe, how he increased & grewe.

Thus the Jewes smote all their enemies
with a sore slaughter, and slawe and destroyed,
& dyd after their wyll vnto such as were
their aduersaries. And at y castell of Susan
slew the Jewes and destroyed fynchthierth
men: slew Parsindatha, Dalphon, Alpa-
tha, Poiacha, Anania, Aridatha, Parmas-
tata, Arisai, Aridat, Vaisfacha, the ten sonnes of
Aman: y some of Amadath: þe enemye of the
Jewes: but on his goodes they layed no han-
de. At the same tyme was the kynge certi-
fied of the number of those that were slaine
at the castell of Susan. And the kynge sayde
vnto quene Hester: The Jewes haue slayne
and destroyed fynchthierth men at y castell
of Susan, and the ten sonnes of Amadath: what
shal they do in the other londe of þe kynge?
What is thy pericion, that it maye be geuen
the? & what requyrest thou more to be done?
Hester sayde: If it please the kynge, let him
suffre the Jewes tomorrow also to do accordinge
vnto this daie: commaundment, that
they maye hang: Amans ten sonnes vnto þe
tre. And the kynge charged to do so, and the
commaundment was deuysed at Susan, &
Amans ten sonnes were hanged. And the
Jewes gathered the selues together at Su-
san, vpon the fourteenth daie of the moneth
Adar, and slew the hundredth men at Su-
san, but on their goodes they layed no hadde.

As for the other Jewes in the kynge lon-
des, they came together, & stode for their ly-
ues, & gart rest fro their enemies: and slew

of their enemies syue and seuenye thousande, howbeit they layed no handen on their goodes. This was done on the thirtenth daie of the moneth Adar, and on the fourtenth daie of the same moneth rested they, which daie they obeyned to be a daie of feasting and gladnesse. But the Jewes at Susan were come together both on the thirtenth daie and on the fourtenth, and on the fiftenth daie they rested, and the same daie obeyned they to be a daie of feasting & gladnes. Therefore the Jewes that dwelt in the wyllages and unwallid townes, obeyned the fourtenth daie of the moneth Adar, to be a daie of feasting and gladnes, and one sent giftes vnto another.

And Mardocheus wrote these a ctes, and sent the writings vnto all the Jewes the were in all the kyngdomes of Persia, both nye and farr, that they shulde yearly receaue and holde the fourtenth and fiftenth daie of the moneth Adar, as the daies wherin the Jewes came to rest from their enemies, & as a moneth wherin their payne was turned to ioye, and their sorrowe in to prosperite: that they shulde obserue the same as daies of wealch and gladnes, and one to sende giftes vnto another, & to distribute vnto the poore.

And the Jewes receaued it that they had begonne to do, and that Mardocheus wrote vnto them: how that Aman the sonne of Amadathai all the Jewes enemy, had desired to destroye all the Jewes, and caused the lot to be cast for to put them in feare, and to bringe them to naughte: and how Hester wente and spake to the kyng, that thow he lettes his wicked deuice (which he ymagyned agaynst the Jewes) mighte be turned vpon his awne heade, and how he and his sonnes were hanged on the tre. For the which cause they called this daie Purim after the name of the lot, a cordinge to all the wydoes of this wytyng: and what they the felowes had sene, and what had happened vnto them.

And the Jewes set it vp, and toke it vpon

them and their seide, and vpon all such as they ned themselves vnto them, that they wold not mysse to obserue these two daies yearly, a cordinge as they were wytyed and appoynted, how the these daies are not to be forgotten, but to be kepte of childrens children, and all kynreds in all london and cities. They are the daies of Purim, which are not to be querispyre amonge the Jewes, and the memoriall of them oughte not to perishe from their seide.

And quene Hester the daughter of Abihail and Mardocheus the Jewe, was with all auctorite, to confirme this seconde wytyng of Purim, and sent the letters vnto all the Jewes in the hundred and fiftyn and twentye london of the myrie of Abihail, with frendly and saychfull wordes, to confirme these daies of Purim, in their kynred appoynted, a cordinge as Mardocheus the Jewe and Hester the quene had ordeined & cernynged them: yte as they vpon their seide and vpon their seide had confirmed the act of the fastynges and of hir complaints. And Hester commaunded to stablish these actes in this Purim, and to wytye them in a boke.

The X. Chapter.

And the kyng Abasuerus layd wytyte vpon the londe, and vpon the towne of the Sec. As for all the wyte of his power and auctorite, and the greate worshippe of Mardocheus, which the kyng geue him, beholde, it is wytyen in the Cronicle of the kynges of Media & Persia, for Mardocheus the Jewe was the seconde nygum to kyng Abasuerus, and greace amonge the Jewes, and accepted amonge the multitude of his brethren, as one the feithful the welch of his people, and speaketh the best for all his seide.

The ende of the seconde parte of the Olde Testament.

The booke of Job.
The booke of
Job.

What this booke conteyneth.

- Chap. I. II. The prosperitie of Job, and how
God gaueh Satan power over his body to
torment, which hee could not witholl
Chap. III. The flesh could not suffice, and here
is described the vncapacitie man, that grud-
geth agaynst the iudgment of God.
Chap. IIII. Jobs frendes comforte him, and
charge his finnes the blame of his punishment.
Chap. V. That no man is without synne,
synne off the allmightynesse and longye
of God.
Chap. VI. Job excuseth his owne vncapaci-
tie, sayeth hypocrytie to his frends charge, ad
sayeth they are but disturbers.
Chap. VII. A frendly contention that Job
maketh with God, shewing the miserable
life and trouble of man.
Chap. VIII. Baldaad reprooueth Job. The na-
me of hypocrytie.
Chap. IX. All men are synners in the sight
of God, and righteousnesse commeth only of
his grace, punisheth a life whom he will.
Chap. X. No man is without synne, neither
maye any man escape the hande of God.
Chap. XI. Sophar reprooueth Job of synne,
and for so much as no man maye withstande
God, he byderth him be pacie.
Chap. XII. All thinges come off the mightie
ordinance of God. The wisde haue better
dapan than the godly.
Chap. XIII. Job speaketh as he thinketh, re-
prooueth the hypocrytie of his frendes, and ad-
mendeth the wisdom of God.
Chap. XIII. The miserable life off man.
Chap. XV. XVI. No man is innocent before God,
The conuersion of the vngodly.
Chap. XVII. Job declareth his misery.
Chap. XVIII. Baldaad reprooueth Job as vngod-
ly, as heareth the punishment off the wic-
ked.
Chap. XIX. Job sheweth his miserable of-
fence, and reprooueth his frendes, in that they
receaue his payne.
Chap. XX. Punishment off the proude, vngod-
ly, and hypocrytie.
Chap. XXI. What so man haue prosperie in
this world, God punisheth according to his
owne will.
Chap. XXII. They tell Job, that is punish-
ment commeth for his synnes.
Chap. XXIII. XXIII. Job defendeth his innocencie.
Chap. XXV. No man is innocent before God.
Chap. XXVI. Job maketh his frendes, becau-
se they do aboute to pouce the rhyng, that
he thinketh not. The power of God.
Chap. XXVII. God punisheth not according to
oure merite, but to mercifull and sheweth
mercy vngodly. Igaue he chasteneth the
most righteous, as Job was with abstinence.
Chap. XXVIII. The wisdom ad foresight
of God.
Chap. XXIX. The prosperie that Job was in
for his innocencie and good dooer.

The first. Chap. Ho. i.

- Chap. XXX. He complayneth of his misery;
how the ignorant and simple people laugh
him to scorne.
Chap. XXXI. He rethenseth his innocent life.
Chap. XXXII. Jobs frendes are angry, and
forseth him.
Chap. XXXIII. God punisheth for synne, yet
heareth be a make prayer.
Chap. XXXIII. Job wisheth to see the wonder of
them, which saye, that the wicked only are pu-
nished.
Chap. XXXV. Job is reproued, for holdinge
himself righteous.
Chap. XXXVI. An argument, that God punish-
eth no man, except he haue deserued.
Chap. XXXVII. The power of God is here de-
scribed. Job is reproued.
Chap. XXXVIII. XXXIX. XL. XLI. The faste know-
lege and wisdom of God.
Chap. XLII. Jobs frendes are reproued,
and he himself is restored to his prosperie a-
gayne.



The first Chapter.



In the booke of Iob there was
a man called Job, an innocent
and vertuous man, such one as
feared God, and eschewed euill.
This man had viij. sonnes, and
iiij. daughter. His substance was viij. M,
shepe, iiij. M. camels, v. C. yoc of oxen, v. C.
she asses, and a very greate housholde: so
he was one of the most principall men
all them of the east countre. His sonnes
now wente on euery man, and made ban-
dettie: one daye in one house, another daye in
another, and sent for their iiij. sisters, to eate
e drinke with them. So when they had passed
ouer the tyme of their bandettie to come
aboue, Job sent for them, and clensed them
agayne, sode vj. earely, and offered for every
one a bickettunge. For Job thoughte that
peradventure his sonnes haue done some of-
fence, and haue bene vncapacill to God in
their bandes. And thus doo Job euery daye.

Gen. 22. d

Job. 22. c

B Now upon a tyme, when the seruantes
of God came and stode before the LORD,
Sathan came also amongst them. And the
LORDE sayde vnto Sathan: From whence
comest thou? Sathan answered the LOR-
DE, and sayde: I haue gone aboute the lode,
and walked vpon it.

Then sayde the LORDE vnto Sathā: hast
thou not considered my seruant Job, how
vpar he is an innocent and veruicus mā: soch
one as feareth God, and escheweth euill, and
that there is none like him in the londe: Sa-
than answered, and sayde vnto the LORDE:
Doest Job feare God for naughte? hast thou
not perserued him, his house, and all his sub-
stance on euery syde: hast thou not blessed
the wykes of his honde: Is not his posses-
sion increased in the londe? But laye thyn
houde vpon him a litle, touch once all that he
hath, and I holde he shall curse the to thy
face. And the LORDE sayde vnto Sathan: lo
all that he hath, be in thy power: only vpon
him selfe it that thou laye not thine honde.
Then wexed Sathan sooth from the LORDE.

C Now vpon a certayne daye when his son-
nes and daughters were eatinge, and dryn-
kinge wyne in their eldest broethers house, the
re came a messenger vnto Job, and sayde:
Whye the open were a plewinge, and the
Asses goinge in the pasture beyde them: the
Sabees came in violētly, and toke them all
awaye: yee they haue slayne the seruantes
with the swerde, and I only ranne my waye,
to tell the.

And whye he was yet speakinge, there
came another, and sayde: The fyre of God is
fallen from heauen, it hath consumed 7 bise
vp all the shepe and seruantes: and I only
ranne my waye, to tell the. In the meane sea-
son whye he was yet speakinge, there came
another, and sayde: The Caldees made this
armee, and fell in vpon the camels, whiche
they haue caried awaye, yee and slayne the
seruantes with the swerde: and I only am
goze awaye, to tell the. Whye he was spea-
kinge, there came yet another, and sayde: Thy
sonnes and daughters were eatinge and dryn-
kinge wyne in their eldest broethers house, and
sodenly there came a mightie greate wynde
out off the South, and smote the iiii. cor-
ners of the house: whiche fell vpon thy chil-
dren, so that they are ded: and I am gozen
awaye alone, to tell the.

D Then Job stode vp, and rent his clothes
shaved his heade, fell downe vpon the grou-
de, and worshipped, and sayde: Blasted came I
out of my mothers wombe, and naked shall

I come thither agayne. The LORDE
and the LORDE hath taken awaye the
DE hath done his pleasure: now blessed be
name off the LORDE. In all these thynges
byd Job not offende, nor murmure
ly agaynst God.

The ii. Chapter.

ET happened also vpon a tyme, that
when the seruantes of God came,
stode before the LORDE, Sathan
came also amongst them, and stode before him.
And the LORDE sayde vnto Sathan:
From whence comest thou? Sathan
answered and sayde: I haue gone aboute
the lode, and walked vpon it.

Then sayde the LORDE vnto Sathan:
Hast thou not considered my seruant Job,
how that he is an innocent 7 veruicus mā
soch one as feareth God, and escheweth euill,
and that there is none like him in the londe?
But thou moudest me agaynst him, to
peruill him: yee is it in vayne, for he con-
fesseth still in his godlynesse.

Sathan answered the LORDE, and sayde
Sthyme for slayme: yee a man will get all
euill he hath, for his life. But laye thine
hand vpon him, touch him once vpon the
leg and flesch, and I holde he shall curse
the in thy face. Then sayde the LORDE vnto
Sathan: where hast thou him in thy power,
and spare his life.

So wexed Sathan sooth from the LOR-
DE, and smote Job with marvelous so-
res, from the sole off the fete vnto his
croune: so that he sat vpon the grounde in the
ashes, and scraped off the eteer off his
head with a postherde.

Then sayde his wife vnto him: Whye
yet estyme in thy perseuerance: curse God,
and dye. But Job sayde vnto her: Thou speakest
like a foolish woman. Singe we haue recei-
ued prosperitee at the honde of God, whye
shulde we not be content with aduantage
so? In all these thynges, byd not Job
sweare with his lippes.

Now when Jobs frendes herde of all
trouble, that happened vnto him, they
came thither off them, every one from his
place: namely, Eliphaz the Themanite,
Baldaad the Subite, and Sophtar the
Nathathite.

For they were agreed together to come,
to see their compassion vpon him, and to
comforte him. So when they life vpon
they sawe a sarrer off, they knewe him not.

Then they cried, and wepte: then every one off them rente his clothes, and spyned his haire vpon their beades in the ayre. They sae them downe by him also vpon the groun that daye, and vj. nightes. Whether was there any of them that spake one worde vnto him, for they sawe that his payne was very greate.

The III. Chapter.

When this opened Job his mouth, and curst his daye, and sayde: lost be that daye, wherein I was borne: and the night, in the which I was sayde: there is a mandate concealed. And the same daye be turned to darkness, and not regarded of God from above, neither be shyned vpon wth light: but be covered wth burthenesse, and the shadowe of death. Let the bymme cloude sail vpon it, and let it be lapped in with storme. Let the darkness come ouer me y^e night, let it not be reckened amonge the dayes off the year, nor counted in the monethes. Despise be that night, and discommended: let them that curse the daye, gene it their curse also, men those that bere beyond rayse vpon Leathan. Let the stars be bymme thowr burthenesse of it. Let ite lorde for light, but let it sit none, neither the risinge vpon of the saye maninge: because it shal not vpon the wombe that bare me, nor byd these sorrowes from my eyes.

Alas, why dyed I not in y^e birth? Why dyd not I perishe, as soone as I came out of my mothers wombe: Why set they me vpon of it base? Why gaue they me iust^{ice} with their iustice? Then shalde I now haue lye still, I shalde haue slepe, and bene at rest like as the fynge and lorde of y^e earth, which buyldeth them selues speciall places: As the pryuce that haue greatesubstance of golde, & their houses full of silver. O that I verely had no beinge, or were as a thinge borne out of y^eme (that is put asyde) ether as yonge childe, which neuer sawe the light. There must the world cease from their eyanny, & that such as are ouerlaboured, be at rest: there are those that leuen our fire, which haue bene in paine, so that they heare not more the voyce of the oppugnant: There are small and greates the bonde man, and he that is fre fro his master.

Wherfore is the lighte giuen, to him that is in misery? and life vnto them, that haue ben vnto death? Which longe for death, and a comfort not: for yf they might fynde the grace, they woulde be maruelous glad, as

those that bygge vpon treasure) To the man whose waye is hyd, which God expecteth backe from him.

This is the cause, that I syghe before I sae, and my roaringe fall out like a water stone. For the thinge that I feared, is come vpon me: and the thinge that I was afraid of, is happened vnto me. Was I not happy: had I not quyetnesse? Was I not in rest? And now cometh such misery vpon me.

The III. Chapter.

When answered Eliphaz of Theman and sayde vnto him: If we begynne so comon with the, peradventure thou wilt be myscontent, but who can withhold himself from speakyng? Beholde, thou hast bene a teacher of many, and hast comforted the weery honden.

Thy wordes haue set vpon those that were fallen, thou hast refreshed the weake knees. But now that the plage is come vpon the, thou shaldest as yet more that it hath couched thy self, thou art salte barred. Where is now thy feare of God, thy fearefastnesse, thy patience, and the perseuerance of thy life? Consider, I praye the, who can perishe, beinge an innocent? Or, when were the goodly destroyed? As for those that plowe wickednesse, as I haue sene myself, and some myschisfe, they reape y^e same. For why? God bloweth vpon them, they perishe, and are destroyed thowr the blast of his wrath. The roaringe of the lyon, the cryenge off the lyonesse, & y^e catch off y^e lyons whelpes are voide. The greace lyon perissheth, because he can get no praye and the lyons whelpes are scattered aboude.

There is spolen vnto me a feyther in counsell, which hathi giuen a terrible founde in myne eare, with a vision in the night, when men are fallen a slepe. Such feare and dread came vpon me, that all my bones shoke. And when the wynde passed ouer by me, the hayres of my flesh stood vpon.

Then stood there one before me, whose face I knewe not: an ymage there was, and the weather was still, so that I herde thio voyce: W^hay a man be iustified before God? W^hay there any man be iudged to be cleane, by the seed of his owne wombe? Beholde, he hath founde vnsechfulnesse amonge his owne seruantes, and poude disobedience amonge his angles.

How much more shal they that dwell
A a ij

Tob. a. d

Gals. a. a

Dan. a. d

Job. a. b
Psal. 104. c
Rom. 1. d
Job. 1. b

In house of clay, whose foundation is but earth, he smoth eaten: They shall be destroyed from the mourning into the mourning: yet they shall perish, or ever they be aware: and be taken away so close, that none of the shall remain, but be dead, or ever they be aware off it.

The V. Chapter.

Ame me one clo, yf thou canst fynde eny: yee loke abouze the, upon eny of the holy men. As for the foolish man displeaseth Elych bun, and anger slayeth yf ignoraunce. I have sene my self, when the foolish man deperegeth, that his beery was sodely destroyed: that his children were without preserue or healeth: that they were slaine in the doie, and no mā to deliuer them: that his harvest was eaten up off the hungrie: that the weapened man had spoyled it, and that the thurste had bronct it up his riches. It is not the earb that bringeth forth trawle, necher commeth forth out of yf ground: but it is man, that is borne vnto misery, like as the byrde for doise.

But now will I speake off the LORDE, and talke of God: which both thinges, that are vnsearchable, and manerles without nūber: Which geath rayne vps the earth, and poureth water vpon all thinges: which setteth vp them of lowe degre, and sendeth pofpente, to those that are in heuynesse: Which destroyeth the deuyces of the sorcill, so that they are norable to performe the thynges that they take in hōde: which compasseth yf wyse in their owne craftynesse, and ouerthroweth the counsell of the wicked: In so moche that they runne in to darcknesse by fayre daye, and grope abouze them at the noone daye, like as in the night.

And so he deliuereth the poore from the swordes, from their mouth, and from the hōde of the cruell: that the poore maye haue hope, that the mouth of the oppositōe maye be stopped.

C Beholde, happie is the man, whom God punisheth: that forso, despyseth thou yf chastenynge of the Almighty. For though he make a wounde, he geath a medecyne agayne: though he smyte, his hondes maketh wbole agayne.

He deliuereth the out of fyve troubles, so that in the seventh there can no harme touch the. In the myddest of hunger he saureth yf from death: and when it is warre, from the power of the swordes.

He shall kepe the from the poysonous: so that when trouble commeth, thou shalt not neede to feare. In destruction and vnto thou shalt be merry, and shalt not be affrayed for the bestes of the earth: But the calfe in the londe shall be confidenciate wth the bestes of the selde shall geue the peace:

Yee thou shalt se, that thy dwellynge place shall be in rest: thou shalt behold thy stauance, and benemore punished for synne. Thou shalt se also, that thy sēde shall manuce, and that thy pesterize shall be as the grass vpon the earth. Thou shalt come to thy graue in a fayre age, like as yf come hōme are brought in to the barn in due season. So, this is the matter, as are one folow heue pceded by experience. Therfore now when thou hearest it, take heed to thy self.

The VI. Chapter.

Job answered, and sayde: O that my misery were reueyed, and my punishment enlarged in the balancē: for thus shulde it be heavier, then the sōnde of the tin. This is the cause, that my wordes are so sorrowfull.

For the allmyghty hath shote at me wth his arrowes, whose indignacion hath thowde vpon my spere, and yf teirilte feares of God fight agaynst me. Doth the wide affrayer when he hath grassed: Or crieth the ox, when he hath fodder ynough: Maye a thyng be eaten vnseasoned, or without salt? What canst thou saye, when thou seest the yoke an ager? The thynges that some tyme I mighte haue wayed wth ball, are now my meate for very sorrow. O that I mighte haue my desyre: O yf God wolde graunte me the chynge, that I longe for: That he wolde begyne and saye: that he wolde let his hondes go, that he woulde. The shalbe I hee some cōfession: I wolde desyre him in my payne, that he shulde neede spare, for I will not be agaynst the wordes of the holy ones.

What power haue I to endure: Or what is myne ende, that my scale mighte be pacē? Is my strengthe the strengthe of stonē? Or is my fleshy made of brasse? Am I able to deliuer my self: Is not my strengthe gone from me, like as yf one withdrōwe a good redde his frende, and seise the feare of God: Myne owne brethren passe euer by me as the water booke, that hastily runneth thowm yf they keye. But they that feare the highest, they shall fall vpon them.

The booke of Job.

When their tyme cometh, they shalbe destroyed and perishe: and when they be sic on fire, they shalbe rymoued out of their place. In the parties y they go in, are croked: they halt after wayne thinges, and shal perishe. Confesse the pathes off T. heman, ⁊ the way a off Gabba, wher in they haue put their trust. Confounded are they, that put eny confidence in them: for whē they came to speeie the things that they looked for, they went through to confusion.

C What are ye also come unto me: but now that ye see my mysery, ye are afrayed. Dyd I desire you, to come hyther: Or, to geue me any off youre substance: To deliuer me from the enemies honde, or to saue me from the power off the mightye: Ready me, and I will holde my tongue: and yf I do erre, shewe me wher in.

Wherfore blame ye then the wordes, that are well and truly spoken: which of you can reproue them: Sayinge only that ye are soylly to deede some saynges, and can speake many wordes in the wynde. Ye fall upon the fatherlesse, ad go aboute to ouerthrowe you some frende. Wherfore loke not only vpon me, but vpon youre selues: whether I be, or no. Turne into youre owne selues. I praye you, be indifferent iudges, and confite myne vngyltlesse: whether there be eny unghewynnesse in my tongue, or wayne wordes in my mouth.

The VII. Chapter.

I Snot the life off mē a vpon earth a very daye yll: Are not his dayes, like the dayes of an hyred seruaunt: For like as a bonde seruaunt despyeth the shadowe, and as an hyredinge wolde fynde haue an ende of his worke: Thus so haue I laboured toholde me neches longer, but in wayne, and wyna care full mighte haue I tolde. When I sayd me downe to slepe, I sayde: O when shal I ryse: A gaue, I longed sore for the night. Thus am I full off sorowe, till it be daye. My flesh is clothed with wormes, sychewysse and dust: My slymme is wythered, and crumpled together: my dayes passe ouer me, as speck, and a wormer can weare out his webbe, and are gone, or I am a warre. O remember, that my life is but a wynde, ad that myne eye shal nomore see the pleasures ther off: yet and that none other mans eye shall see any more. For yf thou fasten thine eyes vpon me, I come to naught, like as a cloude is consumed, and vanysshed a waye, euen so be that

The viij. Chap. Job. iij.

goeth downe to hill, commeth nomore vp. neither a gaue in to his house, neither shall his place knowe him any more.

Wherfore I will not spare my mouth, but I will speake in the trouble of my spere, in yf by yremerse of my mynde will I talke. Am I a fre or a whalffyll, that thou expectest me so in prison: When I tynke: my bedd shall come for me, I shall haue some refreshyng by talkyng with myself vpon my couch: The troublest thou me with dreames, ad makest me so afrayed thourou visions, that my soule wyll hech rather to be hanged, and my bones to be deeb.

I can see no remedy, I shall yue nomore: O spare me then, for my dayes are but wayne. What is man, that thou hast him in such reputation, and settest somuch by him: Thou takest diligente care for him, and soobly doest thou crye him.

Why goest thou not from me, ner leauest me alone, so longe, till I shalow downe my spere: I haue offended, what shal I do to tye of, O thou preseruer off men: Why hast thou made me to stonde in thy waye, and am so heuy a burden vnto myself: Why doest thou not forgiue me ray synne: Wherfore takest thou not a waye my wickednesse: Beholde, now must I slepe in the dust: and yff thou sekest me tomorrow in the morninge, I shal be gone.

The VIII. Chapter.

I S an answer Baldad the Sabie: And sayeth: how longe wilt thou talke of such thinges: how longe shal y mouth speake so proud wordes: Dost God peruerse the things that is lawfull: Or, dost the Almighty destroye the thinge that is righte. What thy somes hymed a gauest him, by none be punished the for their wickednesse: Dost thou woldest now restore vnto God by eynes, and make thine humble prayer to of Almighty: yf thou woldest I see a pure and a godly life: shoulde he not waite vp vnto the immediately, ⁊ geue the the beuic of righteousness a gaue: In so much, that where I se euer thou haddest litle a foie, thou shouldest now haue greates abundance. O myner of them that haue bene before the steech diligently amonge thy soueraynes: I am yf, y we are but of yesterdaye, and confide not, that oure dayes vpon earth are but a very shadow. They shall shewe the, they shall tell the, yet they will gladly confesse the same.

B Maye a rest be grene without moyf-
ness: maye the grasse growe without reer:
The bush or euer it be shoo forth, and or
euer it be gathered) it wythered, be sote eny
oether herbe. Euen so geeth it with all them,
that saie: God: and euen thus also shal the
yppocrites hope cometo naught. His confi-
dence shal be destroyed, for he trusteth in a
spiders webbe.

He leeneth him vps his house, but he shal
not stonde: he holdeth him fast by it, yet shal
he not endure. Of tymes a thinge doeth
flourish, and men thynke that it maye abyde
the Sonnes hite: it hurth forth the braun
chea in his garden, it waterh many rotes, in
so much that it is like an house efflonca.

But yf it be taken out off his place, ruery
man denyceth it, ysenge: I knowe the net.
So, thus is it wth him, that reioyseth in his
owne beinge: and as for oether, they growe
out of the earth.

Beholde, God will not cast awaye a ver-
tuous man, neither will he helpe the vngodly.
Thy mouth shal be fylld with laughtye, ad
thy yppes shall glauenest. They that hate
the, shal be confounded, & yf dwellinges of y
vngodly shal cometo naught.

The X. Chapter.

Job. ix. 1.
Job. ix. 2.
Job. ix. 3.

Job answered, and sayde: To for yf
I knewe it is so of a treuch, yf a man
compered unto God, can not be iusti-
fied. Yf he wil argue with him, he shal not
be able to answeere him vnto one amonge a
thousande. He is wyse of hart, and mightie in
strength. Who euer prospered, that toke par-
te agaynst him: he translateh the moiteay-
nes, or euer they be aware, & overthowerh
them in his watsh. He remoueth the earth
out of hir place, that hir pilers shake with-
all. He commaundet the Sone, & it is yfeth
not: he closeth vp the starres, as it were vnder
a signur, he hymself alonespcedeth out yf
heauen, and geth vpon the waues of the
see. He maketh the waynes of heauen, the
Orions, the viij. starres and the secrete places
of the south. He doth greate thinges, such as
are vnsearchable, yet and wonderis withoute
nombr.

Job. ix. 4.
Job. ix. 5.
Job. ix. 6.
Job. ix. 7.
Job. ix. 8.
Job. ix. 9.

If he came by me, I might not lode vps
him: yf he were mine waye, I shulde not per-
ceane it. If he be haisty to take eny thinge
awaye, who wil make him release it agayne?
Who wil saye vnto him: what doest thou?
He is God, whos: with no man maye truch
stode: but the proudest of all must stoupe vnto
him. How shulde I then answer him: or,

what wordes shulde I fynde out agaynst
him: Yet though I be righteous, yet will I
not geue him one worde agayne, but much
submitte my self to my iudge. All be it that
I call vpon him, and he heare me, yet am I
not saue, yf he heath herde my voyce: he woulde
leech me so with the tempest, and woude
me out of measure without a cause. He wil
not let my spere be in rest, but fliteth me wth
byternesse.

If men will speake of strength, he is the
strongest of all: yf me will speake of righte-
nes, who darre demy recorde: yf I will iusti-
fie my self, myne owne mouth shall condemne
me: yf I will put forth my self for a perfect
man, he shal pique me a wicked dea: In
that I shulde be an innocente, my officina
knoweth it not, yet I my self am wery of
my life.

This onerhige wil I saye: he destroyedh
both the rightuous & vngodly. And though
he slaye sdenly wth the scourge, yet laugheth
he at the punishment of the innocente. He
for the world, he geureth out into the po-
wer of the wicked, such as the rulers be, wher
of all lonkes are full. Is it not so: where is
there ery, but he is soch one?

My dayes haue bene moie swifte, then a
runner: they are gone soderly, and haue
sun no good thinge. They are passed awaye,
as the shippe that be good vnder sale, and as
the Agle that hasteth to the pray. When
I am purposed to forget my complainynges
to chaunge my countenance, and to cheere
my self: then am I afrayed of all my wor-
kes, for I knowe, thou fauourest not an
old deer. If I be then a wicked one, why haue I
laboured in wayne: Though I washed my
self with snowe water, and made myne
bodis muer so cleane, yet shuldest thou byp-
pe me in yf myre, & myne owne clothes shulde
byp-
syle me. So the yf I must geue answeere vnto
and with whom I go to lawe, is not a man
as Jam Tether is there eny dayes man v
reproue both the parties, or to laye his bodi
betwixt vs. Let him take his rod awaye
from me, yet let him make me nomore a
strayd of him, and then shal I answer him with-
out eny feare. For as longe as I am in
fear fulnesse, I can make no answeere: How
why: I greutch my soule to louse.

The X. Chapter.

Wherthe esse, now will I put
my wordes: I will speake out of the
very heaynesse off my soule, and wil

ſpeake to God: O do not condemne me, but ſhew me the cauſe, wherefore thou iudgeſt me on this maner. Thinkeſt thou it well be-
 me, to oppreſſe me, to caſt me of beinge a wor-
 ke of thy hande: and to maneyne the coun-
 ſell of the vngodly: Haſt thou fleſhy eye
 then, or doeſt thou looke as man looke: Are
 thy dayes as the dayes of man, and thy yeares
 as mans yeares: that thou makeſt ſuch
 iudicacion for my wickedneſſe, and ſearcheſt
 equiuiſme: wherefore thou beareſt as (notwithſtandinge)
 thou knoweſt that I am no wicked perſon, &
 that there is no man able to deſigne me out
 of thine hande. Thy handes haue made me,
 & ſhal hold me alledge ther rounde aboute,
 wilt thou then deſtroye me ſoddeily: O remem-
 ber (I beſeeche thee) howe that thou madeſt me
 of the mould of the earth, and ſhalt bringe to
 earth againe.

B Haſt thou not moulded me as it were mylk:
 and turned me to cruddes like cheſe: Thou
 haſt covered me with ſilke and fleſh, and
 armed me together with bones & ſynowes.
 Thou haſt granted me life, and done me
 good: and the diligence beſeecheth thou to keepe
 upon me, haſt preſerued my ſpree.

Though thou vnderſteſt theſe thinges in thi
 myght, yet am I ſure, that thou rememberſt
 theſe all. Wherefore doeſt thou keepe me, when
 I ſinne, and haſt not clenſed me from myne
 offence: If I do wickedly, woe is me therfor:
 If I be righteous, yet darre I not liſt
 vpon my head: ſo full am I of confuſion, and
 I ſinne owne confuſion.

C Thou humeſt me out: (beinge in heuynel-
 ſke) as it were a Lyon, and troubleſt me out of
 my ſure. Thou dungeſt freſh wiſeneſſe a-
 gainſt me, thy wrath increaſeth thou vpon
 me, very many are the plagies that I am in.

A Wherefore haſt thou brought me out of my
 mothers wombe: O that I had periſhed, &
 that no eye had ſene me. If they had caried
 me to my grave, as ſoone as I was borne,
 then ſhoulde I be now, as though I had ne-
 ver bene.

Shall not my ſhort life come ſoone to an
 ende: O helde the ſid me, let me alone, that
 I maye taſte my ſelf a litle: afore I go thy-
 der, from whence I ſhal not returne againe:
 I ſand, & corbe ſonde of darkneſſe & ſha-
 dowe of death: yet in to that darke cloudy
 ſhadowe I be deadly ſhadowne, where as is no
 other, but terrible ſcare as in the darkeneſſe.

The XI. Chapter.

J ſon answered Sopbar the Taama-
 thite, and ſayde: Shoulde not he that
 maketh many wordes, be answered:

Shoulde he that bableth much, be commen-
 ded therein: Shoulde men geue care vnto ſcoone,
 & ſhal no body nocke thee againe: Wilt thou
 ſaye vnto God: The thinge that I take in
 hande, is perfect, & I am cleane in thy ſight:
 O that God wolde ſpeake, and open his lip-
 pes againſt thee, that he might ſhewe thee
 (one of his ſecrets wiſdome) how many folde
 he lawe to: then ſhouldeſt thou knowe,
 that God had forgotten thee, becauſe of thy
 ſynes.

Wilt thou ſynde out God with thy ſyl-
 ge: wilt thou attayne to the perfectione of
 the Almighty: he is byer the heauens, what
 wilt thou do: Doper the hell, how wilt thou
 then knowe him: his length excedeth the
 length of the earth, and his bredth yf breadth
 of the ſea. Though he turne all thinges vp
 ſyde downe, cloſt them in, or thruſt the cogge
 ther, who darre check him therfor:

So it is he, that knoweth the vanite of
 men: he ſeeth their wickedneſſe alſo, ſhoulde
 he not then conſider it: A wayne body exal-
 teth him ſelf, and the ſonne of man is like a
 wyllow aſſe ſoule. If thou haddeſt new a
 right herte, & liſteſt vp thine handes towar-
 de him: yf thou woldeſt put a waye the wic-
 kedneſſe, which thou haſt in hande, ſo that
 no vngodly myght dwell in thy houſe: Then
 mighteſt thou liſt vp thy face without ſha-
 me, the ſhouldeſt thou be ſure, and haue no
 neede to ſaare.

Then ſhouldeſt thou forget thy miſery,
 and thy nought nonore vpon it, then vpon the
 waters that runne by. Then ſhouldeſt thou
 be as cleare as the noone dayes, and ſprynge
 forth as the mourynge. Then mighteſt thou
 haue comfort, in the hope that thou haſt:
 & ſleepe quietly, when thou art buried. Then
 ſhouldeſt thou take thy reſt, and no man to
 make thee a frayde, yet many one ſhoulde ſer
 mocke by thee. As for the eyes of the vngodly,
 they ſhal be conſumed, and not eſcape ther hope
 ſhal be miſery and ſorrow of mynde.

The XII. Chapter.

S Job answered, and ſayde: Then
 (no doube) ye are the men alone, and
 wiſdome ſhal periſh with you. Now
 I haue vnderſtodinge as well as ye, and am
 no leſſe then ye. See who knoweth not theſe
 thinges: That he that calleth vps God, and
 whom God heareth, is mockt of his neigh-
 bour: the godly & iudgement man is laugh-
 ed to ſcoome. Godlyneſſe is a lighte deſpi-
 ſed in yf herbes of the rich, & is ſer for the
 ſcoome vpon.

The houses of robbers are in wealch and prosperitee, & they that maliciously medle against God, dwell without care: yet God geuech all thinges richly with his hande.

B See the cattell, & they shal enforme the: the soules of the carye, and they shal tell y: Speake to the earch, and it shall shew the: O to the fishes of the see, and they shal certifie the: What is he, but he knowech, that y hode of the LORD made all these: In whose hande is the soule of euery lyuynge thinge, and the breath of all men, haue not the eares pleasure in hearinge, and the mouth in tastinge the thinge that it eateth: Amonge olde persones there is wysdome, and amonge the aged is vnderstandinge. See with God is wysdome and strengthe, it is he that hath counsell & foreknowledge. If he breake downe a thinge, who can see it vp agayne: If he shure a thinge, who wil open it: Beholde, yf he withhold the waters, they drye vp: If he let the go, they despoyle the earch. With him is strengthe and wysdome: he knowech boch the disceasur, and him that is disceasid.

sp. 1. a
10. 14. a

ab. 12. d

1. 2. 2. d

1. 2. 2. b

1. 2. 2. a

C He carich awaye the wyse men, as it were a spoyle, and dryngeth the iudges out of their wyces. He lowseth the gydile of kynge, and gydeth their loymes with a bonde, he ledech awaye the prestes in to captiuyte, and turneth the mightie vp syde downe. He eateth the verite from out of the mouth, & dispoyneth y aged of their wysdome. He poureth out confucion vpon prynces, and couereth them that haue bene oppresid. Lete what lych hyd in darcknesse, he declareth it openly: and the very shadowe of deatch bringeth he to light. He boch in createth the people, and despoyleth them: he maketh them to multiplie, and dryngeth them awaye. He chaungech the berze of the prynces and kynge of the earch, and dispoyneth them: so that they go wadinge out of the waye, and grope in the darke without light, stacteringe to and fro like vnderden men.

1. 2. 2. c

1. 2. 2. b

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re for God wish I yea, and make me him with disceare: Will ye accepte yf prinsones of God, and increate for him? Shal that helpe you, when he calleth you to rebanynge: Whyt ye to begyle him, as a man is begyid: pynsh you shall be and repoune you, yf ye secretly accepte my performe. Shall bene make you a frayeb, when he sheweth himself: Shal not his terrible feare fall vpon you: you re remembrance shalbe like the dust: & your pryde shalbe turned to claye.

holde youre tonges now, and let me speake, for there is some thinge come in to my mynd. Wperfore do I beare my flesh in my tect, and my soule in myne honde? Lete, there is nether cofort ner hope for me, yf he wil slaye me. But yf I sheme and reprocue myne owne waye in this sight, he is euen the same, that maketh me whole: and whytther maye no xpocting come before him, & reare my woe, and ponder my saynges with yours of rea. Beholde, though sinners were great vpon me, I am sure to be knowne for iudges. What is he, that will goe to lawe with me: for yf I holde my tongue, I shal bye: I care thelesse graunte me y thinges, and then wil I not hyde my self from the.

Withdawe thine bonde from me, & let me the fearfull diebe of the make me as free. And then sende for me to the lawe, yf I maye answeare for my self: els, let me speake, and geue thou the answer. How greate are my mysdoes & synnes: Lete me knowe my nigressions & offenses. Wherfore hydeth thou thy face, and holdest me for thine enemy: Wilt thou be so cruell & extreme vnto a synner, ge leas, and solowe vpon drye stubble: that thou layest so sharply to my charge, and wilt utterly vndoo me, for yf synnes of my youth: Thou hast put my fore in the stocke: thou lokest narrowly vnto all my paches, & mostest the stepes of my feete: where as I knowe withyft ondinge, must consume like as a swarction, and as a cloth that is moch eaten.

The xliiii. Chapter.

D Antheas is boine of a woman that I but a shorte tyme to lyue, and is full of dynesse mysterie. He cometh vp, and falleth awaye like a flower. He is yf he is were a shadowe, and menter cometh in one space. Thinkst thou it nowe wilt thou open thine eyes vpon such one, and to hym me before the iudgment: Who can make it cleane, that cometh of an vnclene thinge: No body. The daye of man are shew yf mende of his monethes are knowen out unto the, Thou hast apointed him his

1. 2. 2. d

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des, he can not go beyonde them. So from him, that he maye rest a litle: vntill his daye come, which he labereth for, like as an hyssop groweth.

- B** If a tree be cutt downe, there is some hope yet, that it will sproute and shute forth the branches againe: for though a roce be wrenched oute and dead in the ground, yet whē the flood getteth the seat of water, it will budde, and bring forth bowes, like as when it was first planted. But as for man, when he is dead, perished and consumed a waye, what is the remembrance of him: The floudes when they be dried up, & the yeres when they be enipish, are filled againe: thow the flowing waters of the see: but when man slepeth, he riseth not againe, vntill the heauen perish: he shall not wake vp ner rise out of his slepe. O that thou wouldest keepe me, and hyde me in the hill, vntill thy wrath were stilled: & to open me a waye, when in thou mightest remember me. Make a deed manlye a gayner: **B** All the wayes of this my pilgrimage am I lyesse, when my chaunginge shal come. If thou wouldest but call me, I shulde obeye thee: only despise not the worke of thine owne handes.
- C** For thou hast nombud all my goynges, yet be not thou to exteme upon my synnes. Thou hast staled upon myne offences, as it were in a bagg: but be mercifull vnto my wickednesse. The monaynes fall awaye at the last, the roces are removed out of their places, the waters pearsh thow the very stones by lide and lide, the floudes wash a waye the ground & earth: Euen so desirest thou the hope of man in like maner. Thou piewe yest agaynst him, so that he passeth awaye: thou chaungest his estate, and puttest him from thee. Whether his children come to morrowe or no, he can not tell: And yf they be men of later degre, he knoweth not. Why le behynde, his flesh must haue trauaile: and why the soule is in him, he must be in sorrowe.

The XV. Chapter.

- A** Then answered Eliphaz the Themanite, and sayde: Shulde a wyse man gear such an answer: as it were one that spake in the ynde: and fill his stomack with anger: Thou reponest w' wordes, thou art nothinge woech: and speakest the things, which can do no good. As for shame, thou hast sit it asyde, do wouldest thou are made so many wordes before God: but thy wickednesse reacheth thy mouth, and so thou hast chosen thea crasie conge. Thine

owne mouth cometh murther, and not I: yee thine owne lippes shappe the an answer. Art thou the first man, that euer was borne: Or, wast thou made before the hyles: hast thou beynde the secrete counsell of God, that all wylde doome is to lile for y: What knowest thou, yf we knowe not: What vnderstandest thou, but we can the same: With w' are olde and aged men, yee such as haue lpyed longer then thy forespecters.

D Dost thou nomore regarde the comfort of God: but thy wicked wordes wil not suffice thee. Why doth thine herre make the so proud: Why standest thou so greatly in thine owne conceite: Where vnto lokest thine eyes, yf thymynde is so puffed up agaynst God: & lestest such wordes go out of thy mouth: What is man, that he shalbe be vnderstander: what hath he (which is borne of a woman) wherby he might be knowne to be righteous: Beholde, he hath founde vnfaithfulness: as a bge his owne sanctua: yee the very heuens are viciate in his sight, so om much more then an abhominable and vile ma, which byndeth with double like water: I will tell thee, heare me: I will shewe the a thinge, that I knowe: which wyse men haue tolde, & hath not bene hyd from their fathers: vnto whom only the londe was geuen: & haue no straunger shulde come amonge them.

E The vngodly besparyeth alle the dayes of his life, & the number of a synners yeres is unknowne. A fearfull sounde is euer in his eares, & when it is peace, yet feareth he destruction: he feleth neuer to be deliuered out of darknesse, the securde is all waye before his eyes. When he goeth forth to get his lyvinge, he thynketh plainly, that the daye of darknesse is at hande. Sorow and carefulnesse make him a strayed, & cōpasse him rounde aboute, like as it were a Kinge with his hooded rebv to the hauen yll. For he hath stretched out his bondes agaynst God, & armed himself agaynst yf Allmightie. & exanmeth proudly upon him, & with a stiff necke fighteth he agaynst him: wher as he couereth his face with satnesse, and maketh his body well lpyng. Therefore shall his dwellinge be in desolate areas, & in houses which nomā inhabereth, but are become heapes of stones.

F He shall not be rich, neither shall he sustaunce continue, nor increase upon earth. He shal neuer come out of darknesse: the flame shal buye up his beamchen, with yf blasse of the mouth of God shal he be talt a waite. He wil neither supplye himself so fastidious ner crasie, so sore is he diseased w' vauant.

Job. 4. b
v. 14. dC
Job. 4. b

The booke of Job.

He shall perish, a fore his tyme be wome out, and his honde shall not be grene. He shall be plucked of as an vnwytely grape from y vine, and shall let his stoure fall, as the olyue doth. For the congregation of Apocruis is vnfructfull, & the fyre shall consume the houses of iob, as are greved to receaue gifts. The conceaith erasayle, he heard my cheere, & his body bringeth forth disceate.

The XVI. Chapter.

JOb answered, and sayde: I haue oft saynes herbe such chinges. Misurable geners of comforte are ye, all the sorte of you. Shall nor thy waite wordes come yec to an ende? Whast thou yett any more to saye? I cande speake, as ye do also. But wolde God, that your soule were in my soles steade: then shoulde I heape vp wordes agaynst you, and shake my heade at you. I shoulde comforte you with my mouth, and releafe your payne with yf talkinge of my trespes. But what shall I do: For all my wordes, my sorrow wil not cease: and though I holde my tyege, yett wil it not be parte fro me. And now that I am full of payne, and all that I haue destroyed (wherof my wynde cleare wryteth) there stideth vp a dyssembler to make me an iurere with yves to my face. He is angrie at me, he hateth me, and gnasheth vpon me with his teeth. Myne enemy shoulde vpon me with his eyes.

They haue opened their mouthes wybe vpon me, and smytten me vpon the cheeke despitfull y. they haue said the selues thow wote myne a duresite. God hath genen me ouer to the vn godly, and deliuered me into the honde of yf wyced. I was somtyme in wealch, but sodenly hath he brought me to naughte. He hath taken me by the neck, he hath rente me, and set me, as it were a marck for him to shute at. He hath compassed me rounde aboute with his darces, he hath wounded my loyrea, & not spared. My bowels hath he poued vpon the gronde. He hath gent me one wounde vpon another, and is fall vpon me like a gianne. I haue sowed a sack cloeth vpon my sayme, and tye with my strength in the dust.

My face is swolle with weeping, & myne eyes are wegen dymme. Howbeit there is no wicdnesse in my honde, and my prayer is clepe. O warrch, couer not my blende, and lett my crienge fynde no roume. For lo, my wicnesse is in heauen, and he that knoweth me, is aboute in the earth. My frende laugh me to scoone, but myne eye peareth out teares unto God. Though a body might please w

The xviij. Chap.

God, as one man doth with another, yett nombe of my yeares are come, & I must go the waye, from whence I shall not turne agayne.

The XVII. Chapter.

Witch sayeth, my dayes are shorten. I am harbe at deathes doore. I haue disceaned no man, yett wil myne eye continue in heuynesse. O deliuer me, and set me by the, who shall then be able to thrust my honde to gether: Thou hast not holdt their herces from vnderstanding, thofore shall they not be set vpon an hye. He punisheth his frende parte of his good, but his owne child aspende it. He hath made me as it were a bywoide of the comon people. I am his gestinge stocke amonge the. My countenance is heuy for very anger, & the members of my body are become like a shabone. Detrouous me therfore shall we consider this, and the innocents shall take parte agaynst the Apocruis.

The righteous wil tpe his waye, and yf hath cleane handes, wil euer be stronger & stronger. As for you, turne you, & see yeu face, for I can not see one wyfe mil amenge you. My dayes are past, my trespasmes are washed amaye, which haue wead myne ben, chaunginge the night into daye, & yf lighde to darcknes. Though I cry neuer so much, yett the grane is my house, and I must walk my bed in the darcke. I call courtpoyn my father, and the womes call I my mothe and my sister. What helpeth them my lough tarienge? O, who wil fulfill the thinge, that I loke for: All that I haue, shall go downe into the pyre, & I ly with me in the dust.

The XVIII. Chapter.

Then answered Balbad the Sabite, and sayde: when wil ye make an ende of your wordes? Marcke well, and confide, we wil speake alid. What ferce art counted as bestee, & repeated so vye in your sight? Why destroyedst thou thy self with anger? What yf earth be forsaken, and the fennes remoued out of their place be dead of yf? What nec the lichte of the vn godly be put out: yett the flame of his fyre shall not burne. The lichte shall be darcke in his dwelling, & his candle shall be put out with him. His presumptuous goings shall be kept in, and his owne counsell shall cast him downe. His fenes shall be taken in the net, and he shall walke in the snare. His fenes shall be taken in the snare, and the thurlyne shall catch him. The snare is layed for him in the gronde, and he pyre fall in the waye.

15 Fearfulness shall make him a frayed on every side, that he shall not knowe, where to get out. Tongue shall be his substance, and mystourne shall be auge upon him. He shall see his owne slayme, yet his owne armes shall be defence, beinge a firstborne of death. All his comforte and hope shall be roced out of his dwellinge, very fearfulness shall bringe him to the Pyng. Whether men shall dwell in his house (which now is none of his) and bysionnes shall be scattered upon his habitation, his roces shall be dryd vp beneath, reboue shall be his haruest be cut downe. His remembrance shall perish from the earth, & his name shall not be payed in the streete: he shall be dryen from the lighte into darkness, and be cast cleme out of the world. He shall neither haue children, nor kynfolke amonge his people, nor eny possire in his countreye: yonge & olde shall be astonysed at his death. Such are now the dwellinges of the wicked, and this is y place of him that hauech not God. The XIX. Chap.

1 **J**Ob answered, & sayde: How longe wil ye dece my mynde, & trouble me with wordes? Lo, ten tymes haue yerepiod me: are ye not ashamed, for to laugh me froscant? If I go wronge, I go wronge to myselfe. But yf ye wil enhance ye felous agaynst me, & accuse me to be a wicked person because of the shame that is come upon me: knowe this then, y it is God, which hath binde me so violently, & hath compased me aboute with his scourges. Beholde, though I ait, ye wold: is done vnto me. I can not be here: though I complaine, there is none to geue succor with me. He hath hedged vp my path, I can not get awaye, he hath set watche in my gate.

2 He hath ipoyled me of myne honoure, & taken the crowne awaye from my heade. He hath destroyed me on every side, and I am alone: My hope hath he taken awaye from me: as it were a tre plucked vp by the roote. His watch is banded agaynst me, he taketh me, as though I were his enemy.

His men of warre came together, which made their waye ouer me, and beseged my dwellinge rounde aboute. He hath put my watchmen farre a waye from me, and soch as were of myne acquaintance, are become straitnes to me. Myne owne kynfolkes haue forsaken me, and my frendes haue put me out of remembrance. The seruantes and mayden of myne owne house take me for a strainger, and I am become as an aleaunt in their sighte.

When I call upon my seruante, he geareth me no answer: no though I puaie him with my mouth. Myne owne wyfe ma ye not abyde my beeth, I am fayne to speake saye vnto the children of myne owne body. And the very detest footes despise me, and when I am gone from them, they speake euell upon me. All soch as were my most familiar, & abhorred me: and they whom I loued best, are turned agaynst me. My bone hangeth on my slayme, and the flesh is awaye, only there is left me the slayme aboute my teeth. Haue pittie vpon me, haue pittie vpon me (o ye my frendes) for the hande of the LORDE hath touchid me. Scrynge God persecuteth me, wil ye verse me alfor: haue ye not yet ynough of the tribul of my flesh?

3 **W**hat my wordes were witten, & that they were put in a booke: wold God they were graued vnto an yron pynne made of iron stone. For I am sure, that my redemerth ysueh, and that I shall rise out of the earth in the latter daye: that I shall be alighted a gaine with this slayme, and se God in my flesh. See I myselfe shall beholde him, not with other but with these same eyes. My reynes are consumed with paine, when ye saye: Why do not we persecute him? we haue founde an occasion agaynst him. But be ware of the snare, be for the snare wyll be avenged of wickednesse, and be sure, that there is an iudgement.

The XX. Chapter.

1 **J**hen answered Sopbar the Naamaite, and sayde: For the same cause do my thoughtes compe me to answer. And why my mynde is tossed here and there. I haue sufficientlye heard the cheeryng & reposit, therfore am I purposed to make answer: a ster my vnderstandinge. And wofull thou not this, naimely: that from the beginninge (euer since the creation of man upon earth) the playe of the vngodly hath bene shorte, and that: the ioye of Zepocoytes continued but y twinklinge of an eye. Though he be magnified vp to the heauens, so that his heade reacheth vnto the cloudes: yet he perisheth at the last like donger: In some daye they which haue sene him, saye: Where is he? He many spech as a beaume, so that he can no more be founde, & passeth awaye as a vision in y night. So that the eye which sawe him be sore, getteth now no sighte of him, & his place knoweth him nomore. His children ge a begginge, their banes bringe ebt to sorrowe and heynesse.

From his yowth his bones are ful of wyck, which shall be done w him in y earth. Wbē

wickednesse is swere in his mouth, he hydech it vnder his tongue. That he fauoureth, that will he not forsake, but kepech it close in his throte. The meate that he eateth, shall be turned to the poison of serpentes within his body. The riches of he deuoureth, shall be peribicall agayn, for God shall deaue them out of his belly. The serpentes heade shall sucke him, and the adders tongue shall slay him: so that he shall nemoie se the ryues and brookes of shony and buter: But labour shall be, & yett haue noching to eate. Great traouyle shall he make for riches, but he shall not enioye them. And why? he hath oppressed the poore, and not helped them: houses hath he spoiled, and not buylded them. His belly coude neuer be fylled, therfore shall he perish in his concupisence. He deuoured so greedely, yf he leste noching behynde, therfore his goodes shall not persere. Though he had plentifulnesse of euerything, yett was he poore, & therfore he is but a wretch on euery syde.

C For though yf wicked haue neuer so much so fill his belly, yett God shall sende his wrath vpon him, and cause his battayll to rayne ouer him: so that yf he fle the yron weapons, he shall be shote with the stele bowe. The arrowe shall be taken forth, & go out at his backe, and a glistering sickeardethowr of stail of him, scare shall come vps him. There shall no darctnes be able to hyde him. An vntidled fyre shall consume him, and soe what remaineth in his house, it shall be destroyed. The heauen shall declare his wickednesse, & the earth shall take parte agaynst him. The substance that he hath in his house, shall be taken awaye and perish, in the daye of the LORD ES wrath. This is the percion that yf wicked shall haue of God, and the heretage that he maye lede for of the LRDE.

tecla. f. b

Job 37. b

The XXX. Chapter.

J Ob answered, and sayde: O heare my wordes, and amende yo' silues. Suffre me a litle, that I maye speake also, and the laugh my wordes to scorne, yf ye will. As it with a man, that I make this dispensacion: Wchid yf it were so, shulde not my sinner be trespere trouble? Marck me well, be abasshed, and laye youre haue vpon youre mouth. For rebt I pondre & considere this, I am afrayde, and my flesh is in myren weich fyre. Wherefore do wicked me lye in health and prosperite, cometo their olde age, & increase in riches? Their children children lye in their sight, & their generation before their eyes. Their houses are safe from all feare, for the rodde of God doeth not smyte the. Their

l. 22. a

l. 23. a

Pro. 1. b

Job. 11. a

bullocke gendereth, and that not out of your their cow calueth, and is not vntreue.

They sende forth their children by floud, & and their sonnes lede the bancke. They haue with them tabrettes and harpes, and haue instruments of musick at their pleasin. They spende their dayes in welchynesse: they ioyde they go downe to hell. They saye to God: go from vs, we desire not the inheritege of thy ryues. What maner of siluer is the siluer that, that we shalde serue him? What profit shulde we haue, to submytoure silues vnto him? So, there is vntreueynednesse in them, therfore will not J heare do with the concell of the vngodly. How esse shall the candle of yf wicked be put out: how oft cometh their distraccion vpon them? O what sorowes shall God geaue them for their parte in his wrath? Yett they shall euen as chaffe before the wynde, and as ball that the storme carrieth awaye.

And though God saue their childer from such sorow, yett wil he so reuarde the siluer, that they shall knowe it. Their owne distraccion and misery shall they se with their eyes, and vntreue of the fearfull wrath of the Almighty. For rebt cherech he, what becom of his bulshelde a ster his death? wherfor methes pouffe awaye first then an arrow. In as muche as God hath yf byest part of all, no can reach him eny knowlege: Curych new when he is mightie & at his best, rich and in prosperite: euen when his bones are at the fastest, and his bones full of may. Another dyeth in sorrowe and heuynesse, and neuer had good daies. How slepe they both a like in the earth, & the wormes conerth them. But J knowe what ye thinke, yett and wher ye ymagin agaynst me vnrighowly. For ye saye: where is the prynces palace: where is the dwellinge of the vngodly? As for any man that geeth by the waye, and yf he wil not regardeth their tokens & dedes: he shall tell you, that the wicked is kepte vnto the daye of destruction, and that the vngodly shall be brought forth in the daye of wrath. Wherfor reprove him for his wayes so his sinner who rewardeth him for the vngodly: As for that he doth: Yes shall he be brought to his grave, and watch amonge the heape of the dede. That shall he be sayne to be buried amonge the stones by the brecke of sea. All men shall folowe him, & there are innumerable yf he fore him. O how wayne is the complaynt ye geue me? Are not youre answeres contrary to right and trouth?

The XXXI. Chapter.

Soliphaz the Themanite gave an
 answer, he sayde: Maye a man be com-
 pared vnto God in wysdomme, though
 he seme to him self, for to be like him: What
 pleasure hath God in y^e thow art righteous?
 Or what doeth he profite him, yf thy woies are
 perfecte? Is he a frayed to reprove the, & to
 steppe forth wth the in to iudgment: Cometh
 he thys for y^e greate wickednesse, & for thine
 ungracious dooers which are innumerable:
 Thou hast take the pledge from thy brether
 for nauyge, & robbed the naked of their clo-
 thinge: To soch as were weery, hast thou ge-
 ad no water to drynte, thou hast with drawe
 had fro the hungrye. Shalbe soch one the as
 wylde wolues, wylde geze oppression (doinge all
 thynges of parcialyte, & hauyng respect of
 performe) dwell in the lode: Thou hast sine
 wyldommes awaye emperie and oppossed the
 poor sacherlesse.

Therfore art thou compassed aboute with
 furies on every syde, & soddily weert wth feare.
 Shaldest thou the se no darthenesse: Shalbe
 not the water floude runne ouer the: For
 because y^e God is hyer the heauens, & be-
 cause thou fast y^e the starras are so hye, wylt
 thou therefore saye: Tush, how shalbe God
 knowe: Doth his dominion reach beyonde
 the cloudes: Tush, the cloudes couer him, yf
 he maye not se, for he dwelleth in heauen.
 Wylde thou wylt kepe the olde waye, yf all wic-
 domme haue gone: both olde & yonge, whose
 foundation is a rynnynge water, which saye
 vnto God: go from vs, and after this maner:
 Tush, what wylt the Allmyghtie do vnto vs
 where as he (not wylt stouyng) fyllethe thy
 bosom wth all good. Which meanynge of the
 vngodly be farre frome. For wth ioy shal the
 godly, and wylt gladnesse shal the innocente
 se: that their increase shal be heuen downe, &
 their posterite consumed wylt the fyre.

Therfore recorde the vnto God, & be con-
 fide, so shal all thynges profite wth the righte
 well. Because the lawe at his mouth, & laye
 vth his wordes in thine herte. For yf thou
 wylt turne to the Allmyghtie, thou shalt ston-
 de fast, & all vnyghteousnesse shall be farre
 from thy dwellinge: he shal geue the an har-
 nest, which in plenty & abundance shall ex-
 ceede the dust of the earth, and the golde of
 Ophir like ryer stones. See the Allmyghtie
 his owne self shalbe thine hartest, & the bea-
 ste of thy monye. Then shalbe thou haue thy
 daye in the Allmyghtie, & life vth thy face vnto
 God. The shalbe thou make thy prayer vnto
 him, & he shal heare the, & thou shalt kepe
 thy promyse. The, see what thou callest in

honde, he shal make it to profite wylt the,
 and the lighte shall shyne in thy wayes. For
 who so humbleth himself, him shal be set vp:
 and who so lotheth mekely, shalbe healed. If
 thou be vmoored, he shal save the: and thow
 the vnglytynesse of thine handes shalbe thou
 be deluyered.

The XXX. Chapter.

Job answered, and sayd: My sayenge
 is yet this daye in bytterne, and my
 handes be wylt amonge my gronnynges.
 O that I myght see him & synde him: O that
 I myght come before his seate, & please my
 cause before him, and to fyll my mouth wylt
 argumentes: That I myght knowe, what as
 swete he wolde geue me: & that I myght vnder-
 stande, what he wolde saye vnto me. Wylt
 he please agaynst me wylt his greate power
 & strenght, or wylt he leane him self vcerely
 vpon me: Oh no, let him not do so wylt me.
 But let hym geue me lyke power to geu tola-
 we, then am I sure to wyne my matter. For
 though I go before, I fynde him not: yf I
 come behynde, I ca get no knowlege of him:
 If I go on the left syde to ponde his wo-
 kes, I can not acceyue vnto them: Agayne,
 yf I go on the right syde, he bydetch himself,
 yf I can not se him. But as for my waye, he
 knoweth it: & tricheth me as yf golde in y^e fyre.

Therfore my seate kepe his party, his
 hyestrete haue I holden, and not gone out
 of it: I haue not souaken the commaundem^t
 of his lippes, but loke what he charged me
 wylt his mouth, that haue I shurt vp in my
 herte. It is he himself alone, who wylt turne
 him back: he doeth as him listeth, and dym-
 geth so passe what he wylt. Herte wylt he
 in to my bosome, & many other thynges mo-
 doeth he, as he maye by his power. This is y^e
 cause, that I stynke at his presence, so that
 when I confide him, I am a frayed of him.
 For in so much as he is God, he maketh my
 herte soft: and seynge that he is Allmyghtie,
 he purtcheth me in feare. Thus can not I get
 out of darthenesse, the cloudes hath so couered
 my face.

The XXXI. Chapter.

Consideringe then that there is noty-
 me byd from the Allmyghtie, how hap-
 peneth it, that they which knowe him,
 wylt not regard his dayes: For some me the-
 re be, that remoue other men longe martires:
 that robbe them of their carell, and kepe the
 same for their owne: that dryte awaye the as-
 se of the sacherlesse: that take y^e wylt dooers
 ope for a pledge: that they wylt the poore out of
 the waye, & opresse the symple of the wylt.

Exp. 2.
1. P. 1.
B

Deu. 25. 6
1. 7. 6
Exo. 22. 6

Exo. 22. 6

de together. Beholde, the wilde asses in y^e de-
serte go by tymes (as their maner is) to spoyle:
see the verye madnesse ministred foode
for their children. They reape the come fel-
de that is not their owne: and gather the grapes
out of his vineyard, whom they haue
oppressed by violence. They are the cause
of so many men are naked and bare, haue
no clothes to cover them and kepe them
from colde: So that when they shewers in
the mountaynes haue rained vpon them, &
they be all wet, they haue none other succu-
re, but to kepe them amonge the rocks.

They spoyle the suckinge fatherlesse chil-
dren, and puerbe poore in prison: Juste moche
that they let them go naked withoute clothin-
ge, and yet they y^eingie beare the sheeces.
The poore are made to labour in their oyle
mylles, yet they are made in their reyne pres-
ses, and yet they are made to chaffe. The whele
criceth into the LORDE with sighinge, the
soules of the layne make their complaine:
But God destroyeth them not for all this,
where as they nor w^ording are rebellious
and disobedient enemies: which likee not his
light and waye, nor turne a gayne in to his
path. Tymely layne make their complaine:
to murmur the simple and poore, & in the
night they go a helinge.

The eye of the vngodly is like the abou-
terer, that wa yrech for the darknesse, and fa-
yeth thus in himself: To sh, there shal no ma-
se me, so he belisteth his face. In the night
reason they reach the houses, and hyc them
selues in the daye tymes, but wil not come y^e
light. For as soone as the daye breaketh, the
shadowe of death commeth vpo^r them, and
they go in horrible darknesse. The vngodly
is very iuynt: O y^e his poais also vpo^r earth
were swyfter then y^e runninge water, which
suffere not y^e shipma to beholde the saye &
pleasur wyntard. O y^e they, for the wicked-
nesse which they haue done) were drawen to
the hell, sooner the snowe melteth at the hea-
te. O y^e all of compassion vpon the were forgore:
y^e their daynties were woinco: that they we-
re cleue put out of remembrance, & utterly
haue downe like an vnfruce full tre. For they
name me the barren, & make them y^e they can
not beare, & vnto wyddomes they do no go-
od. They place the downe the mighte w^o their
power, & when they them selues are gotten
vpo^r, they are neuer withoute feare, as longe as
they liue. And though they might be safe, yet
they wil not recorne it, for their eyes loke v-
pon their owne wayes. They are exalted for
a litle, but shortly are they gone, brought to

extreme powerte, & take one of the wayes: y^e
utterly pluce of as the eares of come, &
it is not so: Who wil the r^ouipous me as al-
taye y^e my wordes are nothinge woun-
d:

The XXX. Chapter.

Then answered Baldad the Saban,
& sayde: Power & stature is with him
aboue, that maketh peace (seeinge) in
his byncisse, whose men of warre are inma-
table, and whose lighte ariseth ouer all. But
how maye a man compared vnto God, be as-
fied? O, how can he be done, that is boue of
a woman? Beholde, the Moone shyneth in
thinge in comparison to him, & the starras
are vncleue in his sighte. How much more the
m^o, that is but corrupcion: and the forme of
man, which is but a worme:

The XXXI. Chapter.

Ob answered, and sayde: O how had I
pest thou the weate: what comfoun-
dement thou vnto him that hath no
strength: Where is y^e counsell y^e thou shaldest
geue him, which hath no wisdomer: What
thou so shewe thine excellent rightnesse?
Before whom hast thou spoken these wor-
des? Who made the beach to come out of y^e
mouth: The graunces & warchies are of lay-
ne, & the vnder y^e woulde of their copanions:
yet & all they which dwell beneath in the hell
are not hyd fro him, & the very destruction
self can not be kepe out of his sighte. He stre-
cheth out y^e north ouer the emperie, & laugh-
y^e earth vpo^r nothinge. He byndeth y^e wate
in his cloudes, that they fall not downe roge-
ther. He holdeth back his stole, that it can
be seue, and spredeth his cloudes before it.

He hath copaseth the waters w^o certayne
boundes, & w^oll the daye & night come to an
ende. The very pilers of heauē tremble & que-
re at his reioyse. He sillech the see with his
power, & the storm his wyrdome hath be-
fith y^e woulde. With his spere hath he per-
shed the heauē, & with his hande hath he
wounded the rebellions ferpet. This is now
a shorte summe of his doynge. But who is
able sufficiently to rehearse his wertes:
Who can perceaue and vnderstande y^e con-
dite of his power? The XXXII. Chap.

Ob also proceeded and wote forch in
his communication, saydege: As an-
ly as God lyueth (which hath taken
awaye my power from me) & the Allmightie,
that hath wred my mynde: My lippe shal
talke of no vanite, and my yonges shal speake
no disceate, whyle my beeth is in me, and as
longe as the wynde (that God hath giuen
me) is in my nostrils.

God saye to the, that I shalde graunte you
 cause to be righte. As for me, wchill myne
 one come wil I neuer goe from myne innocen-
 cy. My righteous dealinge wil I kepe fast,
 and not forsake it: for my conscience reprochech
 me in all my conuersation. Therfore my
 secretes shalbe sounde as the wigobly, and he
 of which parce agaynst me, as the vnright-
 eous. What hope hath yf of proce, though
 he haue greater good, and though God geue
 him riches after his hartes desire: Doch
 God heare him the sooner, wher he crieth vn-
 to him in his necessite. Hath he such pleasure
 to dye in the Allmightie, that he darre all-
 waye call upon God: I wil teach you in the
 name of God, and the thinge that I haue of yf
 Allmightie, wil I not kepe from you. Beholde
 yf some in yo' owne conceite, as though
 yknow all thinges. What fore then do ye go
 aboute w' such wayne wordes, sayyng: This
 is the portion that the wicked shall haue of
 God, and the heritage that T raiuizes shal re-
 ceave of yf Allmightie. If he see many chil-
 dren, they shal perish w' the greatte, and his po-
 uer shall haue scarcenesse of bred. Lote
 wher he leauech behinde him, they shal dye
 and be buried, and no man shall haue pic of his
 wisdomes. Though he haue as much me-
 ches as the dust of the earth, it raiuizet as re-
 bys as the claye, he maye well prepare it: but
 the goodly shal put it upon him, and the inu-
 de shal deale out the money. His house shal
 more as the rock, and as a rocke that the
 wachman maketh. When the rich man dy-
 eth, he carich nothinge with him: he is go-
 me yf twinclyng of a fane eye. Destruction
 taketh holde vpon him as a water floude, and yf
 they stelech him awaye in the night sea-
 son. A wehment wynde caricheth him hence, and
 departeth: a storme plucketh him out of his
 place. T raiuizeth in upon him, and spareth
 him not, he maye not escape from the power
 thereof. Than cla ppeteth the hodes at him,
 and iust of him, wher they loke vpon his
 place. The XXXVIII. Chapter.

Here are places where silver is mol-
 ten, and where golde is cryed: where yron
 is dyged out of the ground, and stones
 resolved to metall. The darcties shal on-
 ce come to an ende, he can seeke out the groun-
 de of all thinges: the stones, the darctie, and the
 heuible shadowe. w' the ryuer of water pat-
 eth he a soude of the straunge people, yf kno-
 weth no good neighbourhede: such as are
 led, vnnaturally and boyfous. he bringeth
 soote out of the earth, and yf which is vnder,
 conuertyth he w'ich fyre. There is founde a

place, whose stones are cleue Saphiro, and
 where yf clottes of the earth are golde. There
 is a waye also that the bydes knowe not,
 that no w'chman eye hath sene: wherin yf prou-
 de and he mynede walke not, and where no yon
 commeth. There yf p'cech he his bonde vpon
 the stony rockes, and eneth howe the moun-
 taines. A yuers floude out of the rockes, and lo-
 ke what is pleasaunt, his eyes shal see. Out
 of diappes bringeth he great floude toge-
 ther, and the thinge that is hyd bringeth he
 light. How commeth a man then by wynde
 me: Where is the place that men fynde vn-
 derstondeing: Verely no man can tell how
 woichy a thinge she is, neher is she folde in
 the lode of sheyl yu'ng. The depe sayeth: she
 is not in me. The see sayeth: she is not w'ich
 me. She can not be gotten for the most fy-
 ne golde, neher maye the pryce of her be
 boughte with any money. No weiches of
 golde of Ophir, no precious Onix stones, no
 Saphiro maye be compared vnto her. No,
 neher golde ner Chailall, neher fawce o-
 boure ner gold in plate. There is noching so
 woichy, as soe colde, as onco to be named vn-
 to her: for partea' wysdome geeth farre be-
 yonde the all. The Topas that cometh out
 of Ind, maye in no wyse be likened vnto
 her: yf no maner of a p'parell how pleasaunt
 and saye so cur it be.

From wher then commeth wysdome: and
 where is the place of vnderstondeing: She
 is hyd from the eyes of all men, yee z f'it
 the sonde of the aye. Destruction z deatch fales
 we haue her de'cell of her w' oure eares. But
 God styeth his waie, and knoweth hir place. For
 he beholdeth the endes of the world, and lo-
 keth vpon all that is vnder the heau'. When
 he weyed the wyndes, and measured yf waters:
 when he set the raine in orde, and gaueth
 the mightie floude a laue: Then yd he se her,
 the declared he her, prepared her and f'ne-
 med her. And vnto man he saye: Beholde, to fe-
 re the LORDE, is wysdome: and to forsake euill,
 is vnderstondeing. The XXXIX. Chap.

Job proceeded and wote forth in
 his communication, sayyng: O yf I
 were as I was in the monethes by-
 past, and in the dayes wher God p'f'ured me:
 when his light shyned vpon my heade: wher
 I wente a ster the same light z shyne eu' cho-
 row the darctnesse. As it stode w' me, wher I
 was welthy z had ynough: wher God p'f'er-
 ed my house: when the allmightie was
 w'ich me: when my bouthe folde folde a-
 boue me: wher my wayes raine ouer w' bu-
 cer, and when the stony rockes gaue me ryuers

B
 Eccle. i. a
 z c
 iacob. i. a
 ii. a
 iii. a
 i. a
 ii. a
 iii. a
 i. a
 ii. a
 iii. a

Job. iij. b
 iij. a
 iij. b
 Eccle. i. c

of oyle: when I wente thowme the aire vnto
the gate: whē they steeme a chayne in y^e stre-
ete: whē they yonge me (as soone as they saue
me) by the silues, & when the aged arose, &
stode vpon me: whē the princes left of the
it call vnto, & laied their habes on their mouth:
whē the ingduricte pte still their voyce, and
whē their tonges cleued to the roofe of their
mouthes. When all they y^e herde me, called
me happye: & when all they y^e sawe me, wys-
shed me good. For I deliuered y^e poore: whē
he cried, & the fatherlesse y^e waied helpe. &
y^e shuite haue bene lost, gaue me a good we-
de, & y^e widewes here praised me. And whē?
I put vpon me righte iustices which couerid
me as a garment, & requite was my crowne. I
reared an eye vnto the skye, & a foot vnto the la-
me. I was a father vnto the poore, & w^e I
knewe their cause. I founde it out diligēt-
ly, I hate the chastise of y^e wronghteous, &
placeth the people out of their chere.

Gen. 14.6

C Herfor, I thoughte verely, y^e I shulde
haue dyed in my nest: & y^e my dayes shulde ha-
ue bene as many as the sonnes of the see. For
my rote was spred ouer by the waters syde, &
the etowls lay vpon my coms. My house encrea-
sed more & more, and my bones was cuer the
stronger in my hande. Vnto me men gaue ca-
re, me they reuered, & w^e I sene they taried
for my counsell. If I had spoken, they wolde
haue in none other waye, my wordes were
so well taken amonge the. They waied for
me, as the earth doth for the raine: & gaue
vpon me, as the troude doth to receaue the
latter shower. When I laughed, they knewe
well it was not carnell: & this testimony of
my cōsolation pleased the nothinge at all.
When I agreed vnto their waye, I was the
chefe, & far as a kynge amonge his seruantes:
as one that cōfesseth such as be in
honye.

The XXX. Chapter.

A Now they that are my inferiours
& yonger then I, haue me in derision:
yea, and they, these fathers I wolde
haue thoughte foule to haue sit w^e the dog-
ges of my carle. The power & strengthe of the
it haue more do me no good, & as for their
age, it is past awaye without any pro-
fit. For w^e y^e misery & hunger, they wente a-
boute in the wilderness like w^e chere & beg-
gers, placyng vpon herbes from amonge the
bushes, & the Iumpers rote was their mea-
te. And when they were daymen feare, men
cried after them, as it had bene a fier a chere.
The hear dwelling was beside foule bodes, yea
in the caues & vnto the earth. Vpon the
daye heeth w^e they aboue cryenge, & in the

beeme halles they gathered them toge-
ther. They were the childe: en of folkes & w^el-
w^ech, which are deuo awaye fro the woulde. I
am I their songe, & am become their re-
ge stocke. they abhorre me, they be farr
from me: & stayne my face w^e speale. For I
had bath opined his quarry, he hath by me
put a byde in my mouth. Vpon my righte
de they rose together agaynst me, they ha-
turie my see, made a waye to destruye me,
& my path haue they cleue marred. I was
so easy for them so do me harme, that they
deed no man to helpe the. They sell vpon me,
as it had bene y^e breakeinge in of waters, &
me in by hapnes to destruye me. Secular
is turned agaynst me. Myne honours
is taken awaye more swifly then wynde,
& my prosperities departeth like leaue as it was
a cloude. Therefore is my mynde perished
of heuynesse, & y^e dayes of trouble haue all
helde vpon me. My bones are perished
renew in y^e night season, & my strength is
rest. With all their power haue they cha-
nged my garment, & gyved me therewith
w^e a coate. I am w^e as it were daye,
am become like a fishes & dust. Whē I
went to the, then doest not heare me: & though
I stonde before the, yet thou regardest me not.
Thou art become myne enemye, & w^e y^e wil-
le haue theu takest parte agaynst me. I
am past thou dost set me vpon as hye, as
were aboute y^e winde, but now hast thou
gaue me a very sore fall. Sure I am, y^e chancel-
deliuer me vnto death: it here as a lodgynge
is prepared for all me lynnge. It was
me to do violence vnto the, y^e are destruyed
ready: but w^e here here is done, there is
the helpe. Where I wepe in y^e tyme of
trouble: had not my soule cōpassion vpon y^e
pore: yet neuer thelesse I w^e as I loled
singe. It had happened vnto me: and w^e I
waited for lighte, there came darke-
nesse. My be w^eld steech w^e in me & take no rest, for y^e
yes of my trouble are come vpon me. My
z lo my came I in, yea & without any
surre: I stode vpon y^e cōgregacion, & cō-
ued with the. Sure now, I am a cōspayred
ding gons, & a fellowe of the stricken. My
pne vpon me is turned to blacke, & my be-
ne as bite w^e heate: my harpe is turned to
my pipe to weepinge. The XXXI. Chap.

I Made a covenante w^e mine eyes,
I wolde not loke vpon a dāsell. I
greate a porciō shal I haue of
fro aboute: what enheritance shal I
take on hie: & as for the w^e goyle, & he
himselfe of cōpany of w^e chere

Jure be it from God, that he shulde med
 with wickedness: and sacre be it from the
 Almighty, yf he shulde meble wch unright-
 nous dealinge: but he rewardeth the wor-
 des of man, and causeth every man to fynde
 according to his wayes. For sure it is, that
 God doth not mete no man wrongeously, and
 the iudgme of the Almighty is not unright-
 wous. Who ruleth the earth in his steade:
 Whom hath he set to gouerne the whole
 worlde: To whom hath he geuen his herre,
 for to drewe his spere and breth vnto him:
 All steh shal come together vnto naught, &
 all that shal turne agayne vnto earth. If thou
 wouldest vnderstande, heare what I saye
 vnto herren: to the voyce of my wordes.

Manye ha be made whole, that loueth no
 right. If thou were a very innocent man,
 shouldest thou then be punished: for he is e-
 uer the same, yf knowest he the rebellious kyn-
 ges, & sayest thou prince: Ungodly men are ye
 whiche ha no respect vnto the persones of y
 kingly, & regardeth not the rich more the poo-
 re, for they be all the worke of his handes.

In the trowling off an eye: shall they be
 saye: and ac my naught, when the people &
 gentylmen rage, then shall they perishe, ad
 be taken awaye with our handes. And why
 theye loke vpon the wayes of man, and he
 synn all his goynges. There is no darcknes
 without shadowe, yf can hyde the wicked
 dees from him. For no man shall be suffred to
 be into iudgme with God.

Many one, yee innumerable both he pun-
 nysh and stretch other in their steades. For
 he knoweth their euill & darcke wayes, ther-
 fore shall they be destroyed. They that were
 in synne of Seero, deale like vngodly me.
 Therefore turned they backe reuolously and
 without fully sye hi. & wolde not receaue his
 wayes. In so much that they haue caused y
 wyce of the poore to come vnto him, & now
 he heareth the complaine of such as are in the
 crosse. If he deliuer & graunte payde, who
 will luge or condemne: But yf he hyde a-
 waye his countenance, who wil turne it a-
 bove agayne, whether it be to the people or
 to my man: For the wickednesse & synne of y
 people, he maketh an ypostrate to reigne ouer
 the. In so much then as I haue begonne to
 talke of God, I wil not hynde the. If I ha-
 uer gone amysse, enforme me: yf I haue do-
 ne wronge, I will leaue of. Wilt thou not ge-
 me a reasonable answer: Art thou astrayed
 of enching, is myge thou beguist first to
 speake, & not I: For do the men of vnderst-
 anding misdoine that haue herde me, mighte

saye: What cast thou speake: As for Job he
 hath neither spoken to the purpose nor wry-
 ly. O father, let Job be well cryed, because he
 hath turned himselfe to y wicked: yee do
 ue his synnes he hath blasphemed, which of-
 fence he hath done euen before vs, in yf he
 stryuech agaynst God with his wordes.

The XXXV. Chapter.

Liu speaks mouer, and sayde: Thin-
 k: Is thou it right that thou sayest: I
 am righteous before God: Singe
 thou sayest so, how dost thou knowe it:
 What thinge hast thou more of celler, the I
 yf am a synner: Therfore will I geue an swe-
 re vnto the & thy frende: loke vnto the hea-
 uen, & beholde the celsidie yf cloues, how they
 are hyer then thou. If thou synnest, what
 dost thou vnto him: If thine offence be ma-
 ny, how gettest thou his fauoure: If thou
 be righteous, what geuest thou him: Or,
 what receauest he of thy handes: Of such
 an vngodly performe as thou, & of yf some
 of man that is righteous as thou presentest
 to be: there is a greate crye & complaine made
 by the that are oppressed with violence, yee
 every man complayneth vpon the cruell ar-
 me of tyrantes. For loch one ringer sayeth:
 Where is God that made me: ad yf synneth
 vpon vs, that we mighte prayse him in the
 night: Which geueth vs more vnderstand-
 ge then he doth the beastes of the earth, and
 teacheth vs more then the foules off heaue.

If any such complaine, no man geuech an-
 swere, and yf because of the wickednesse off
 proude tyrantes. But yf a man call vpon
 God, both not he heare him: Dost not the
 Almightye accept his crye: Whiche thou pra-
 test thou, shulde not he pardon the, yff thou
 open thy selfe before him, and pacethyrueth
 in him: Then wyl he no violence in his wrath
 neither hath he pleasure in curions and depe
 iniquitions. Therfore hath Job opened his
 mouth but in vayne, ad foolishly hath he ma-
 de so many wordes.

The XXXVI. Chapter.

Liu pro- raded forth in his talkinge,
 & sayde: holde the still a litle, and I
 shall heare the, what I haue yet to
 speake on Gods behalfe. I wil open vnto yf
 yet more of myne vnderstandinge, and proue
 my maker righteous. True are my wordes, &
 no lye: and the knowlege wherewithall I ar-
 gue agaynst the, is perfecte. Beholde, God
 casteth not awaye yf mighte, for he hath suff-
 is mighte in power and wisdom.

As for the ungodly, he preferreth the not
but helpech the poore to their right. He turn-
eth not his eyes awaye from the righteous
he seareth vp bynges in their Trone, and cō-
furneth them, so that they allwaye syc cher
in. But yf they be layed in pisen and chye-
nea, or bounde with the bondes of pōnerie:
then sheweth he them their woikes ad bebes
and the synnes wherw they haue used cruell
violence.

B He with pynshinge and nurturinge off
them, rownerch them in the cares, warneth
them to leaue of from their wickednesse, and
to amende. If they now will take hede and
be obedient, they shall weere out their bayes
in prosperite, and their yeares in pleasure ad
ioye. But yff they will not obeye, they shall
go thow to the iudgement, & perish, or euer they
be awarre. As for such as be sayned, dyssem-
blere and ypocrytes, they heape vp wrath
for them selues: for they call not vpon him,
though they be his prisoners. Thus their
soule perisheth in foolishnesse, and their lyfe
w^e y^e condēned. The poore deliuereth he out
of his straitnesse, and comforteth such as be
in needesse and trouble. Wen so shall he ke-
pe the yf thou wilt be content: from chee doe
comesse pyrate that is beneth: & yf thou wilt
holde the quye, he shal fyl thy table with
plenteousnesse.

C Trewerchlesse, thou hast condēned the
iudgment of the ungodly, yee euen such a iud-
gment and sentence shalte thou suffice. For
then shal not thy cause be filled with crac-
tie, nor pacified with many gyses. Each God
ordened eigh, that the glorious life off the
all such mightie men shulde not be pur downe:
Prolonge not thou the tyme, all chere co-
me a night for the, to sic other people in thy
steade. But beware that thou enrie noe a-
fyde to wickednesse and synne, which bycher
to chee haif choyn more then mekenesse. Be-
holde, God is of a mightie hye power: Whe-
re is there such a gyde and lawe gener as he:
Who wil reproue him of his waye: who wil
saye vnto him: thou hast done wronge?

D Considre how grate and excellent his
woikes be, whom all men loue and praye:
yee wornde at him, and yet they se him but
a farr off. Beholde, so grate is God, that he
passeth our knowledge, necher are we able to
come to yf experiee of his yeares. Secur-
neth yf water to smal droppe, he dryueth his
cloudes together for to raine, so that they
poure downe and droppe vpon men. He can
spede our the cloudes: a couerynge off his
tabernacle: and canse his light to shyne vp

them, and to couer the botome of the sea.
By these thinges gouerneth he his people
and geteth che abundance of meate. In yf
turnyng of a hande he hydeth the light, &
at his commaundement it cometh agayne.
The rasinge up thero of the weste heo his
frentes and to che east.

The XXXVII. Chapter.

A This my heart is afformed, and ma-
ued out of his place. Heare then the
sōnde of his voyce, and the noyse yf
goeth out of his mouth. He gouerneth eu-
ry thinge vnder the heauen, and his light
reacheh vnto the ende of the worlde. A ra-
ringe voyce solometh him: for his glori-
ous magesty gaueh such a thōnde clappe, that
(though a man heare it) yet maye he nee
proceane it afterwarde. He getteth an health
sōnde, when God sendeth out his voyce:
grate thinges doth he, which we cannot
pichende. When he commaundeth the sa-
we, it falleth vpon the earth: As some as he
getteth the raine a charge, Immediately the
showers haue their strength and fall downe
he sendeth feare vpon euery man, that they
might knowe their owne woikes. The im-
pious crepe in to their demnes, & take their rest.
Out of the south cometh the tempest, and
colde out of the north.

As the bieth of God, the frost cometh:
the waters are fished abrode. The cloudes be
their laboure in geuyng moystnesse, the dū-
des poure downe their raine. He distri-
buteh also on euery syde, according as it plea-
seth him to deale out his woikes, that they
maye do, what so euer he commaundeth:
there is the whole worlde: whether it be in
pynshyng lōde, or to do good vnto them,
that seke him.

Hearken vnto this (o Job) stande still, and
considre the wonderous woikes of God. In
thou of conuil with God, when he doth the
se thinges: When he canseh the light to
come forth of his cloudes: A reuolue of his
cell, when he spredeth out the cloudes: And
thou the perfect knowledge of his wornde
and how thy clothes are warme, when the
deie still the so the south wynde: hast thou
helped him to spred out the beaumen, which
to loke vps, as it were cast of cleare metall.
Teach vnto what we shal saye vnto hi, for we
re vnto mee because of thy demnes. Shal I be
de him, what I saye? Shal I be a man speak-
or shal I be kepte in backe? For euery man
nor the light, yf he kepeth cleare in the
deie, which he denfeth when he maketh the
wynde to blowe. Golde is brought out of the

with, but the playse and honoure off Gods face commeth frō God himself. It is net we can fynde out the allmightie: for in power, grace, and righteousness he is byer then can be expressed. Seinge then that every body feareth him, why shulde not all wyse men also fynde in feare of hi? Chap. XXXVIII.

When spake the LORDE unto Job out of the storme, and sayde: what is he,

that by speech his mynde with foolys wyddes. Wyde up thy loyres like a mā, for I will question the, se thou geue me a byecre answer. Where wast thou, when I layed y foundations of the earth? Tell plainly yff thou hast vnderstantinge. Who hath measured in, knowest thou? Or, who hath spied y hys vpon it? Where vpon shōde the pilers of

it? Or, who layed y corner stone: where wast thou when the morninge starres gaue me plesse, and when all the angels of God reioyced?

Who shutt the six wether doores, when ic hūte forth as a childe cur off his mothers wombe? When I made the cloudes to be a coveringe for it, and I stobed it with y darce?

When I gave it my commaundement, makinge doores & barres for it, sayenge: Shutte vnto thū thou come, but ne further, and here shall thou laye downe thy proude and hie wanes. Hast thou geue the morninge his charge, as thou wast borne; and the wether day springe his place, y it mighte be the holder of the corners of the earth, & y the vngodly mighte be shakē out? Their robes & mantles hast thou turned like claye, & se the they agayne as the chaunginge of a garment.

For thou hast spoiled the vngodly off their myght, & broked the arme of the proude. Camest thou out into the girdle of the este, Or, hast thou walked in y lowe corners of y deepe? Has the gates of death bene opened vnto the, or hast thou sene the done of everlastinge treasure?

Hast thou also perceaued, how biode y earth is? Trow yf thou hast knowlege of all, se the we me where light dwelleth, and where darcknes is: yf thou mayest bringe vs vnto ether quaterre, yf thou canst tell the waye vnto ether howle. Ancest thou when thou wast borne: how elde thou shuldest be?

Wannest thou euer in the treasures off the heuē, or hast thou sene y secreete places of the balmech? I haue prepared agaynst the tyme of trouble, agaynst the tyme of baill we me. Why what waye is the light parter, & the beate dralle our vpon earth? Who wyddeth the abundance of waters in taryers, or who maketh a waye for the stormy wether. y it watereth y moystureth y drye

when y moueth to make the grasse growe in place: where he wyddeth, & in the wil-

dernes where no mā remaineth: Who is the father of rayne? Or, who hath begot the droppes of dew? Out of whose bowels came the yse: who hath gernded the coldnes of y ayre: y the waters are as hard as stones, & he congeleth aboute the deepe. Hast thou broughte y wy starres together? Or, art thou able to breake the Circle of heauē: Canst thou bringe forth the inonyngie starre, or the eveninge starre at conuenient tyme, & conyere the heme agayne? Nōmōst thou the cause off heauē, yf thou mayest see vpon the ordinaunce thereof vpon earth? Moicuer, cast thou lyste vpon thy voyce to y' cloudes, yf they maye poure downe a great rayne vpon the: Canst thou chōse also yf they maye go their waye, & be obedient vnto the, sayenge: here are we? Who geuech surety for doime, or stedfast vnderstōdinge: who nomberech the cloudes in wysdome: who stilleth yf vberment waters of the heauē: who turneth the clothes to dust, & the to be clothes agayne? Canst thou the playe se the Lyon, or sebest thou his whelpes lye gein their dines, & lurkinge in their couches?

Who piueyberth meate for the rauen, whē his yonge ones crye into God, and se aboute for want of meate? Chap. XXXIX.

When thou seest the tyme when the wilde goates hitge forth their yōge amonge the stony rockes? Or, layest thou maye when the hinde vnto the fenne? Kest nest thou the moneth as a fetter the yugende, yf thou knowest the tyme of their bearinge? Or, when they lye downe, when they cast the ir yonge ones, & when they are deliuered off their exanyle, & pwayne? How their yōge comes

come vpon & wate greates thowm good stin ge: who lettech the wilde asse go frō, or who lowseth the bēdes of the Mele. Ouro whē I haue geuen the wyldernes to be their house, & the vntilled londe to be their dwellinge place. That the ymaye geue no force for the multitude off peple in the cire, neither to regarde the criunge of the byuer: but to seke their pasture aboute the moctauens, & to folowme vpon the grene grasse. Will the vnicome be so tame as to do yf seuyre, or to abyde still by thy cribe: Canst thou bynde yf yed

aboute him in thy fyoores, to make him plowme a fetter thein yf valles? Canst thou truste hi because he is strōger, or cōmice thy labo vnto hi? Canst thou belene hi, yf he will be ge heme yf come, or to carry any thinge vnto yf barne. The le strich whose fetters are for yf ter the yf nyngus of the sparow haute: whē he hath layed his egges vpon the greunde, he lucteth them in the dust, and feiggeth them: so that they mighte be treden with fyte, or broken with yf some wilde beast.

Ps. cxxi.

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So haue he vnto his yong ones, as though they were not his, and laboureth in wayne without any feare. And that because God hath taken wisdom from him, & hath not geuen him vnderstandinge. When his tyme is, he flyeth vp an hie, and catcheth neether for hoise nor man.

C Hast thou seen the hoise is strength, or learned him to bowe downe his neck with feare: that he leaueh him selfe be dryuen south like a grethopper, where as the floute neyenge that he maketh, is scarfull the bicaketh yf grounde with the haffes of his feete deareful y in his strength, and rammeth to meeze the barnest men. He layeth asyde all feare, his stomack is not abated, neether starteth he a back for any sworde. Though the quyners rattle vpon him though the speare and shilde glistrey: yet tuffeth he in fearely, and beateh vpon the grounde. He feareth not the noise of the trompettes, but as soone as he heareth the sharmes bloure, tuffeth (sayeth he) for he smelleth the battell afarre of, yf noyse, the captaynes and the sheutinge.

D Commeth it thowow thy wyf deme, that the go shalbe flyeth towards the south? Doe the Zele mounte vp & make his nest on hye: as they commaundment: He abydeh in the stony roces, ad vpon the hie toppes of sharde mountaynes, where no man can come, from thence maye he beholde his playe, and loke farre aboute with his eyes. His yong ge ones are fed with bloude, and where any dech body lyeth, there is he immediatly.

Mat. 14. 6

Moreover, God spake vnto Job and sayde: Canst thou stryueh with the Almightye, be at rest: Shulde not he which dispureth with God, geue him an answer: Job answered the LORDE, sayyng: Beholde, I am to wyle a personne, to answer the, therefore will I laye my hande vpon my mouth. Once or twayse haue I spoken, but I will saye no more.

The XL. Chapter.

Lhen spake the LORDE vnto Job out of the storme, and sayde: gyude vp yf loynes like a man, and tell me what he ge that I will aze the. Wilt thou disanulle my iudgmente? Or, wilt thou condemne me, yf thou thy self mayest be made righteous? To thine arme then like the arme of God: I takeh thy voyce such a soude as his doeth: Then arme thy self with thine owne power, vp depe the in thy toly or aye, poure out the indignacion of thy wrath: that thou cast downe all yf proude, take well, that thou makest all such as be stubborne, to obeye: reade all the vngely vnder thy feete, cast the de-

me into the mye, and couer their faces with darcknesse: Then will I confesse also, that thine owne righe hande hath saued the.

Beholde, the cruell bestie, whom I make w' the which catcheth haye as an ox: is how stronge he is in his loynes, and what power he hath in the nauell of his body. He spredeth out his tale lyke a Cedre tre, all his yong ones are stiff. His shyemes are like pipes of brass, his rygge bones are like staves of yf. Just when God made him, he ordered the wylderesse for him, yf the mountaynes had be geue him graffe, where all the besties of the silde sake their pastyme. He lyeth amonge the redes in che Mosses, the stames yf you him with their shadone, and the wysones of the brode couer him rounde aboute. Lo, with any labour mighte he drynde out the myke floude, and suppe off Jordan with any trauaile. Who darre laye hande vpon him penly, and vndertake to catch him: Or, who darre put an hoke thowow his nose, ad laye a snare for him?

Darrest thou bidde me out Zenith with an angle, or bynde his tongue with a snare? Canst thou put a ynge in the nose of him, a bore his chafte thowow such a name: Will he make many saye wotes with the thy best thou? or flatter the: Will he make a commaunt with the: Or, art thou able for to compell him to do the contraryall femyer: Wilt thou take thy pastyme w' him as with a bynde, or geue him vnto thy maydens, that thy company ones maye hew him in pecces, with parced amonge the marchaunt men: Canst thou fyll the nett w' his shyemes, or yf shynyer with his head: Darrest thou laye hande vpon him: It is better for the to confesse what harme mighte happed the chere thowow and not to touch him. For when thou thy best to haue holde vpon him, he shall be hie the: Euer y man also that seeth him, shall ge backe. And why: there darre none bidde be, as to take him vp.

The XLI. Chapter.

Who is able to stand before me: Who hath geuen me any thynge? For hande, that I am bounde in ward to him agayne: All chynge vnder heuven are myne. I feare him not, whiche he thicaten or speake saye. Who shal seeth him and stripeth him out of his clothes, or who taketh him by the byre of his byrdle: Who openeth the doore of his face: for he hath no ribbethe rounde aboute. His body is covered with scales as it were with shylden, as in, kepe, and well close together. He

is loyded to another, that no aye can co
 me in. See one hangeth so upon another, and
 faste together, that they can not be sunde
 red. his meynge is like a glisteringe frye, and
 his mouth like the morninge thync. Out of his
 mouth goe touches and frye bianches, out off
 his nostrils there goeth a smoke, like as out
 off an hote seeringe poete. His breth maketh
 the coales burne, the flame goeth out of his
 mouth. In his necke remaineth strength,
 and be fore his face sorrowe is turned to glad
 nesse. The members of his body are formed
 so stryde one to another, and cleve so faste to
 gether, that he can not be moved.

his hart is as harde as a stone, as fast
 as the stony yet that the hammer man smyteth
 upon. When he goeth: the mightiest off all
 are strayed, and the waxes heuy. If he
 drawe out the sinewes, there maye neither
 heare nor burst place abyde him. He stretch
 it with a strawe as by yis, and as much
 by a roccer stone as by metall. He starteth
 wch anye for: him that bendeth the borne, &
 a full syng stone. He careth as much for
 his helle as for his chyn. He counteth the ham
 mer not better then a strawe, he laugheth him
 as none that hath the speare. He treateth
 the golde in the nyre like yf sharpe pot
 terye. He counteth the depe co seeth and boy
 lides part, and stretcheth the se together like
 an ornament. The waye is lighte after him,
 the depe is his walkinge place. Upon earth
 is there no power like unto his, for he is so
 made, that he feareth not. If a man will co
 nter all bye thinges, this same is a kynge o
 ver all the chyldren off payde.

The XLII. Chapter.

Job answered the LORDE, and
 sayde: I knowe that thou hast po
 wer of all thinges, and that there is
 nothinge hidde unto the. For who can kepe
 his counsell so secreete. but it shall be
 knowen. Therefore haue I spoken unwysely,
 I feare these thinges are so bye, and passe my
 understandinge. O hearken thou unto me
 also, and let me speake: answer me unto the
 thinges that I will saye the. I haue heare dili
 gently: and now I see I was wronge with my
 eyes. Wherefore I gene myne orne self yf
 blame, and take repentance in the dust and
 ashen.

Now whil the LORDE had spoken these
 wordes unto Job, he sayde unto Eliphaz yf
 Themanite: I am displeasid with the & thy
 two frenodes, for ye haue not spoken the thin

ge yf is righte before me, like as my seruants
 Job hath done. Therefore take wyse men
 seven names, and go to my seruante Job
 offre up also for youre sinnes a burnt offringe
 ge, and let my seruante Job praye for you
 that you maye be accepted, and not deale with
 the LORDE after youre foolishnesse: in that ye haue
 spoken yf thing which is righte, like as my
 uant Job hath done.

So Eliphaz the Themanite, Bildad
 Subite and Sophar the Naamathite, they
 re their waye, and did a cordyng as the LORDE
 commaunded them. The LORDE also ac
 cepted the personie off Job, and the LORDE
 turned him unto Job, whil he payed for
 his frenodes: see the LORDE gaue Job twofold
 more than he had afore.

And the came there unto him all his
 brethren, all his sisters with all them that had
 bene off his acquaintance afore, and acco
 mpanyed with him in his house, wondringe at
 him, and consouringe him ouer all the trouble
 that the LORDE had broughte upon him. And
 the LORDE gaue him a shepe and a Jewell of
 gelycke. And the LORDE made Job richer than
 he was before: for he had sijn. viij. shepe. vi.
 camelis, a thousand oxen, and a thousand
 had children also: viij. sonnes and iij. daughter
 ters. He firste called Dauid, the second
 power: the thirde, All plenceousnes. In
 the londe were noue soundes so fayre, as
 the daughter of Job, & their father gaue
 them an heritaunce amonge their brethren.

After this lyued Job xl. yeres, so
 that he sawe his children, &
 his chylders children on
 to the fourth gene
 ration. And
 so he
 dyed, beinge olde & of a
 full age.

The ende of the boke of Job.

The Psalter

The first psalme.



Blessed is yf man yf goeth
 in the counsell of yf vngodly
 yf a vytych noe in the waye of
 hymers, & stretcheth noe in yf
 re of the countessull. But
 lyeth in the lawe of yf LORDE, & erer
 himself in his lawe both daye and night.
 Gods ma is like a tre plantid yf
 de, yf bringeth forth his fructe in
 the season.

The Psalter.

This leues shall not fall off, and loke what
 ser he doeth, it shall prosper. As for the
 wly, it is not so with them: but they are
 like dust, which if wynde scattereth a wa-
 on of the grounde. Therfore the vn god
 all not be able to stande in the iudgme,
 the synners in the congregacion off
 iusthous. For the LORDE alexcech y
 of the righteous, but the waye of the
 dy shall perse.

The I. A psalme of Dauid.

Why do the heathē grudge? why do
 the people ymagyn wayne thinges?
 The kynge of the earth stode vp,
 he rulers are come together, agaynst
 LORDE ad agaynst his anoynted. Let
 heake their bondes a sunder, and cast a-
 waye their yacke from vs. Turnethesse,
 that o welleth in heauen, shall laugh the
 o come: yee eam the LORDE him self shall
 haue them in derision. Then shall he spea-
 knto them in his wrath, and vexe them in
 foie displeasare. Yet haue I set my kyn-
 upon my holy hill of Sion. As for me
 ill preach the lawe, wherof the LORDE
 shayde vnto me: Thou art my sonne,
 is daye haue I begotten the. Desyre off
 as, and I shall geue the the heben for the
 enheritance. See the vnto most partes of
 woilde for thy possession. Thou shalt rub
 them with a rodd of yron, and breake the
 pecces like an earthen vessell. We wyse no
 er foue, o ye kynge) be warned, ye that are
 dges of the earth. Serue the LORDE
 ish feare, and reioyse before him with reu-
 nce. A vyse the sonne, lest the LORDE be an-
 ie, and so ye perish from the righte waye,
 or his wrath shall be kindled shouly: blessed
 l they that put their trust in him.

The II. A psalme of Dauid.

Why are they so many? (o LORDE) y
 trouble me? a grante multitude are
 they, that rise agaynst me. Yet
 one there be that saye off my soule:
 is no helpe for him in God. Sela
 hein (o LORDE) art my defender, my wor-
 e, ad the lifter vp of my heade. I call
 the LORDE with my voyce, and he bra-
 me out of his holy hill. Sela I layed
 downe and slepe, but I rose vp agayne,
 the LORDE susteyned me. I am not as a
 for the vnder of the people, that cōsp-
 nne rounde about. Up LORDE, and helpe
 my God: for their synnest all myne ene-
 upon the chel. Lones, and breake the
 y of the v. godly. Helpe belongeth vnto
 the LORDE, therfore let thy blessinge

The v. psalme.

be upon thy people.

The III. A psalme of Dauid.

Hear me when I call, o God of my right
 tuousnes, thou that comfortest me in
 my trouble: haue mercy vpon me, and
 hearken vnto my prayer. O ye sonnes of
 men: how longe will ye blaspheme myne
 name: why haue ye such pleasure in wayne
 sette after I year? Sela A nowe this, saye
 the LORDE beateh maruelously with his
 saynt: and when I call vpon the LORDE,
 he heareth me. Be angrie, but sone nac-
 come w' youre owne herces vps v' beddes,
 z remembre yo' silnes. Sela. O ffice of iust-
 fice of righteousnes, z put yo' trust in LOR-
 DE. There be many y saye vnto god do
 any good: wheras thou (o LORDE) hast
 wed vs the light of y countenance. Thou
 reioyestt in me herce, though their ene-
 be greate both in coine z wyne. Therfore
 wil I laye me downe in peace, z take my
 for thou LORDE only settest me in a sure
 delyng. The V. A psalme of Dauid.

Hear my wordes (o LORDE) confesse
 my callinge. O marke the voyce of
 my prayer, my kynge z my God: for
 vnto the royl I made my prayer. Hear my
 voyce by tymes (o LORDE) for earlye morn-
 ninge wil I gett me vnto the, yett y' w' be-
 gece. For thou art not the God of hath pla-
 sure in wickednesse, therfore maye no vn-
 personne dwell with the. Seda as becom
 maye not stonde in thy sight, thou art an
 mic vnto all wicked doers.

Thou dost reioyse the lyers: the LORDE ab-
 horrah the bloudethourne and detestfull.
 Dur as for me, I wil come into thy house,
 en upon the multitude of thy mercye: ad
 in thy feare wyll I worship to warde thy holy
 temple. Rede me (o LORDE) in thy righteous-
 nesse, because of myne enemyes, ad make thy
 waye playne before me. For there is no
 faithfulnessse in their mouthes: they dissi-
 ble in their heeres: their chote is an open
 palchre: with their conges they disceane.
 Punyssh them: o God: what they maye persh
 in their owne ymaginacione: cast them out
 because of the multitude of their vngodly-
 se, for they rebell agaynst the. Agayne, is
 all them that put their trust in the, reioy-
 ye let them ener be geuyng of thankes, be-
 cause thou defendest them: what they maye
 lone thy name, maye be ioynill in the. For
 thou LORDE geuesth thy blessinge vnto the
 righteous: and with thy favourable tydon-
 thou defendest him, as with a shield.

The Psalter.

The VI. A psalme of David.

LORDE, rebute me not in thine anger: Oh chaste me not in thy heuy displeasure. haue mercy vpon me (o LORDE) for I am weake: o LORDE heale me, shall my bones are vexed. My soule also is in greates trouble, but LORDE how long: Turn the (o LORDE) & deliuer my soule: Oh salue me, for thy mercies sake. For in death man remembreth thee: Oh who wil geue thee thanks in the hell: I am weery of gromyngheney night wail the Iury bedde, & water my coache with my teares. My conscience is changed for very inwarde griefe. I consume away, I haue so many enemies. Away from me all ye wicked doers, for the LORDE hath heard the voyce of my weeping. The LORDE hath heard myne humble prayer: the LORDE hath receaued my prayer. All my enemies thou hast confounded & soe vexed: yet they shall be turned backe and put to shame, and that right soone.

The VII. A psalme of David.

LORDE my God, in y do I trust: saue me fro all thy persecutione, & deliuer me. Lett he hanche vp my soule like a lyon, & reare it in peace: whyle thou is some helpe. O LORDE my God, yff I haue done any such thinge: yf there be any unrighteousnes in my habes: yff I haue rewarded euill vnto thee y' deale friendly w' me: whate this y' w' out any cause are myne enemies: Then let myne enemy persecute my soule, & take me: yet let hi create my life downe in the earth, & laye myne hono' in the dust. Gode. Gode vp (o LORDE) in y' wraich, list w' thyn self ouer the furious indignacion of myne enemies: arise vp: for me in the vengeance which thou hast promysed. That the congregation of the people maye come aboute the son ther: (asethen soule list w' thy self againe. The LORDE is iudge ouer the people. Amonge me then (o LORDE) accordinge to myne innocencie. Oh let the voice of the vngodly come to an ende: but increase the lust, thou righteous God, y' trust the very heere & the royne. My helpe is com of God, which preferreth them of nature of heere. God is a righteous iudge: & God is euer chasteeninge. If men will not turne, he hath wher his swerde: he hath his bowe & made it ready. He hath prepared him the weapons of death, & ordained his arrowes to destroye. Beholde, he is ready w' his myghte, he hath concealed his wrath, and broughte forth a lie. He hath grauen and vttyged up a pyre, but the

The ix. psalme. Ho. xiiij.

shal fall himself into y pyre y he hath made. For his unhappynesse shall come vpon his owne heade, & his wickednes shall fall vpon his owne part. As for me, I will geue thanks vnto the LORDE for his righteousnes sake, and wil praise the name of the LORDE the most hyest.

The VIII. A psalme of David.

LORDE oure gouernour: how wonderfull is thy name in all the world: how excellent is thy glorye aboue the heuens! Out of the mouth of the very babies & sucklings thou hast ordered praise, because of thine enemies, y thou mightest destroye the enemy and the auenger. For I consider thy heuens, & the earth, the wood off thy fingers: the Moone and the starres which thou hast made. Oh nacio man, y thou art so myndfull of him: either the founte of man that thou visitest him: A fewe thou haddest for a season made him lower the angels, thou crownedest him with hono' & glory. Thou hast set him aboue the waters off thy bondes: thou hast put all thynges in subiecti on vnder his feete. All shepe and oxen, yea and the beasts of the fildes. The foules of the ayre: the fish of the see, and what so wil keth thow the wayes of the see. O LORDE oure gouernour, how wonderfull is thy name in all the world.

The IX. A psalme of David.

Will geue thanks vnto the (o LORDE) with my whole herte, I wil speake of all thy maruelous woites. I wil be glad & reioyse in thee, yea my songes wil praise of thy name, o thou most hyest. Because thou hast drye myne enemies abacke, they were discomfited, & perished at thy presence. For thou hast maneyned my righte and my cause: thou sittest in the Throne that art the true iudge. Thou rebuldest the sea ben, and destroyest the vngodly, thou purrest out their name for euer and euer. The enemies which doo are com to an ende, thou hast ouerthrowen their cities, their memoriall is perished with the. But y LORDE entoreth for euer, he hath prepared his state vnto iudgment. He gouerneth y' world with righteousnes & minneth euill iudgment vnto the people. The LORDE is a defencer for the poore, a defencer in the ryme of trouble. Therefore they y knowethy name, put their trust in y: for thou (o LORDE) neuer failest the, that feest the. O prayse the LORDE, which dwelleth in Zion: there y people of his bounges. And why he maketh inquisition for their bloude, and

The Psalter.

Psalme rememberech them: he forgetteth not the compa-
 plaunce of the poore. Haue mercy vpon me
 (o LORDE) considerethetroublethat I am in
 amonge myne enemies, thou that liftest me vp
 from y^e gates of death. That I maye see
 me alll thy payntes which the poore off the
 Dougcer Wien, and reioyce in thy sauynge
 healt. As for the heithen, they are sunkē
 dor as in the pyre that they made: in the sa-
 me waye, which they spū out pūchly, is the
 ir owne seele. Thus y^e LORDE is kno-
 we to create true iudgment, w^{ch} the vngod-
 ly is trapped in the woikes of his owne han-
 des. **Sela.** The wicked must be turned
 vnto heil, and all the heithen y^e forger God.
 But the poore shal not all waye be out of re-
 membrance, the paine abydinge of such as
 be in trouble shall not perish for euer. **Vp**
 LORDE, let not man haue the vpper hand, let
 the heith be condemned be for eue. **OLCR-**
DE. let a scolemaster ouer the, that the heiths
 maye knowe them selues to be but me. **Sela.**

Here the heithens begyne the y^e psalme.

Why art thou gone so farre of, o LOR-
 DE: wilt thou byde thyself in y^e mys-
 of trouble: Why le y^e vngodly haue
 the our hande, the poore must suffre persecu-
 tion: O that they were taken in the ymagi-
 nations which they go aboute. For the vngod-
 ly maketh boast of his owne heres say-
 re, the curserous blessing him self and blasphe-
 meth the LORDE. The vngodly is so proude
 and full of indignacion, that he careth not:
 nether is God be foue his eyes. His wayes
 are all waye fūle, his iudgements are sette
 out of his sight, he deuyeth all his enemies.
 For he sayeth in his heart: Tush, I shal neuer
 be cast downe, there shal no harme happē vn-
 to me. His mouth is full of cursyng, fraude
 and dyceite: vnder his tongue is traouyle &
 sorow. He stretcheth vngodly in the gardens,
 that he maye praye vngodly the innocēt,
 his eyes are set vpon the poore. He lyeth may
 sinpe fūlely, as it were a lyon in his denne.
 He lurcheth that he maye rauyssh the poore,
 yet to rauyssh the poore, when he hath gotten
 him in to his net. Then smyth he, then
 oppressech he & casteth downe the poore with
 his auerter. For he sayeth in his heart:
 Tush, God hath forgoon, he hath turned a
 waye his face, so y^e he will neuer see it. Arise
 o LORDE, God, lift vpbine honde, and forger
 not the poore. Otherforeshalde the wicked
 blasphemē God, and saye in his heart: Tush,
 he careth not for: Thus thou seest, for
 thou confoundest the mystery and sorow: The

The xi. psalme.

poore getteth himself ouer in to thy hands,
 and committeth him vnto the, for thou art
 the helper of the humble. **Arise** thou y^e
 arme off the vngodly and malicious, smite
 out the wickednes which he hath done, that
 he maye perish. The LORDE is thyng fau-
 uer, yet heithen shal perish out off his lande.
 LORDE, thou hearest the desyres longynge
 off the poore: ther heret is sure, that thou
 re heareth thereto. Helpe the fatherless
 and poore vnto their righte, that the vngodly
 be no more exalted vpon earth.

The X. Psalme of Dauid.

If the LORDE see my tresspasse, he
 will yetthen saye to my soule: the
 shalde ste as a byde vpon your hill:
 For so, the vngodly haue det their bone,
 made rebv their arewes in the quary: that
 they maye pryncly shure at them, which are
 true of heret. The very foundation vnto
 they cast downe, what ca the righteous hit
 do with all? But the LORDE is in his holy
 temple, the LORDE Scaze is in heauen: he
 considereth it with his eyes, his eye holdeth
 the children of men. The LORDE seeth
 both the righteous and vngodly, but he
 so delireth in wickednes, him his soule abhor-
 reth. Vpon the vngodly he shal me sure,
 syne, by ymstone, stone and compass: the
 rewarde shal they haue to bynde. In the
 LORDE is righteousnes, ad he lonereth righteous-
 nes, his countenance ce he holdeth the iust
 is iust.

The XI. Psalme of Dauid.

Helpē LORDE, for there is not one
 that moue: very fūle faith full are the
 mengeth the children off men. Every
 man collecteth y^e to his neghb^r, they do
 flatter with their lippes and dissimle in the
 ir heart. O that the LORDE wolde reue
 all dycearfull lippes, ad the tonge that
 sayeth proude thynges. Whiche saye: My
 ge shal be pryncyale: we are they that
 to speake, who is loide ouer vs: **Floure**
 the troubles sake off the oppressed, & becau
 of the complaunce of the poore, I and v
 yeth the LORDE I will helpe the, and sit the
 at rest. The wordes of the LORDE are pur
 wordes: eue as y^e sylner, which from carth
 tried and purified vnto ymes in the fyre. **Arise**
 the ether soue (o LORDE) and pasture vs
 this generation for euer. And why: what
 wante and vnylnes getteth the ouer hande
 amonge the children of men, all are full of
 vngodly.

The Psalter.

The XII. A psalme of Dauid.

How longe wilt thou forsake me, O LORD: how long: how longe wilt thou hide thy face frome: Oh how longe shall I see cancell in my soule: how longe shall I be so vexed in my heart: how longe shall my enemies triumph ouer me: Consider, ad heare me, O LORD my God: lighten myne eyes, that I slepe not in death. Left myn enemies say, I haue pleased a gaynst his seruice: I will praye the name of the LORD the most byest.)

But my trust is in thy mercy, and my heart is full in thy savinge health: I will singe of the LORD, that dealeth so lowly with me. (The I will praise the name of the LORD the most byest.)

The XIII. A psalme of Dauid.

The foolish bodies saye in their hearts: To say, there is no God. They are corrupt, ad become abhominable in their doctrynes, there is not one of doeth good. The LORD looked down fro heave vpo the children of men, to see yf there were any, that woulde understande & see after God. But they are all gone out of the waye, they are altogether become unprofitable: there is none that doeth good, no not one. * Thei thynke an open sepulchre, much their tonges they have discaused, the peyson of Aspes is under their lippes. * Their mouth is full of cursing, and of byzannes, their fire are swift to shed bloud. * Desolation & wretchednes are in their wayes, ad the wayes of peace haue they not knowne: there is no feare off God before their eyes. How can they haue understandinge, yf woode in these, eatinge up my people, as it were hay, & call not vps yf LORD?

The foure that they be broughte in greates here, for God stondesth by the generation of the righteous. As for you, ye haue made a name at the costell of the poore, because he putteth his trust in the LORD. Oh yf the righteous health were geuen vnto Israel our off Sym. Oh that the LORD woulde belyue his people out of captiuyte. This shulde Jacob traioyse, and Israel shulde be righte gins.

The XIII. A psalme of Dauid.

LORD, who shall dwell in thy tabernacle: who shall rest vps yf holy hill? Euen he yf leteth an vnconuerter life: that doeth the thinge which is righte, ad that speaketh the trouth from his heart. He yf wish no disceat in his conge: he that doeth no well to his neyghbours, & shunndeth not his neyghbours. He yf fetcheth not by the vngodly

The xvi. psalme. Ps. xviij.

but maketh moch of the that feare the LORD: he yf sweareth vnto his neyghbours, & shal payntech him not. He that geureth not his money vpon vsury, and taketh no reward of a gaynst the innocet. Who so toucheth these things, shal neuer be removed.

The XV. A psalme of Dauid.

Restrayne me, O God, for in the do I trust. I haue sayde vnto yf LORD: thou art my God, my goodes are nothinge vnto the. All my desire is vpon the sanctes that are in the earth, and vpon such like. But they yf touch a fier another shal haue greate trouble. Their desire is vpon ges of bloude: wil noc I offre, neither made mention of their name in my mouth. The LORD himself is my good and my praye, thou mannyest my enheredice. Ige in yf to fallen vnto me in a saye ground: Ige glad to see a goodly heretage. I will thank the LORD for geuyng me marriage, my reuerend so haue chastened me in the night. A foue denbe same I God allwaye, for he is on my righte bonde, that I shulde not be meued.

Therfore dyd my heart reioyce, my runge was glad, my flesh all shal rest in the. For why? thou shalt not leaue my soule in hell, neither shalt thou suffer thy sayce to se corrupcion. Thou hast shered me the waye of off life: thou shalt make me full of ioye in thy conuersione. At thy right hande thye is pleasure and ioye for euermore.

The XVI. A psalme of Dauid.

Hear yf righte O LORD: & shal my crye playne: heken vnto my prayer, that I geureth not out of a sayed mouth. Let my sentence come forth fro thy presence, and lette vnto the thinge that is equal. Thou hast poned & visited myne hearte in the night season: thou hast tried me in the fyre, & hast founde no wickednes in me: for I utterly purposed, that my mouth shulde not offende. Because of the wordes of thy lippes, I haue kepte me fro the wordes of men, in yf waye off the murderer. Oh odie: thou my goynges in thy pathes, that my feete steeppes slippe not. For in the I am, heare me O God, encline thine eares to me, and heare vnto my noyses. Shene yf maruelous louinge kinde, thou that sanctest them a hich pur the trust in the, from such as resist thy righte hande. Repe me as the apple of an eye, defende me vnder the shadowe of thy wynges: From the vngodly that trouble me, fro myne enemies which compass my soule rounde aboute.

Which nameyne their owne welschynesse
with oppression, & their mouth speaketh pious
de thinges. They lye waytinge in d' waye
on euery syde, & ennyng'e their eyes downe to
the ground. Like as a Lyon that is greby
of his prey, & as it were a Lyons rebhelpe lured
in his denne. O LORD, dispoyn'te
him & cast him downe: deliuer my soule with
thy strength from the engobly. For the men
of thy honde, O LORD, from the men off the
woud, whoe haue their poicion in the life:
whose felices thou shalt wech thy creatur.

They haue children at their desyre, and lea-
ue the riste of their substance for their babes.
But as for me, I will beholde thy presence
in triethroushines: and when thy glory appea-
r, shall be iustified.

XVII. Psalm of David when he
is deliuered from the honde
off Saul.

W'here the LORD my strength.
The LORD is my succ^r, my refuge,
my Sauior, my god, my helpe: i wh^o
I trust: my defender, y' horne of my health, &
my preseruer. I will praise y' LORD: & call
upon him: for shall I be safe fro myne enemies.

The stones of death compassed me, & the buo-
kes of myn engoblynes made me afayzed.
The paynes of hell came aboute me, the snares of
death toke holde vpon me. Yet in my trouble
I called vpon the LORD, & he answered vnto
my God. So he heard my voyce: our eff his
holye temple, & my suppli' came before hi, yee
ear into his eares. The earth trembled
& quaked, the very foundacion of the hilles shoke
& was remoued, because he was wrothe.
There went a smoke out of his nostrils, and a
consumyng fyre out of his mouth, so y' coales
were kindled at it. He bowed the heauens &
came downe, & it was darke vnder his feet.

He rode vpon the cherubins, & dyd flye: he came
flyenge with the wynges of the wynde.
He made darcknesse his pauilion rounde
aboute hi, with darke water & thicke cloudes
to cover him. Ac the brightnesse off his pre-
sence the cloude remoued, with hale stones
& coales of fyre. The LORD also thounded
out of y' heauens, & the heych gaue his thonder:
w' hale stones & coales of fyre. He sent out
his arrowes & scattered the: he cast foue lighte-
ninges, & destroyed the. The spunges of wa-
ters were sene, & the foundacions of the world
woude were discovered at y' chiding: O LORD,
at the blasting: & buch of thy dispitafu-
re. He sent downe fro the heych to sech me, &
toke me out of greates waters. He deliuered
me fro my stronge enemies, and fro my foes

which were to myghte for me. They pur-
ued me in the tyme of my trouble, but y' LORD
was my defence. He brought me forth
also into libertie: & deliuered me, because I
hab a sau^r vnto me. The LORD shall re-
ward me a fier myn righteous dealinges, & re-
cordinge to the cleanness of my hedes shall be
recompense me. For I haue kepte the wayes
of the LORD, & haue not behaue my selfe
kebly agaynst my God. I haue an eye vnto
all his lawes, & cast not out of his command-
mentes fro me. Vncorrupt will I be before
hi, & wil eke haue myne owne wickednes. Thou-
fore shall y' LORD exalme me: a fier myn
righteous dealinges, & a certifyinge vnto y' cleanness
of my hedes in his eyesight. With the holy
shalt be holy, & w' y' innocet thou shalt
be innocet. With the cleanness thou shalt be
clean: & with the forward thou shalt be forward.
For thou shalt saue the poore oppressed, & bring
downe the hye of the proud. Thou
lightest my candle, O LORD, my God: thou
keest my darcknesse to be light. For in the
I can discusse an hoof of me: yee in my God
I can leape ouer the wall.

The waye of God is a perfecte waye: the
wordes of the LORD are tried in the furne
as a shyble of defence, for all them that trust
in him. For who is God, but the LORD?
Who hath my strength, but our God?
It is God that hath gyded me with strength
and made my waye incorrupt. He hath
made my feete like hartes fyre, & he set me up
as an hye. He steadyth my feete vnto the rocke,
and maketh myne armes to beate as a
bowe off stele. Thou hast gerd me the
ce of thy health, thy righte hande vpheld
me, and thy louyng'e correction maketh me
great. Thou hast made myne enemies
deserue for to go, that my feete steppe shall
not shyde. I will salue me vpon myne enemies,
and eate them: I will not turne till they be
discerned. I will smyte them, they shall
not be able to stande, but fall vnder my feete.
Thou hast gyded me with strength vnto
battel, thou hast throued them all downe
under me, that rose up agaynst me. Thou hast
made myne enemies to turne their backs
vpon me, thou hast destroyed the y' hated me.
They cried, but there was no one to helpe
they cnen vnto the LORD, but he herde the
not. I will beate them as small aschep
before the wynde, I will call them vnto
claye in the stretes. Thou shalt deliuer me
from the stringes of the people, thou shalt
make me the heade of the church. A people
whom I haue no enemye, shall see me.

The Psalter.

As soon as they heare of me, they shall
 say unto me, but the strange childre dyssimble
 sayme. The strange childre are waye
 the, and go haltinge out of their pathes.
 The **LORDE** is my strength, and blessed be my helper,
 for he is the God of my health. **L**et
 God wylth in thy strength that I be avenge, and sub
 dueth the people vnto me. It is he that de
 liuere me from my cruell enemies: thou shalt
 lift me up from the earth that rise agaynst me,
 thou shalt ryde me from the wylde man.

In this cause I wil geue thanks vnto y
LORDE amonge the Gentiles, and synge
 praise vnto thy name. Create prosperite
 for me vnto his right hand, and sheweth lowly
 in thy right hand Dauid his anoynted, yee z
 was his seed for evermore.

The XXII. A psalme of David.

The very heauens declare the glory off
 God, and the very firmament sheweth
 his hande worke. One daye telleth
 another, and one might certifieth another.
 There is nether speech ner language, but the
 voyces are heard amonge the. Their soule
 is gone out in to all lordes, and their wor
 ke in to the endes of the worlde.

In the heath be fixe a tabernacle for y
Son which cometh forth as a byebegone out
 of the chamber, z reioyseth as a gamester vnto
 his court. He goeth forth fro the one en
 de of the heauen, and runneth aboute vnto
 the same ende agayne, z there maye no man by
 behimsel fro the heate therof. The lawe
 of the **LORDE** is a perfecte lawe, it quickeneth
 the soule. The testimony of y **LORDE**
 is true, z giveth my domes euen vnto babes.
 The statutes of the **LORDE** are right, z re
 ioysseth the herte: y commandment of y **LORDE**
 is pure, and giveth light vnto the eyes.

The face of the **LORDE** is cleane, z entu
 red for enter the iugmentes of the **LORDE**
 are true and righteous altogether. More
 pleasure are they then golde, yee then moch
 fine golde: sweeter then honny z the honny com
 be. Thei thy seruants: pech, z for the pur
 ge of them there is greate rewarde. Who
 can sell, how ofte he offendeth: Oh disc thou
 me from my feare fautes. Respech thy seruants
 also from presumptuous synnes, lest they be
 for the damnation ouer me: so shal I be unde
 filed z innocet fro the greate offence. See
 the wodes of my mouth z the meditacion of
 my herte shal be acceptable vnto the. **LOR**
De my helper and my redeemer.

The XIX. A psalme of David.

The **LORDE** heare the in the tyme off
 trouble, the name of the God of Ja.

The xx. Chap. Fo. xv.

cob defende the. Sende the helpe fro the
 Sanctuary, z strength y out of Sion. **R**e
 membis all thy offerynges, and accepteth thy
 bent sacrifice. **S**eda. Granteth the thy
 bent sacrifice, z fulfill all thy mynde. We will
 reioyse in thy health, z triuiph in y name of
 the **LORDE** our God: the **LORDE** performeth
 all thy periculis. **N**ow knowe I that the
LORDE helpeth his anoynted, and will heare
 him fro his holy heauen: mightie is the helpe
 of his right hande. Some put their trust
 in charrettes, z sene in horse shew we wil rest
 but y name of the **LORDE** oure God. They
 are broughte downe and fallen, but we are ry
 sen and stonde w right. **S**ane **LORDE** z
 helpe us: O synge when we call vpon the.

The XX. A psalme of David.

LORDE, be reioysfull in thyng in y
 strength: O how excheunge glad is
 he of thy sayyng health z Thou
 hast geuen him his hertes desire, z hast
 put him fro the request of his lipes. **S**eda.
 For thou hast pleased him w' liberal offe
 ringes, z fixt a crowne of golde vpon his hea
 de. He asked life of the, z thou gauest him
 a longer life, cur for euer z ever. His bouo
 re is greate in thy sayyng health, glory and
 graue: wylthpe shalcheuallaye vpon him.
 For thou shalt geue him euerlastynge filiate, z
 make him glad w' the ioiye of y conueniense.
 And why because the mercy purcech his trust
 in the **LORDE**, z in the tyme of thyng the most
 biest he shal not mysfary. Let all thine enemies
 fele thy honde, let thy right honde synde out
 all the y harte the. Thou shalt make the
 lyce a synce ouer in tyme of thy wylth: the **LOR**
De shal destroye the in his displeasure, z the
 fyre shal consume them. Their fyre shal
 chon roce out of the earth, z their side fro
 amonge the childre of men. For they in dede
 mysche agaynst the, z ymagined such deu
 ces, as they were not able to performe.
 Therefore shalt thou put the to flight, z wylth
 thy stringes thou shalt make readye: thou
 was agaynst the succo off them. Be thou
 exalted (**LORDE**) in thine owne strength, so
 wil we synge and praise thy power.

The XXI. A psalme of David.

My God, my God: why hast thou for
 saken me: y wordes of my compla
 int are farre from my health. O my
 God, I am in the daye tyme, but thou hea
 rest not: and in the nyghte season also I take
 no rest. Yett wellet thou in the Sanctua
 ry, o thou wylthpe of Iherusalem: Our fathers
 hoped in the, they trusted in the, ad aboute
 they deliuer them. They called vpon the,
 cc 14

The psalter.

The xxiii. psalme.

and were helped they put their trust in the,
and were not confounded. But as for me, I
am a worme and no manna: yet yecome of me
and the outcast of the people. All they y
se me, laugh me to scorne: they spurne out their
lippes, and shake their heade. He trusted
in God, let him deliuer him: let him helpe hi,
if he wil haue him. But thou art he that
take me out of my mothers wombe: thou wast
my hope, when I hangd yet upon my mo-
thers brestes. I haue bene left vnto the euer
sence I was borne, thou art my God, out fro
my mothers wombe. O go not fro me, thy
forraigne is harde at hande, and here is no-
one to helpe me. Great bulles are come a-
bout me, fierc open close mein on euery syde.
They gaue upon me with their mouthes, as
it were a rampinge and roaringe lion.

I am poured out like water, all my bones
are out of ioynt: my herte in the myddest off
my body is euen like melange waie. My
strength is dried vp like a pasherde, my tinge
cleerly to my gages, and thou hast
brought me in to the dust of deatch. For dog-
ges are come aboute me, the colicall of y
reieced hath layed siege agaynst me. They feare
d not my wrath, and my fere, I mighte haue tel-
led all my bones: as for them, they stode stari-
ge and lookinge upon me. They haue par-
ted my garments amonge them, and cast lo-
tes vpon my vesture.

But be not thou farr fro me, O LORD:
thou art my succour, haist thee to helpe me.
Deliuer my soule from the swerde, my bear-
linge from the power of the dogge. Save
me from the Lyons mouth, and heare me sit
amonge the hoines off the vnicornes. So
will I be cleare by name vnto my brethren, in
the myddest off the congregation will I
praise thee. O praise the LORD: yet that fea-
re him: Magnific him all ye sebe of Jacob, &
re all ye sebe of Israel feare hi. For he hath
not despised nor abhorred the myserable esta-
te of the poore: he hath not hyd his face fro
me, but whē I called vnto him, he herde me.
I will praise thee in the greace congregation,
and performe my vowes in the sight off all
the char feare thee. The poore shall eate and
be satisfiēd: they yfate after y
LORD: shall
praise him: yecare herce shall lyne for euer.

All the endes of the world shall remembre
them: and, re be turned vnto the LORD: and
all the generations of the heathen shall wor-
ship: he for his. For the kyngdome is the
LORDS, and he shall be the gouernour of y
earth. All such as be far vps earth, shall
eate also and worship: All they that ly in

the dust, and lyne so hardy, shall fall down
before him. The sebe shall seue him, and
preach of the LORD: for euer. They shall
come, & be cleare his righteousnes: as a pa-
ple that shall be borne, whō the LORD: hath
made.

The XXIIII. psalme of Dauid.
The LORD: is my shepheard, I shall
wante nothinge. He steecheth me a-
gainst the greene pastures, and lecheth me to a fresh
water. He quickeneth my soule, & bringeth
me forth in the waye of righteousnes for his
names sake. Though I should walke thro
in the valley of the shadowe of deatch, yet
feare I not euell, for thou art with me: thy staffe
& thy shepheardes crookē me. Thou in-
uocest a bulle before me agaynst mine enemies:
thou annoyntest my heade with oyle, & fillst
my cuppe full. O helpe thy louyngē: & thou
re my couer: & thou art my refuge off my he-
d: for euer.

The XXIII. psalme of Dauid.
The earth is the LORDS, & all that
therin is: the case of the world, &
all y dwell therein. For he hath fo-
unded us vps the seas, & he builded it vpon the
flodes. Who shall go vp in to the hill off the
LORD: or, who shall stand in his holy
place? Let he y hath inioyned hōnes &
cleare herce: which lieth not vps his wythe
vnto wante, & sweareth not to discease. He
shall receaue the blessinge fro the LORD: &
mercy fro God his saluour. This is y
generaciō of the yfete him, of the yfete y
fate, o Jacob. Sala. Open y
gates (o y
gates) let the euerlastinge doores be opened, y
the kyngdome of glory maye come in. Who is the
kyngdome of glory: It is the LORD: high &
mightie, euen the LORD: mightie in battell.

Open youre gates (o ye princes) let the
euerlastinge doores be opened, y the kyngdome
of glory maye come in. Who is the kyngdome
of glory? It is the LORD: of heeuen, he is the
kyngdome of glory. Sala.

The XXXIIII. psalme of Dauid.
The LORD: lift vp my soule:
In y God, I trustyngē: O helpe me:
he is constant, lest myne enemies
triep he ouer me. For all they y hope in y
shall not be ashamed: but such as be scornful
despyre vnto a cause: they shall be put to
confusiō. Shewe me thy waye O LORD:
& teach me thy pathes. Lede me in y
truth and learne me, for thou art the God off my
health, and in thee is my hope: all the daye longe.

Psal. 23.
Psal. 24.
Psal. 25.

Psal. 26.
Psal. 27.

Psal. 28.
Psal. 29.

Psal. 30.
Psal. 31.

Psal. 32.

Psal. 33.

Call to remembrance, O LORD, thy ten
der mercyes & thy longynge syndynesse, which
haue bene cure of olde. Oh remitte not y
fynne & offence of my youth, but a cobrin-
ge vnto thy mercy & pynne vpon me (O LORD
DE) for thy goodnesse. O how feebly & righ-
tly was in the LORD, therfore wil he teach
synners in the waye. He leecheth the sym-
ple a rigne, and such as be made the lerneth
by his wayes. All the wayes of the LORD
DE are very mercy & faithfulness, vnto such
as kepe his testament and covenant. For
thy names sake, O LORD, be mercifull vnto
my synne, for it is greates. What so euer
he doeth for thy sake, O LORD, he shal spee-
ke blyssed waye that be hath choise.

His soule shall dwell at ease, and his side
shall possesse the londe. The secretes of the
LORD DE is amonge them that feare him, and
he sheweth them his covenant. Myne
eyes are ever loyngye vnto the LORD, for
he shal plaunte my feete out of y water. Tur-
ne the vnto me and haue mercy vpon me, for
I am beset and in misery. The sorowes
of my herte are greates, O drynge me out of
my troubles.

Lete vpon my aduersitee and misery, and
fynge me all my synne. Considre how
myne enemies are many, and beare a malici-
ous hate agaynst me. O kepe my soule,
and deliuer me let me not be confounded, for
I haue put my trust in the. Let innocency
and righteous dealinge waye vpon me, for
my hope is in the. Deliyer I shall (O God)
out of all his trouble.

The xxv. A psalme of Dauid.

As though my iudge (O LORD) for I
walke innocently: my trust is in the
LORD DE, therfore shall I not fall.
Gomen me O LORD DE, and prouice me:
mine eyes are vnto thee and my hert. For thy lo-
yngye syndynesse is before myne eyes, and I
walke in thy truth. I feare not amonge wy-
ngye persons, and haue no fullshipe with the
blisshfull. I hate the congregation of
the wicked, and I wil not sit amonge the
wagwag.

I will seeke my bondes with innocency O
LORD, and so go I to thine aulter. What
I maye heere the voyce of thy piayse, and
all of all thy wonderous wotes. LORD
DE, I loue the habitation of thy house, and
y place where thy honoure dwelleth. O
deliuer me my soule with the synners, ner
my life with the blisshfull. In whose
houses is wickednesse, and their righte hon-
ours full of gifts, But as for me I wil

walke innocently: O deliyer me, and be mercifull
vnto me. My foote stonberth righte I
wil piayse the (O LORD) in the congrega-
cions.

The xxv. A psalme of Dauid.

The LORD DE is my light and my helpe.
I shall saye: whom then shal I feare? The LORD
DE is the strength of my life, for whom
then shal I be a frayd? Therfore when
the wicked (euen myne enemies &
my foes) came vpon me, to take vpon my
sight, they stonberd and fell. Therough an
hoost of men were layed agaynst me, yet
shal not my herte be a frayd: and though
there rose vp warre agaynst me, yet wil I
pursue in him. One thinge haue I desired
of the LORD DE, which I wil requyre: namely,
that I maye dwell in the house of the LORD
DE, all the dayes of my life, to beholde
the fayre beuety of the LORD DE, and to
wytte his temple.

For in the tyme of trouble he hath byde
me in his tabernacle, yet in the secretes
place of his dwellinge hath he kepte and
set me vpon a rocke of stone. And now
hath he lift vp my head aboue myne enemies,
thou compassed me rounde about. Therfore
wil I esse in his dwellinge, the oblation
of thy kyngdome: I wil both syng & speake
piayse vnto the LORD DE. Heretofore
vnto my voyce (O LORD) when I cryed
the: haue mercy vpon me: heare me. My
hert speakech vnto the, my face seeketh the,
yet LORD DE, thy face wil I seeke. O
hyde not thou thy face from me, cast
not thy seruante out of his displeasure.
Thou art my succoure, leaue me not,
neither forsake me, O God my
stronge. For my father and my mother
haue forsaken me, but the LORD DE
hath taken me vp. Shewe mechy
waye O LORD DE, and lede me in
the righte path, because of myne
enemies. Deliyer me not into the
wylde of myne aduersaries, for there
are fals wynefess ryse up agaynst
me, and they wyngyn my soule.
Heare the, I beseeche the, relye
to seeke goodnesse of the LORD DE
in the londe of thy lyngye. O sarye
thou O LORD DE, be stronge, let
thine hart be of good comforte,
and waye thou still in the LORD DE.

The xxvii. A psalme of Dauid.

As though I crye, O my stronge
helpe: I thinke no scoome of me, lest
thou shalt: the as though thou
dest not) be come like them, that
wyngyn in to y prey. Heare the
voyce of my humble peticion
when I crye vnto the, and holde
up my bondes to the: as thy holy temple,

The Psalter.

The xxx. psalme.

re. 9. a
 O plaſe me not alwaie amonge the vn-
 godly and wicked boers, which ſpeake ſtandy
 ly to their neighbours, but ynuainge my ſeife
 in their hurtes. Rewarder them accordinge
 to their dooers and wickedneſſe of their vn-
 deuotion. Reuerſe them a ſheete of
 wordes of theſe bydes, paye them that they
 ſeue defence. For they regarde not the
 wordes of the LORDE, ner the operation of
 his handes: therfore ſhal he breake them downe,
 and aſc buyldethem vp. Prayſed be y
 LORDE, for he hath herde the voyce of my
 humble percion. The LORDE is my ſtrength
 and my ſhyld: my herte hoped in him, ⁊ I
 am not perced: herfore my hart ſhall ſaye,
 ⁊ I will ſynge prayſes vnto him. The
 LORDE is the ſtrength of his peoſple, he is
 the defender and ſauoure of his annoynted.
 O hope chy people, geue chy beſſynge vnto
 thy enhurance: ſedethem, and ſet them
 vp for euer.

The XXXIIII. A psalme of Dauid.

re. 11. a
 I ſcribe vnto the LORDE (o ye mightie
 ⁊ ſtrength. Geue the LORDE
 the honour of his name, bowe youre ſhoulders
 to the holy maieſty of the LORDE. It is
 the LORDE that commaundeth the waters:
 It is the glorious God that maketh y thonder:
 it is the LORDE y ruleth the ſea. The
 voyce of the LORDE is mightie in operation,
 the voyce of the LORDE is a glorious
 voyce. The voyce of the LORDE breaketh
 the Cedars: trees: ⁊ he the LORDE breaketh the
 Ceders of Libanus. He maketh them to
 ſlippe like a calfe: Libanus and Sirion like
 a yonge vnycoine. The voyce of the LOR
 DE breaketh the flames of fire: the voyce of
 the LORDE ſhaleth the wilderneſſe, ⁊ he
 the LORDE ſhaleth the wilderneſſe of Cades.
 The voyce of the LORDE mouth of byn
 des ⁊ diſcometh the thicke buſſhes: in his
 temple ſhal euery man ſpeake of his honore.
 The LORDE ſhal cleare the water floude, ⁊
 y LORDE remaineth a kynge for euer. The
 LORDE ſhall geue power vnto his peoſple,
 the LORDE ſhall geue his peoſple the beſſyn
 ge of peace.

The XXXV. A psalme of Dauid.

re. 12. a
 I will magnifie y (O LORDE) for thou
 haſt ſet me vp, ⁊ not ſuffred my foes
 to triumph ouer me. O LORDE my
 God, I cried vnto the, and thou haſt heale
 d me. Thou LORDE haſt broughte my ſoule
 out of hell: thou haſt kepte my life, where as
 they go downe to the pyre. Synge prayſes
 vnto the LORDE (o ye ſaintes of his ge-

ue thankes vnto him for a remembrance of
 his holynesse. For his wrath endureth but
 the twinklinge of an eye, and his pleaſure
 is in liſe: heynesse maye well endure ſo
 night, but ſoys commeth in the morninge.
 As ſorme, whiſe I was in proſperite. I ſay
 de: Caſh, I ſhal neuer fall more. And whiſe
 thou LORDE of thy goodneſſe haſt made
 me my hill ſo ſtronge. There as ſorme aſh
 tunderdeſt thy face ſto me, I was broughte
 ſcare. The cried I vnto y (O LORDE) yet
 vnto y LORDE made I my prayer. What
 proſite is there in my bloude, yf I go downe
 to corrupcion? Maye the deſt geue than
 kes vnto ye (O ſhal I declare chy ſaint
 neſſe? Here O LORDE and haue mercy
 vpon me: LORDE be thou my helpe. And
 ſo thou haſt turned my heynesse into joye
 thou haſt put of my ſad doct, ⁊ geued me
 w gladneſſe. What my herte mighte
 geue prayſes vnto the w our ceafynge: O LOR
 DE my God, I will geue thankes vnto chy
 euer.

The XXXVI. A psalme of Dauid.

re. 13. a
 I neuer be put to conſuſion, but vnto
 me in thy righteouſneſſe. Deme
 downe thine ſare to me, make haſte to deli
 uer me: be thou my ſtronge rocke and a bou
 ſe of defence, that thou mayeſt ſaue me. In
 thou art my ſtronge holde ⁊ my caſtell: O
 be thou my gyde, ⁊ lede me for thy names ſa
 ke. Deme me out of the netz y they ha
 layed pituſly for me, for thou art my ſtreng
 the. Into thy bondes I commaundemy ſoule:
 thou haſt vntured me O LORDE thou God
 of treuth. I hate them that holde of vani
 ties, and my truſt is in the LORDE. I will
 be glad and reioyſe in thy mercy: for thou haſt
 conſtituted my trouble, thou haſt knowen my
 ſoule in aduerſite. Then haſt me deli
 uered me ouer in to the handes of the enemy,
 but haſt ſet my feete in a large ſoune. Haue me
 cy vpon me, O LORDE, for I am inuincible,
 myne eyes are confumed for very heynesse, ⁊
 my ſoule and my body. My liſe is wear
 olde with heynesse, and my yeares w wear
 nyng. My ſtrength ſhal cleare me becauſe
 of my aduerſite, and my bones are corrup
 ted. I am become a very reipreſe amonge all my
 enemies, my neighbours ⁊ they of myne ene
 mye a acquaintance are aſtra yed of me: they
 ſeme in the ſtrete, ⁊ ſer they them ſclues from
 me. I am cleue forgotten and one of myne, as a
 deed man: I am become like a broken veſſell.
 For I haue herde the blaſphemy of the
 multitude: euery man abhorreth me: they

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gathered a council together agaynst me, and are purposed to take awaye my life.

But my hope is in y LORD, & I saye: don't an my God. My eye is in thy hon to deliuer me from the honde of myne enemye, & from thyr perfurme. She we thy seruante the lighte of thy countenaunce, helpe me for thy mercies sake. Let me not be confounded: (o LORD) for I call vpon thee: in the vngodly rather be put to confusion, and brouge vnto the hell. Let the lippe lippe be put to silence, which cruelly, dishonestly & despitefully speak agaynst the righteous. O how greate and manifest is thy good, which thou haist hyd from them that feare y. O what thinge bin yll thou doo passe for them, that put their trust in thee, euen before the foune of men.

Thou hyddest them pryncially by thine owne powre from the proude men, thou keepest them secret in thy tabernacle, from the sighte of tongues. Thanks be to the LORD, in he haist shewed me maruolous greate kindnesse in a stronge cite. For when the same feare came vpon me, I saye: I am cast out of thy sighte. Nevertheless, thou hast myne humble prayer, when I cried vnto the. O howe the LORD (all ye his seruants) for the LORD Epesureth the faithfull, and plentifully rewardeth the proude. Be stronge therfore to take a good bow vnto you, all ye that put youre trust in the LORD.

The XXXI. A psalme of David.

Blessed are they, whose virgineousnesse is forgiven, and whose synnes are covered. Blessed is the man, vnto whom the LORD impureth no synne, in whose spere there is no gyle. For whyle I helde my tongue, my bones consumed awaye tharow my daylie complaynyng. And because thy hande was so heavy vpon me both daye and nyght, my mynstere was like the drouch in Sommer. Selu.

Therefore I confessed my synne vnto the, and hid not myne virgineousnesse. I saye: I will knowe myne offence, and accurse my self vnto the LORD, and so thou shalt not see my wickednesse of my synne.

Selu. For this shall every synner make his prayer vnto the in due season, therefore shall not the greate water floudes come nye thee. Thou art my defence in the trouble that is come aboute me, O passe thou me aboute also with the ioye of deliuerance.

Selu. I will in some che, and shewe the thy waye: wherein thou shalt go: I will fasten

The xxxii. psalme. Ho. xvij.

myne eyes vpon the. Hence ye now like hokes & moles, which haue no vnderstandinge. Whose mouthes thou must holde with byre & bayl, yf they wil not obeye the.

Grace plague shall y vngodly haue, but who so trusteth in the LORD, his enemy shall compass him on every syde. Be glad (o ye righteous) and reioyce in the LORD, he is ioyfull all ye that are true of heart.

The XXXII. A psalme of David.

Reioyce in y LORD (o ye righteous) for it becommeth well the iust to be chearfull. Praise ye the LORD with harpe: synge psalmes vnto him with the lute and instrument of ten stringes. Singe him a new songe, yet synge lustily vnto him with a good organ. For the worde of y LORD is true, and all his wordes are faithfull. Heloweth mercy & iudgement, y earth is full of the goodnesse of the LORD. By the worde of the LORD were the heauens made, & all the hostes of them by breath of his mouth. He gathereth y waters together as it were in a bottell, & layeth up the depe in secretes. Let all the earth feare the LORD, and let all them that dwell in the world, shude in awe of him. Go loke what he sayeth, it is done: and loke what he commaundeth, it shall be fast. The LORD bringeth the council of the righteous to nought, and curmeth the deuices of the people.

But the coloull of the LORD endureth, and the thoughtes of his heart from generation to generation. Blessed are the people that holde the LORD for their God, & blessed are the folke whom he hath chosen to be his heritage. The LORD lecheth downe from heauen, & beholdeth all the children of men: from his stronge seate he considereth all them y dwell in the world. He seeth hath fastened all the partes of them, & knoweth all their workes. A kynge is not helped by his owne greate host, neither is a ginsane as he sheweth the mighte of his owne strength.

A horse is but a wayne thinge to saue a man, it is not the power of his strengthe that can deliuer him. Beholde, the eye of the LORD lecheth vnto them that feare him, & put their trust in his mercy. That becomye deliuer their soules from death, and so feede them in the deare synne. Let ourte forsa patiently abyde the LORD, for he is ourte helpe and shude. So shall ourte hart reioyse in him, because we haue he put in his bow name. Let thy mercifull iudgement (o LORD) be vpon vs, like as we put our trust in the.

Job. 4. 110. 21. 22.

Ps. 148.

Colo. 3. 10. 11. 12.

Gen. 1. 1. 2. 1. 3.

Ps. 148.

Ps. 148.

Ps. 148.

Pro. 17. 12.

Pro. 17. 12.

Pro. 17. 12.

Pro. 17. 12.

The XXXIII. psalme of Dauid.

2 **G**OD allwaie geue thankes vnto the
LORDE, his praye shall cure be in my
mouth. My soule shall make his
boay in the LORDE the poore oppressed shall
heare thereof and be glad. O praye of LOR
DE with me, and let vs magnific his name to
gether. I singe the LORDE, and he her
de me, yet he deliuered me out of all my fea
re. They that haue an eye vnto him, shall
be lightened, & their faces shall not be sha
med. This poore man cried vnto the LOR
DE, and he herde him, yet he deliuered him
out of all his troubles. The anell of the
LORDE pitcheth his ceter rounde aboute
them that feare him, and deliuereth them.

3 O taill and feere stendly the LORDE is,
blesed is the man of trusteth in him. O fea
re the LORDE, ye of he his sayntes: for they
that feare him, lacke nothinge. The rich
shall want and suffre hunger, but they which
seeketh the LORDE, shall waene maner of thing
ge, that is good. Come hither (o ye chil
dren) hearken vnto me, I wil teach you the fea
re of the LORDE. Who so listeth to heare, &
wilde sayne fe good dayes. Let him re
fraine his tongue from euill, and his lippes
that they speake no gyle. Let him eschue
euill, and do good: Let him seke peace & c
uicie. For the eyes of the LORDE are ouer
the righteous, and his eares are open vnto
their prayes. But the face of the LORDE
kecheth them that do euill, to destroye the
remembrance of them out of the earth.

When the righteous crye, the LORDE
heareth them, and deliuereth the out of all
their troubles. The LORDE is nye vnto
them of are comite in here, & wil helpe sod
as be of an hille spere. Greate are y trou
bles of the righteous, but the LORDE deli
uereth them out of all. He kepeth alle their
bones, so y noe one of them is broken. But
mst for me shall slay the vngodly, and they
that hate y righteous shall be gile. The
LORDE deliuereth the soules of his serua
tes, and alle they that put their trust in him,
shall noe offende.

The XXXIII. psalme of Dauid.

2 **G**OD Tyme thou with them (o LORDE)
that stryue w me, fight thou agaynst
them that fight agaynst me. Laye
thi iudg vpon the shyde and speare, and stou
de vp to helpe me. Drawe out thy swe
rde, and stoupe the waye agaynst them that
persecute me, saye vnto my soule: I am y hel
pe. Let them be confounded and put to sha
me, that seke a feere my soule: let the be turned

back and broughe to confusion, that yma
gin my shefe soule. Let the be as y huff
before the wynde, and the anell of the LOR
DE scateringe the. Let their waye be h
de and slippery, and the anell of the LORDE
to perseute them. For they haue pur
laide their nere to destroye me withoute a
se, yet he made a pitre for my soule, which
I neuer deserued. Let a sodeane deliuer
come vpon him vnto armes, and y nee the
he hath layed purely, catch him self, that he
maye fall in to his owne my shefe. Drawe
my soule be ioyfull in the LORDE, and tray
se in his helpe. All my bones shall saie: LOR
DE, who is like vnto the: which of ynter
poore from these that are to stronge for him,
yet the poore and the needy from his robbed.

Falke witnesses are y risen vp, & laye
charge thinge that I knowe not. They
reioyce me euell for good, to the greate
consort of my soule. Trewethen, when
they were iust, I put on a sack cloth: I
blesed my soule with fastinge, and my paye
turned in to myne owne bosome. I be
ued myself as though he had bene my frede
o my brother, I wept euell, as one of
meth for his mother. But in my trust
they reioyse, and gather them together: y
y very lame come together agaynst me
warres, makynge merue at me, & confu
sion.

Which y grede y somefull vnto
gnashed vpon me with their teeth. LOR
DE, when wilt thou loke vnto this: O
tore my soule from y wicked rimoore of the
my dearinge from the thy lone. So wil I
ue y thankes in the greates congregacion,
praise the amenge much people. O let the
not triumphe ouer me, that are myne enimie
for neughe: O let them noe wynde w their
eyes, that hate me withoute a cause. And
why: their comoyng is not for peace, but
they ymagin falsse wordes agaynst y
tes of the londe. They gaue vpon me
of their mouthes, sayenge: thereber: we se
with oure eyes. This thou seest, o LOR
DE holde noe thy tongue chert: go noe farr from
o LORDE. Awake (LORDE) and stou
vp: avenge thou my cause, my God, and my
LORDE. Iudge me (o LORDE) my God)
a conding to thy righteousnesse, y they tri
phe not ouer me. O let the noe saye in the
ir herten: thereber, so wolde we haue the
let them noe saye: we haue ouercome him.
Let them be put to confusion and shame,
that reioyse at my trouble: let the be clothe
with rebute and dishonoure, that besp
selues agaynst me. Let them also be glia

and reioys. that fauoure my righteous be-
lings: yet let them saye all waye: blessed be y
LORDE, which hath pte: sure in the prosperi
e of his seruants. And as for my tongue, it
shall be call vpon of thy righteousness and of
thy praise, all the daye longe.

The XXXV. A psalme of David.

Make here sheweth me the wickednesse
of the vngodly, that there is no fa-
uour of God beside his eyes. For he
will smite by force his face, so longe till his
abominable synne be founde out. The
wordes of his mouth are turribenousnesse
and disaite, he wil not be lerned to do good.

Imagineth mysdeede vpon his bedde,
he will come in no good waye, ner seke the
thinge that is euell. Thy mercy O LOR-
DE reacheth vnto the heauen, and thy faith
faileth vnto the cloudes. Thy righteous-
nesse longeth like the stronge mountaynes, thy
righteousnesse like the greates depe. Then
LORDE putteth loath me & bestee. How
prouisio in thy mercy O God that the chil-
dren of men maye putt their trust vnder y
shadowe of thy wynges: They shall be facili-
ty made by the plenteousnesse of thy house, and
they shall geue them dyspente of the yuer of
thy mercies. For by theis y well of life,
in thy light, shall we see light. O speede
with thy louyng & yndusse vnto them that
fear the, thy righteousness vnto the char-
mer of hert. O let not the face of pry-
de come at me, O let not the hande of y
ngodly cast me downe. As for wicked doers,
they fall, they are cast downe, & are not able
to stonde. The XXXVI. A psalme of David.

Fear not thy self at the vngodly, be
not thou enuious anaynst the euell
doers. For they shall soone be cut
downe like y grass, & be wythered euen as y
green herbe. But when thy trust in y LOR-
DE, the vngodly goe: so shalt thou dwell in
the cloudes, & netherly shall they see. Delecte
thou in the LORDE, & he shall geue thee thy her-
t as desire. Consider thy waye vnto y LOR-
DE, for thy hope in him, and he shall bringe it
to passe. And he shall make thy righteousnes-
se as cleare as the light, & thy iust dealing
as the noone daye. Solde the still in y
LORDE, and abyde pacifely vpon him: but
gaue not thy self at one that hath prosperi-
ty, and lyeth in abominacion. Leave of
from wrath, let no displeasure, let not thy ge-
dousness be alldo do euell. For we wd
not shall be rored out, but they that pacie-
ly hope in the LORDE, shall embrace the londe.
Suffre yet a litle while, & y vngodly shall

be cleue gone: then shall cleue a fier his pie-
ce, & he shall be aroze. But the righteous
shall possesse the earth, & haue pleasure in
much rest. The vngodly lyeth waye for
the iust, & gnaseth vpon him w his arde.

But y LORDE laugheth him to scoone, for
he seeth y his daye is cominge. The vngod-
ly shall cut the iust: & vnder their borne,
to cast downe y simple & poore, and to slaye
such as go y right waye. Returne thes, their
suerde shall go thorow their arme here, and
their borne shall be broke. A small thinge y
the righteous hat, is better then greates ri-
che of the vngodly. For the armes of y

ngodly shall be broken, but the LORDE up-
holdeth the righteous. The LORDE knoweth
the dayes of the godly, & their embra-
sacione shall endure for euer. They shall not
be confounded in y perous tyme, & in y dayes
of derth they shall haue ynough. As
for y vngodly, they shall perishe: wher y e-
nemies of y LORDE are in their floures, they
shall consume, yet euen as the smoke shall they
consume awaye. The vngodly boareth
and paceth not a gayne, but the righteous is
mercifull & liberall. Such as be blessed of
him, shall possesse the londe: & they whom he
curseth, shall be rored out. The LORDE
ordureth a good man as goinge, & hath pleasure
in his waye. Though he fall, he shall not be
hurt, for the LORDE upholdeth him w his
hande. I haue bene yonge, & now am olde:
yet same I neuer the righteous forsake, ner
his seide to seeke their bled. The righteous
is euer mercifull, & liddeth pety, therfore shall
his seide be blessed. He is euell, & do y thin-
ge that is good, so shall they dwell for euer.

For y LORDE loatheth y thinge y is right,
he forsaketh not his saymes, but they shall be
persecuted for euermore: as for the seide of the
vngodly, it shall be rored out. Yet the right-
eous shall possesse y lode, & dwell therein for
euer. The mouth of the righteous is exer-
cised in wysdom, & his robe is talke of iudg-
ment. The lawe of his God is in his hert,
therfore shall ne: his foesteppes stonde. The
vngodly seeth the righteous, & goeth about
to slaye him. But the LORDE wil not lea-
ue him in his hōde, ner condemn him when
he is iudged. Hopethon in the LORDE, &
hope his waye: & he shall so pnter thee, that
thou shalt haue the lode by embra- sacione, & se-
when the vngodly shall perishe. Thyself
haue sene the vngodly in greates power, & flo-
rishinge like a grene baye: but when I
went by, so he was gone: I sought him, but
he coude no where be founde.

Mat. 24

Mat. 24

Pro. 11. 2
eccle. 10. 2
1. rim. 2. 2

Pro. 10. 2

The Psalter.

A pece innocency, and take hebe vnto the thinge that is righte, for that shall bringe a man peace at the last. As for the cruell fowles, they shall perishe together, and the vn godly shall be deede one at y last. The helpe of the righteous cometh of the LORDE, he is their strength in the tyme of trouble. The LORDE shall stode by them, and saue them: he shall deliuer them from the vn godly, and helpe the, because they put their trust in him.

The XXXVII. A psalme of Dauid.

A Verse. Doe not rebolke. Oh LORDE in thine anger: Oh chaste me not in thy heuie displeasure. For thy arrowes shall fast in me, and thy bonde purstich me sore. There is no whole parte in my body, because of thy displeasure: there is no rest in my bones, by reason of my synnes. For my wickednesse are gone ouer my heade, and are like a sore burthen, so heuy soame to beare.

My woundes synde & are corrupte, they rotte my foolishnesse. I am brought into so greate trouble and misery, that I go mourninge all the daye longe. For my loynes are clenched vp, and ther is no whole parte in my body. I am feble and sore synce, I roare for the very disquietnes of my hert.

B LORDE, thou knowest all my desire, & my gronyng is not hyd from the. My hert pained, my strength hath fayled me, & the light of myne eyes is gone fro me. My louers & frendes stonde lookinge vpon my trouble, and my kynsmen are gone a farre of.

They that song be after my life, and to do me euill, spate of eyes and ymagined disceate all the daye longe. As for me, I was like a deaf ma, and herde not: and as one that were deame, not openyng his mouth. I am become as a man that beareth not, and that can make no resistance wth his mouth.

C For in the. O LORDE is my crast, thou shalt heare me, O LORDE my God. My desire is, y myne enemies triumphe not ouer me: for yf my feet slippe, they reioyse greatly against me. I am redy to suffre trouble, and my heuynesse is euer in my sighte. For I confesse my wickednesse, & my synne greuethe me.

But myne enemies lye, and are in sighte: and they that hate me without a cause, are many in nombre. They that remarde me euell for good, speake euill of me, because I folowe the thinge that good is. So saie me not. O LORDE my God, O go not farre fro me. Gaiest thou helpe me, O LORDE my succour.

The XXXVIII. A psalme of Dauid.

The xxxix. psalme.

Sayde. I wil kepe my voyce, that I offended not in my tongue. And I shut my mouth, whye the vngodly layd wayte for me. I helde my tongue, I was deame, I kepe silence, yett call I good wordes, but it was payne and greue me. My hert was hate within me, whye I was thus mysynge, the syne poble: that I spake with my tongue. LORDE, let me knowe myne ende, and the nombre of my dayes that I may be certified what I am. Beholde, thou hast made my dayes sparre longe, and my life is as it were a vayne ge before the. O how vayne are all my vnyng: Sela. For euery man walketh as it were a shadowe, and disquieteth himself in vayne: he heareth vp riches, and do not talke to them he gathereth them. In now LORDE, when in shall I come: for me my hope is in the. Deliyer me from all myne offences, and make me not a cause to the foolish. I kepe silence, and open not my mouth, for thou hast done it. Turn thy plages awaye fro me, for I am ashamed to rewe the feare of thy harte. When thou seest my shep man for synne, thou chastest him: for that his deacie consumeth awaye, like as it were a moche. O how vayne are all my:

Sela. Heare my prayer O LORDE, and confesse my callinge: for me not thy self as thoughe thou sawest not my teares. For I am a stranger and pilgrymme with the, as all my forefathers were. Oh spare me a litte, that I may refresh myselfe, before I go hence, and be no more here.

The XXXIX. A psalme of Dauid.

Sayde patiently for the LORDE, which enclined himself vnto me, and herde my callinge. He brought me out of the boordle pitte, out of the mys and claye: he set my feet vpon the rocke, and set my goynges. He hath put a new song in my mouth, such a thankesgyng as we owe God. Many men synge this, shall praise the LORDE, & put their trust in him. Blessed is the man that setteth his hope in the LORDE, and turneth not vnto the present: to such as go aboute with lica. O LORDE my God, greates are y wonderous workes which thou hast done: & in thy thoughtes remarde no there maye none be hid end vnto the.

I wolde declare them, and speake of the: but they are so many, that they can not be tolde. Sacrifice and offeringe thou wilst not haue: but a body that thou ordainest to burne to offeringe: and sacrifice for synne thou hast not allowed. Then sayde. I. h. J. a

21
Ire. 10 d
Vtal. 2 d

Job. 19 b
Vtal. 4 b

me. In the begynnyng of the booke it is writ-
ten of me, that I shal be full of thy wyl O my
God, & that am I comitt to do: yet thy lawe
is within my hart. I wil preach of thy right-
eousnesse in the greates congregation: Lo, I
wil not refrayne my lippen, O LORDE, & that
thou knowest. I do not hyde of thy righteous-
nes in my hart, my callyng is of thy trowth
and sayyng health: I kepe not thy louyng
mercy and faithfulness backe from the grea-
te congregation. Turne not thou thy mer-
cy fro me O LORDE, but let thy louyng kynd-
nesse and trowth alwaye persew me. For
innumerable troubles are come aboute me:
my synes have taken such holde upon me,
that I am not able to looke vp: yet they are
no inuincible, then the hayes of my heade,
as my hart hath sayed me. O LORDE,
let be thy pleasure to deliuer me, make haile
O LORDE: to helpe me. Let them be asha-
med and confounded, that sette a feet my soule
to beforre: let them fall backe warde and
be wexe confusion, that wyll me euill.

Let the soone be brought to shame, that
meane me: there they are. But see all these
that sette the, be ioyfull and glad in the: and
let all those be deliuer in thy sayyng health,
saye alwaye: the LORDE be prayed. As
nowe, I am poore & in mysery, but the LOR-
DE cared for me. Thou art my helper &
somer, make no longe caridge, O my God.

The XL. A psalme of David.

Lessed is he, yf considereth yf poore: yf
LORDE shal deliuer him in the tyme
of trouble. The LORDE shal pre-
serue him, and kepe him alwaye: shal make
him to perspere open trowth, and shal not be-
traue him into yf wyl of his enemies. The
LORDE shal rescue him, when he lyeth sick
upon his bedde, yet thou shalt see his bed in all
his sickness. I saye: LORDE be mercie-
full vnto me, heale my soule, for I haue syn-
ned agaynst the. Myne enemies speake
all vnto me: when shal he dye, and his name
perishe. Though he came in to se, yet make
we be fallde in his hart, heaunge myschaunce
vpon himself. All they that hate me, run-
ne together agaynst me, and ymagin euill a-
gaynst me. They haue geuen a wicked sen-
tence vpon me: when he lyeth, he shal ryse vp
vpon me. Yet euen myne owne familiar fren-
de, whom I trusted, which shal care my backe,
hath liue vpon my heale agaynst me. But be-
thou me: full vnto me O LORDE: saye thou
me vp, and I shal remorde them. By this
I haue trowed vpon thee, that my enemye
shal not triumphe ouer me. Thou hast vp

holden me because of my innocency, and se-
me before thy face for ever. O blessed be yf
LORDE: O God of Israel, from hence forth and
for euermore. Amen, Amen.

The XLII. A psalme of yf dylard of Corath.

Let as the hart desireth the water
brooke, so longeth my soule after the,
O God. My soule is a thurst for
God, yett euill for that thyng God: wha shal
I come, & beholde the face of God? My
teares are my meate daye and nyght, whyle
it is daylie sayd vnto me: where is now thy
God? Trow when I thinke there vnto, I
peere out my hart by my self: for I wold saye
ne go hence with the multitude, & passe ouer
with them vnto the house of God, in yf voy-
ce of praye & thankesguyng, amonge such
as kepe holy daye. Why art thou so full
of heuynesse O my soule, & why art thou so
vnto quier within me? O put thy trust in God,
for I wil yet geue him thanks, for the helpe
of his countenance. My God, my soule is
weary within me: therefore I remember the len-
de of Iordane, & the litle hill of Hermon.

One depe calleth another w the voyce of
thy whylles, all thy maner & water flou-
de: be as gone ouer me. The LORDE hath
promysed his louyng & ynnocent dayle, that
fore wil I praye: him in the tribulation, and
make my praye vnto yf God of my life. I
wil saye vnto God my stony rock: why hast
thou forgotten me? why go I thus heuily,
why the enemye oppresseth me? Why
my benes are broken, & why myne enemye
cast me in the teth, daylie sayyng vnto me
where is now thy God? Why art thou so
bryke O my soule: & why art thou so disquied
within me? O put thy trust in God, for
wil yett thank him for the helpe of his coun-
tenance, and be: canst he is my God.

The XLIII. psalme.

Let sentence vpon me (O God) & de-
fende my cause agaynst the wicked
people: O deliuer me from the de-
ceitfull & wicked man. For thou O God
art my strength: why hast thou shooe me
from the? Why go I then so heuily, why the
emye oppresseth me? O sende me yf light
& thy trowth, yf they maye lede me & bring
me vnto thy holy hill and to thy dwelling.
That I maye go in to the altar of Gol-
den vnto the God which is my loyze pleas-
ure, & vpon the harpes geue thanks vnto yf
O God, my God: Why art thou so heuily
my soule: & why art thou so disquied within
me? O put thy trust in God, for I wil yett
geue thanks for yf helpe of his countenance

The Water.

ce and because he is my God.

The XLIII. A psalme of y child of Coah.

W I have herde word of care. **W** of fathers have tolde vs, w hat thou hast done in their tyme, of olde.

How thou hast drye out the heithen w thy bonde, & plated the in: how thou hast destroyed the nations & cast the out. For they gat not the londe in possession theow their owne force, nether was it their owne arme that helped them. But thy righte hnde, thy ne arme & the light of thy countenance, be cause thou haddest a sauoure vnto them.

Thou art y kinge t my God, thou sendest helpe vnto Jacob. Thou w y, wilt ouer thine oure enemies: & in thy name will we treade them vnder, that rye vp agaynst vs.

For I will not trust in my boue, it is not my mynste y shal helpe me. But it is thou that sault vs fro oure enemies, and puttest them to confusion that hate vs. We will all way make oure boast of God, and praye thy name for euer. Selu. But now thou forsakest vs, & puttest vs to confusion, and goest not forth wth oure hoofes. Thou makest vs to tume oure backes vpon oure enemies, so that they which hate vs, spoile oure needes. Thou lettest vs be eaten vnto like shepe, & scatterest vs amonge the heithen.

Thou sellest thy people for naught, & takest no monye for them. Thou makest vs to be rebuled of o' neyghboure, to be laughd at & scame and had in derision, of them that are rounde about vs. Thou hast made vs a very bywode amonge the heithen, & that the people shak e their heades at vs. My confusion is daylie before me, & the shame of my face couereth me. For the voyce of the slauder & blasphemet, for thy enemie and auenger. All this is come vpon vs, & yett haue we not forgotte the, ner behuid oure selues vn faithfully in thy countaunt. Oure here is not turned backe, nether oure steeppes gone ouer of thy waye. That thou in tress vs so in the place of the serpie, & couerest vs wth y shadowe of death. If we had for gotten the name of oure God, & holde vpon thondes to any straunge God: Shulde not God fynde it out: for he kene wth the very secretes of the hert. But for thy sake we are bylled all the date longe, and are countd as shepe apoynted to be slayne. **U** p L O R D E, why slepest thou? Awake, and cast vs not of foueuer. Wherefore hydest thou thy face: wth: thou cleue forget oure misery and oppresion? For oure soule is brought lowe vnto vnto the dust, and oure bely cleaueth vnto

The xliii. psalme.

to the grounde. Arise o LORDE, helpe me, and deliuer vs for thy mercie sake.

The XLIII. A psalme of the children of Coah.

W Hett is dyinge of a goodmann, I speake of that, which I haue made of the ynglinge of yeonge is y fone of a ready wyser. Thou art the best amonge the children of me, full of grace as thy lippe, therefore God blesteth the for euer.

Byde the wth thy swerde vpon thy side (o thou mightie) wth woostipe and moune. Good lucke haue thou wth thine neure, rye on wth the treuth, maketh y righteousnes: & thy righte hnde shal reach y rodderfull thinges. Thy arrowes are sheppes, the people shal be subdued vnto the, and in the myddel amonge the ynglinge enema.

Thy face: o God) embrech for euer: the cepter of thy yngdome is a righte cepter.

Thou hast loud righteousnesse, & wth iniquite: wherefore God (which is thy Gode) hath anoynted the wth the oyle of gladnes above thy shouers. All thy garments are like myrrour, & lilee & Cassia, wth the mistone of thine yuene palace in thy hand full glory. Thynges doughters gon thy goodly araye, & vpon thy righte hnde they bech the queene in a vesture of the most fyt golde. Herken (o thou hart) conside, & clyne thine eare: forget thine owne people thy fathers house. So shal the ynglinge ne pleasure in thy bentis, for he is thy LORDE, & thou shalt woostipe him. The doughters of Tyne shal be there wth gites, & they amonge the people shal make their supplication before the. The ynglinge wynter is all glorious wth in, hir clopyng is y moughte golde. She shal be brought to the ynglinge in a ryment of noble woode, & maydens a star her: so she no be next her shal be brought vnto the. Wth ioye and gladnesse shal they be brought, and go in to the ynglinge palace. In steade of thy fathers thou hast gotten children, wthm thou shal make prynces in all londe. I will remember thy name from one generacion to another: therefore shal the people graue thanke vnto the, wth loue without ende.

The XLV. A psalme of the children of Coah.

W Hett is dyinge of a goodmann, I speake of that, which I haue made of the ynglinge of yeonge is y fone of a ready wyser. Thou art the best amonge the children of me, full of grace as thy lippe, therefore God blesteth the for euer. Byde the wth thy swerde vpon thy side (o thou mightie) wth woostipe and moune. Good lucke haue thou wth thine neure, rye on wth the treuth, maketh y righteousnes: & thy righte hnde shal reach y rodderfull thinges. Thy arrowes are sheppes, the people shal be subdued vnto the, and in the myddel amonge the ynglinge enema. Thy face: o God) embrech for euer: the cepter of thy yngdome is a righte cepter. Thou hast loud righteousnesse, & wth iniquite: wherefore God (which is thy Gode) hath anoynted the wth the oyle of gladnes above thy shouers. All thy garments are like myrrour, & lilee & Cassia, wth the mistone of thine yuene palace in thy hand full glory. Thynges doughters gon thy goodly araye, & vpon thy righte hnde they bech the queene in a vesture of the most fyt golde. Herken (o thou hart) conside, & clyne thine eare: forget thine owne people thy fathers house. So shal the ynglinge ne pleasure in thy bentis, for he is thy LORDE, & thou shalt woostipe him. The doughters of Tyne shal be there wth gites, & they amonge the people shal make their supplication before the. The ynglinge wynter is all glorious wth in, hir clopyng is y moughte golde. She shal be brought to the ynglinge in a ryment of noble woode, & maydens a star her: so she no be next her shal be brought vnto the. Wth ioye and gladnesse shal they be brought, and go in to the ynglinge palace. In steade of thy fathers thou hast gotten children, wthm thou shal make prynces in all londe. I will remember thy name from one generacion to another: therefore shal the people graue thanke vnto the, wth loue without ende.

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The Psalme.

Though the waters of the sea raged & we
 were so troubled, & though the mountains
 as shee: as the depth of the same. *Sela.*
 For there is a floude, which wth his riuers
 waite of the cite of God, the holy dwelling
 of the most high. God is in y^e myddest of
 her, therefore shall she not be remoued: for
 God helpeth her, & y^e righte early. The he
 then remaidd, the Kingdome make moch a
 doore: whil he heareth his voyce, y^e earth
 much a wayre. The *LORDE* of hostes
 is wth vs, the God of *Jacob* is oure defence.

Sela. O come hither, & beholde y^e wor
 kes of the *LORDE*, what destructione he hath
 brought vpon y^e earth. He hath made reu
 as to assist in all the world: he hath broken
 the bowe, he hath snapped the speare in son
 der, & breke the charrettes in the fyre. He shall
 not confesse y^e I am God: I will be exalted
 among the heathen, & I will be exalted vpon
 earth. The *LORDE* of hostes is wth vs,
 the God of *Jacob* is oure defence. *Sela.*

The XLVI. A psalme of the chil
 dren of *Cosah.*

Clappe your hands together (all ye
 people): O synge vnto God with the
 voyce of thair geuynge. For the
LORDE the most high is to be feared, & he is
 the greates tynge vpon all y^e earth. He shall
 seduce the people vnder vs, & the heathen vn
 der some tree. He chooseth vs for an herita
 ge: the heritage of *Jacob* whom he loued. *Sela.*
 God is gone vpon wth a may nyght, & the
LORDE wth the sonnde of the trumpet. O syn
 ge praises, synge praises vnto God: O syn
 ge praises, synge praises vnto oure tynge.

For God is tynge of all the earth, O syn
 ge praises vnto him with vnderstoninge.
 God is tynge ouer the heathen, God sitteth
 in his holy seate. The princes of the people
 are gathered together vnto the God of
Abraham: for God is furte furte byer exal
 ted, then the mightie lordes of the earth.

The XLVII. A psalme of the chil
 dren of *Cosah.*

Heare ye ye of *LORDE* & byelieto be pray
 ed in y^e cite of God, and vpon his ho
 ly hill. The hill of *Sion* is like a sayre pla
 ce, wher of alle the londe reioysish: vpon the
 north syde yeth the cite of the greates tynge.
 God is well knowne in his palaes, y^e he
 is the defence of the same. For so, tynge
 are gathered, and gone by together. They
 were led, as if such thinges: they were of son
 der, & stobly cast downe. Feare came the
 re vpon the, & for none as vpon a woman in hir
 mayn. Thou shalt beake of shippes of

The xlvij. psalme. Ho. xx.

the sea, thou wth the east wynde. Like as we
 haue herde, so it was in the cite of the *LORDE*
 of hostes, in the cite of God: God vpon
 holdeth the same for ever. *Sela.* We wth ye
 for thy louynge tynge (God) in the myd
 dest of thy temple. O God, accordinge vnto
 thy name, so is y^e praise vnto the worldes
 end: thy righte h^{er}de is full of righteousness.
 O he that moost *Sion*: reioys, & y^e bought
 terra of *India* be glad because of thy iudgme
 tes. Walke aboute *Sion*, go rounde abou
 te her, and tell hir comen. Marke well hir
 walles, see, hir houses: that it maye be tol
 de them y^e come after. For this God is
 God for ever & er, and he shall alwaie be
 gyde.

The XLVIII. A psalme of the
 children of *Cosah.*

Heare this, all ye people: pouer is
 well, all ye that dwell vpon the earth.
 He y^e loue, rich & pouer, one wth another
 My month shall speake of my wisdom, and
 my hert shall muse of vnderstoninge. I
 will encline myne eare to the parable, & I
 will heare my darke speach vpon the harpe. Wher
 fore shulde I spare the euell dayes, wher
 the wick ednesse of my heles is passed me rounde
 aboute: They that put their trust in their
 good, & boost them selues in the multitude of
 their riches. No man maye deliuer his bro
 ther, nor make agreement for him vnto God.

For it costeth more to redeme their soules,
 so that he must lett that alone for euer. Yet
 though he lyue longe, & so noc y^e graue. For it
 shall be sine, y^e such wyse me shall be y^e per
 together, as well as the ignorant and fool
 ish, & leane their goodes for ether. Loke
 what is in their houses, it comeneth still: the
 dwellinge places endure from one genera
 tion to another, & are called a fter their owne
 names vpon the earth. Their heles se ma
 abyeth not in such hono^r, but is compared
 to y^e buce beastes, & becometh like vnto the.

This wate of theirs is very foolishnesse, &
 yett their possente praise it wth their mouth.

Sela. They lyen in the hell like shyp, de
 ath shall gnawe vpon them, & the righteous
 shall haue dominacion of them in the mo
 nyng by tyme: their fill shal conuayn
 & hell shall be their dwellinge. But God
 shall deliuer my soule from the power of hell
 when he receaureth me. *Sela.* O be noc
 thou as a y^e, when any is made riche, & the
 glory of his house increaseth. For the
 carry nor bring any wth him, when he byer
 neither shall his synne followe him. Wth
 he be lyeth, he is counted an happy

The Psalter.

so lōge as he is in prosperite, mē speake good of him. But whē he foloweth his fathers generacion, he shal never selighe any more.

When a man is in honoure and hath no vnderstandinge, he is compar'd vnto the beastes, and becometh like vnto them.

The XLIX. A psalme of Asaph.

2 **T**HE LORDE enen the mightie God hath spokē, & called the wōlde from the yeringe vp of the sonne vnto the goinge downe of the same. Out of Sion speareth the glorious benedictiō of God. Our God shal come, and wee keepe silēce: there goeth before him a consuminge fyre, and a mightie tempest rounde aboute him. He shal call the brauens from aboue, and the earth, that he maye iudge his people. Gather my saymes together vnto me, these yfste more by the conuauēte thou by eny offeringe. And the heauens shal declare his righteousnesse, for God is iudge himselfe.

Sela. Heare, o my people: let me speake, let me cōfesse amonge you, o Israel: I am God, euen thy God. I repecte the noc because of thy sacrifice, yf burnoofferings are allwaye before me. I wil take no bullockes care of thy house, nor geese out of thy foldes. For all the bestes of the fild are mine, and the sheuādes of cattell vpon the hilles.

I throwe all the foules vpon the mountaynes, and the wilde beastes of the feilde are in my sighte. If I be hungry, I wil not tell thee: for yf whole world is mine, and all that therein is. Thy next thou, that I wil eate the flesh of oxen, or drynke the bloude of geese. Offer vnto God prayse and thankes yeuynge, and paye thy vowes vnto the moste just. And call vpo me in the tyme of trouble, so wil I heare the, that thou shalt thanke me. But vnto the vngodly I saye: God: Why doest thou preache my lawes, and takest my couenaunt in thy mouth? Where is thou haef to be reformed, and castest my wordes beynde thee? If thou seist a hefe, thou remest with him, and art partaker with the adouterers. Thou lettest yf southe speake wickednesse, & thy tonge payneth disceace. Thou sweest and speakest against thy brother, yee and slauderest thine vnto mochers sonne. This thou doest, why: I holde my tonge, and thinke it me to be eadich one: as thy selfe but I wil reprove the, for my selfe against the.

Consider this, that he forgoe: God seeth I place: you awake, id there be none to deliuer you. Who shal rethre inebate and prayse, he honoureth

The l. psalme.

me: & this is the waye, whereby I wil shew him the sayynge healeth of God.

The l. A psalme of Dauid.

Gode mercy vpon me, o God: lest thy goodnes, & cōuynge vnto thy mercies, do awaye myne offensa. Wash me well fro my wickednesse, & cleanse me fro my synne. For I knowlege my synnes, and my synne is euer before me. Against the only, agaynst thee haue I sinned, and done euill in thy sighte: that thou mightest be iustificed in thy saynges, and thou dost out come when thou art iudged.

Beholde, I was borne in wickednesse, and in synne hath my mother conceaued me.

But lo, thou hast a pleasure in the truth, and hast shewed me secrettes of thy mercy. Recreate me with I hope, and I shal be diligent: wash thou me, and I shal be vncorrupte. Oh let me heare of ioye and gladnesse, that the bones which thou hast broken, maye reioyse. Turne thy face fro my synnes, and put out all my mysdoings. My hearte is cleane here: o God: and reme a right spete within me. Cast me not awaye fro thy presence, and take not thy holy spirit fro me. O gene me the comfoute of thy helpe agayne, and stablish me with thy right spete. Then shal I reache thy wayes vnto the wicked, that synners maye be conuerted vnto the. Deliyer me fro bloudguiltynesse: o God, thou that art the God of my health, that my tonge maye praise thy righteousness. Open my lippes: O LORD: that my mouth maye shewe thy praise.

For yf thou habdist pleasure in sacrifices, I wolde geue it the: but thou deliyest not a burnoofferynge. The sacrifice of God is a troubled spete, a broken and a cōcrete heart: o God: shalst thou not despise. O be favourable and gracious vnto Sion, that the wallles of Ierusalem maye be builded. In then shalt thou be pleased with the sacrifice of righteousness, with the burnoofferynge and oblations: then shal they laye bullockes vpon thine altar.

The LL. A psalme of Dauid.

Why boastest thou thy selfe, thou sayest: I haue not sinned: where as the goodnesse of God endureth yett daylie. Thy tongue maye giueth wickednesse, and with lyes is created like a sharpe rapoure. Thou lovest vnto righteousnesse more the good, o calfe of Ierusalem: then righteousnesse. **Sela.**

The Psalter.

Thou loudest to speake all wordes y maye to hurte, O thou fals tōge. Therefore shal God cleane destroye thee, stynt the in peeces, p̄sente the out of thy dwellinge, and rote the ear of the londe of the luynges. Seda.

The righteous shal se this, & feare, and laugh him to scoome. Lo, this is the mā, y wote not God for his strenght, but trusted vnto the multitude of his riches, & was mightie in his wickednesse. As forme, I am like a gene of yacub in y house of God, for ever & ever the render mercy of God for ever & ever.

¶ And all waye geue thanks vnto the, for that thou hast done: and wil hope in thy name, for thy names sake like well.

The liij. A psalme of David.

The foolish bodies saie in their hearts, with, there is no God. Corrupte are they, and become abhominable in their wickednesse: there is none, that doth good. God looked downe from heauen vpon the children of men, to see if there were any that wolde vnderstande, or seke after God. But they are all gone out of waye, they are all become vnprofitable: there is none y doth good, no none one. How can they haue vnderstandinge, that are the workers of wickednes, eatinge vp my people as it were bread, & call not vpon God? They are afrayed, where no feare is: for God breake the bones of them that bisegeth: they persecute them to confusion, for God despiseth them. Oh y the sawynge healeth were gotten out of Sien: Oh that the LORDE wolde deliuer his people out of captiuitie. Then shulde Jacob reioyce, & Israel shulde be righte glad.

The liiii. A psalme of David.

Help me (O God) for thy names sake, and deliuer me in thy strenght. Heare my prayere (O God) consider the wordes of my mouth. For strangers are risen vp agaynst me, and they haue which haue not God do feie their eyes seke after my soule. Seda. Durlo, God is my helpe: as he that upholdeth my soule. He shall reuorde euill vnto myne enemies, and in thy truth shal hee destroye them. As he wil offringe wil I geue the, and prayse thy name O LORDE, because it is so comfortable. For thou hast deliuered me out of all my trouble, so that myne eyes sech his desire vnto myne enemies.

The liiii. A psalme of David.

Hear me my prayere (O God), and hyde not thy self from my petition. Take heed vnto me and heare me, how pitously

The liiiij. psalme. Ho. xxi.

I mourne & complaine. The enemies cryed so, & the ungodly commeth on so fast: for they are mynded to do me some mischief, so maliciously are they set agaynst me. My heart is heuy within me, and the feare of death is fallen vpon me. Fearfullnesse and tremblinge are come vpon me, and an horrible drede hath ouertohelmed me. And I sayde O that I had wynges like a dove, that I might fle somwhere, and be at rest. Lo, then wolde I geue me awaye farre off, and remayne in the wilderness. Seda.

¶ It wolde make haist to escape, from the stormy wynde and tempest. Destroye their tongues (O LORDE) and deuyde them, for his Gen. 11
se vnrighteousnesse & strife in y cite. This B
greedy daye and nighte aboute the walles, myscheite and vyce are in the myddest of it.

Wickednesse is therein, disease and gyle go not out of his stretes. As it were myne enemy that reuyled me, I coulde beate it: or yf one that ouerheme euill wold vnto me, I wolde hyde myself from him. But it is thou my companion, my gyde and myne owne familiar frende. We had sweete & secreete communicacion together, and louynge walked vntogether in y house of God.

¶ Let death come hastily vpon them, and let them go downe quick into hell, for wickednes is amonge them in their dwellinges.

As forme, I will call vnto God, and the LORDE shall helpe me. In the eveninge, morninge and at noon: daye wil I mourne and complaine: and he shall heare my voyce.

¶ It is he that deliuereth my soule in peccete, from them that laye waite for me: for they are many agaynst me. Receiue God that endureth for ever, shall heare me, and bringe them downe. Seda.

For they wil not turne: and why? they feare not God. For they laye handes vpon such as be at peace with him, and do the like he his cotenans. Their monthes are softer then butter, & yet haue they battell in their mynde: their wordes are smooth as theyn oyle, and yet be they very swerde. O cast thy burthen (or care) vpon the LORDE, he shall not be care, and not leaue the righteous in vnquietnesse. But as for them, (thou O God) shalt cast them downe in eche pitte of destruction. The bloutheartie and disceyfull shal not lyne out half their daies, & their shelefte mytrust is in the.

The liij. A psalme of David.

Be mercifull vnto me (O God) for mine wil rennde the because they are daulpynginge & vngodly me. 117

Gen. 11

C

Mat. 24
Luc. 11
1. Pet. 4

The Psalter.

enemies treade me by lie vnder their feete, for they be many, y^e proudly fight a gaynste me.
Lxxvii. psalme. whē I am a frayed, I put my trust in the. I wil comforte my self in Gods word, yea I wil hope in God, and not feare. What can flesh then do vnto me?

They were me daily in my wordes: all y^e they imagine, is to do me euill. They hold all together, & depe them selues close: they marck my stappes, how they maye catch my soule. But in wayne, for it shal escape the: and why? the (o God) in thy displeasure shalte cast downe such people. Thou tellest my slicings, thou puttest my teares in thy bottell, and remembersthem. When so euer I call vpon the, myne enemies are put to flight: wherby I knowe, that thou art my God. In Gods wordes wil I reioyce, in the LORDES wordes wil I comforte me. Re in God do I trust, & am not a fraid: what can man the do vnto me! Vnto the (o God) wil I paye my vowes, vnto y^e wil I geue thales & prayse. For thou hast deliuered my soule fro death, & my feete fro fallinge. y^e I maye walke before God in y^e lighte of y^e yuuge.

The LVII. A psalme of Dauid.

Merciful vnto me (o God) I mer-
 ciful vnto me, for my soule trusteth in y^e: & vnder the shadowe of thy wynges shal be my refuge, vntill wickednesse be euerpast. I call vnto God y^e most hyest, and y^e God y^e shal helpe me vp agayne. He shal sende fro heauen, & saue me fro the reproch of hem that wolde swallowe me vp. **Sela.**

This shal God sende, for his mercy and faithfulness sake. I lye with my soule amonge the euill Lyons: euen amonge the children of men, wher the are speares and arrows, and their tongue a sharpe sword.

See vp thy self (o God) aboue the heauens, and thy glory aboue all the earth. They haue layed a net for my snare, & pressed downe my soule: they haue digged a pye before me, and are fallen in to it them selues.

Sela. My heart is ready, (o God) my heart is ready, to synge and geue prayse. Awake (o my glory) awake lute and harpe, I my self wil awake righte early. I wil geue thales vnto the (o LORDE) amonge the people, I wil synge prayse vnto the amonge the heathen. For y^e greatness of thy mercy reacheth vnto the heuens, and thy faithfulness vnto the cloudes. See vp thy self (o God) aboue the heauens, & thy glory aboue all y^e earth.

The LVIII. A psalme of Dauid.

If youre myndes be vpon righte-
 nesse in dete, then iudge the things

The lviij. psalme.

that is righte, o ye sonnes of men. They
 ymagin my selfe in youre herces, and y^e honours deale with wickednesse. They, godly are from corde, cut from their moethes wombe: as soone as they be borne, they grastrait & speake lyes. They are as scorpi-
 on as the serpent, euen like the deafe. A obdurate stoppeth his eares. That shal hee heare the voyce of the charmer, chauncly neuer so wysly. Deade thei catch (o God) in their mouthes, & synge the duste borne of the Lyons whelpe in sonder, o LORDE.

That they maye fall awaye, like many y^e rummeh a pace: and that when they shew their arrows, they maye be void. Let it consume awaye like a snale, & like the many-ly frute of a woman, and let them not see the Sonne. Or euer youre thornes be sharpe, the wyth shal take them awaye quyte, & be a stoumy wynde. The righteous shal reioyce when he seeth the vengeance, and shal wash his feete in the bloude of the godly. For haume, shal saye: verily, there is a reward for y^e righteous: deuil, there is a God that adugeth the earth.

The LVIII. A psalme of Dauid.

Deliver me fro mine enemies (o
 God) & defende me fro the y^e risinge
 agaynst me. O deliuer me fro the
 wicked deere, & saue me fro the bloodthirsty
 me. For lo, they lye wayninge for my soule
 y^e mighte me are gathered together agaynst
 me, to cut eny offence or saue of me, o
 LORDE. They rine & prepare the silues, w^{ch}
 my saute: Arise, come thou helpe me, & be-
 hold. Seeke vp o LORDE God of hostis,
 thou God of Israel, to w^{ch} all y^e heathen
 nor merciful vnto the y^e offence of malici-
 ous wickednesse. **Sela.** Let the god
 rise, & runne aboue the cite y^e longinge in
 dogges. Beholde, they speak agaynst me:
 their mouth swerthes are vnder their lip-
 pes, for in thei reipoweth the: But thou (o LOR-
 DE) shalte haue them in derision, thou shalt
 laugh all heathen to scoone. My strength
 I ascribe vnto the, for thou (o God) art my
 defender. God sheweth me his goodnesse
 plentifully, God letech me from y^e w^{ch}
 myne enemies. Slayeth he not, lest my peo-
 ple forget it: but scaure the aloude with thy
 power & put the downe, o LORDE our de-
 fence. For y^e synne of their mouth, for the
 w^{ch} of their lippes, & because of their pye,
 let the be taken: w^{ch} their proudnesse
 cursynge & lyes. Consume them in wrath
 consume the y^e they maye perishe, & knowe
 that is God, which ruleth in Jacob and in all
 the

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with. **Sela.** Let the go to rest, & time
 betweene care, youlinge like dogges. Let
 the rune here z there for meate, and grudge
 when they have noe ynough. As for me, I
 will singe of thy power, Ad praese thy mercy
 beyng in the morninge: for thou art my be
 faue and refuge in the tyme of my trouble.
**Verse the (o my strength) and I singe, for
 thou (o God) art my defence, and my meeful
 God.**

The LIX. A psalme of Dauid.

God, thou y hast cast vs out and sca-
 red vs abrode, thou y hast bene so fo
 re displeas'd at vs, coforce vs agay-
 ne. **Thou y hast remoued the stone z deuy-
 ded, heale the sore thereof, for it shal hee.**
Thou hast shew'd thy people beuythinges,
**thou hast geuen vs a drynte off wyne, y we
 shal be well. Yet hast thou geue a rolle for
 us to see, that they maye cast it up in y
 crush. **Sela.** That chy beloued mighte be
 dyard, helpe them with thy righte hande,
 and heare me. **God hath spok'n in his Sa-
 cre, which thinge I reioyce in** I will saye
 to Sion, z mee out the valley of Sion, hee
 Salach is myne, Manasse is myne, Epha-
 im is the strength of my heade. **Juda is my
 captiue. Moab is my washpote, ouer
 Edom wil I stretch out my shoe, Philista
 shall be glad of me. Who will lede me in to
 the stronge care? Who will bringe me in to
 Edom? Shall not thou do it, o God, thou
 y hast cast vs out: thou God, y' weent' not
 me w' o' hoofes? O be thou our helpe in
 trouble, for we are in the helpe of man. **Thou
 w' God we shal do greates acts, for it is he
 that shal create downe oure enemies.******

The LX. A psalme of Dauid.

**Keare my crynges (o God) geue hebe vn
 to my praye. From the entes of y
 earth wil I call vnto the, whi my bet-
 ter in trouble: O helpe me vp vps an hye i
 ce. **For thou art my hope, a stronge tower
 for me agaynst the enemy. I will dwell in
 thy tabernacle for euer, that I maye be safe
 vnder the couerynge of thy wynges. **Sela.**
For thou (o LORD) hast heerd my desyre,
**thou hast geuen an heretage vnto those that
 hure thy name. **Thou shalt graunte the
 thyngs I desire, that thy yeaeres maye endu-
 re vnto oue all generacions. **That he
 may dwell before God for euer: O helpe thy
 praynges mercy z faithfulness preserue him.**
**Some y' shall reioyce in thynges I saye vnto thy na-
 me, y' maye daylye performe my praynges.**********

The LXI. A psalme of Dauid.
A soule was reach only vpon God, for

The lxxi. psalme. Ho. xxii.

of him cometh my helpe. **He only is my
 strength, my saluacion, my defence, so y' I shal
 not greatly feare. **How longe wil ye ymagi-
 nise these agaynst euery man? ye shal be slay-
 n all y' force of wynges as a coueringe wall
 shal ye be z like a broken hedge. **Thou be-
 cause only howe to put him out, their deliue-
 r' i' yea: they geue good wordes w' their mouth
 but curse w' their herte. **Sela. **Let me heere,
 my soule abyde only vpon God, for he is
 my God. **He only is my strength, my saluaci-
 on, my defence: so y' I shal not fall. **In God
 is my trust. **O pur: yo' trust in him all waye (ye
 people) poure out yo' hertes befor him, for
 God is oure hope. **Sela. **As for men, they are
 but vayne, mi are disceat full vps the weigh-
 tes they are al together lighter then vaine
 it self. **O trust not in wenge z robbery, geue
 not yo' siluere vnto vauice: y' riches in crea-
 se, nor yo' herte vpon them. **God spake once
 a word, & wysd' haue I herd the same: that
 power belongeth vnto God. **That thou
 LORD art mercifull, z that thou rewardest
 euery man a cōtinge to his worke.**************************

The LXXI. A psalme of Dauid.

God, thou art my God: early wil I
 seeke the. **My soule thirsteth for the,
 my flesh longeth after thee in a bare z
 drie lode, where: no water is. **Thou do I loke
 for the in thy Sanctuary, that I mighte behel-
 de y' power z glory. **For thy louyng kynd-
 nesse is better then life, my lippes shal praise
 the. **As longe as I live wil I magnifie the,
 z lift up my hande in thy name. **My soule
 is satisfi'd ead as it were with marrow z fat-
 ness, when my inouth praiseth the with ioy-
 full lippes. **In my bedde wil I remember
 y' z w' I wake, my eall ynges shal be of the.
**For thou hast bene my helper, z vnder the
 shadowe of y' wynges wil I reioyce. **My
 soule hangeth vpon the, thy righte hande up-
 holdeth me. **They seeke after my soule, but
 in vayne, for they shal go vnder the earth.
**They shal fall inco the sheerde, z be a prece
 for foxes. **Woe: y' ynges shal enioyce in God
 all they that sweare by hym, shal be commen-
 ded, for the meuteh of lyers shal be stopp'd.**********************

The LXXII. A psalme of Dauid.

**Keare my voyces (o God) in my displayn
 z
 G**od, preserue my life fro feare of y' enemies
 whome from the gatheringe toge-
 ther of y' fromards, fro y' heaps of wretched do-
 ere. **Which is better their enynges like a
 fox, be, z shute w' their verminous wyndes like ad-
 w' arrows. **That they maye p'curely hurt y'
 innocet, z sodilye be hit w' ead my feare.****

The Psalmer.

They haue denyed my chese, and cemed
ned amonge them selues, how they maye la-
ye sinners: wch (saye they) who shall se them?

Re. 11. 2

They yreagin wickednesse, and tpeie se-
crete amonge them selues, every man in y de-
pe of his berre. But God shall sodenly shu-
ce with an arrowe, y they shall be wounded.
Re thet. wnteranges shall make them fall,
In so me ch that who so seyth the, shall laugh
the to scoime. And all men that se it, shall sa-
ye: this hath God done for they shall percei-
ue, y it is his worke. The righteous shall re-
ioyce in the LORDE, and put his trust in him:
and all they y are true off berre, shall be glad
therof.

The LXXIII. A psalme of David.

Thou O God art piayed in Sion, and
vnto the is the worke performed.

Thou hearest the prayer, therfore com-
meth all flesh vnto the. Our mysbedes we
praye agaynst vs, sh be thou mercifull vnto
care synnes. Blessed is the man whs thou
choisest and receauest vnto the, that he maye
dwell in thy court: he shall be satisfied with
the pleasures of thy house, euen off thy holy
temple. Heare vs accordinge vnto thy wds-
erfull righteousnesse, O God oure salua-
ciō: thou that art the hope of all the endes of y
earth, and off the biodes see. Which in his
stronge steech fast the moctiynes, x is gyrd-
ed aboute with power. Which stilleth y
ragige of the see, the roaringe off his waues,
and the wroodnes of the people. They
that dwell in y vnto most partes are afayed
at thy tokens, thou makest boch the meinye
and eueryngie starrs to prayse y. Theu
wiltrest the earth, thou warrst it, and makest
it very plenteous. The ryuer of God is full
of waters, thou preparst man his come, and
thus thou prouydest for the earth. Thou
warrst his fowles, thou breakst the harbe
clores therof, thou makest it sofe with y
dropes of rayne, and blessist the increase of
it. Thou crownest the yere with thy goob,
and thy fote steppea droppes fatnesse. The
dwellinges of the wildernes are fare also, y
they droppes wch halt, the iele hills are plea-
sant on euery syde. The soldea are full of
shepe, the valleye stonde sothidre wch come
y they laugh and synge.

The LXXV. A psalme off David.
De io yfull in God, all ye lsdca) synge
praise vnto the homo of his name
make his prayse to be glonios.
Saye vnto God: O how wonderfull are thy
workes: thow the greatnesse of thy power
shal thine enemies be confoude. O y all

161. 92. 2

the worlde wolde woishipe the, synge off
and prayse thy name. Sela. O come
wonderfull in his doinges amonge the
diden of men. He turned the see in to
wader, so that they wente thow the water
re: therfore wil we reioyce in him. He
wch with his power for euer, his eyes beholdeth
people: the roma gates shal not be able
wale them selues. Sela. O magnifie
ye people make y voyce off his payse
herbe. Which holdeth o' soule in life, and
fresh nor oure fere to slippe. For thow
God hast proved vs, thou hast tried vs like
as syluer is tried. Thou hast broughte
vs to captiuyce, and layed trouble vpon y
bynes. Thou hast suffred men to crye
wrechea, we were thow wch fere and wnter,
wch thou hast broughte vs out, and re
The four will I go in to thy house w
offerings, to paye the my voyces, which
promised w' my lippes, and spate wch
mouth, when I was in trouble. I will
vnto the fatte biensacrifices wch the
of rātes. I will offre bullockes and goate.
Sela. O come hither and heare (all y
fearc God) I will tell yen, what he hath
done for my soule. I called vnto hi w
and gaue him piayse wch my tūge. (If
I end vnto wickednes wch my hart,
LORDE wil not heare me.) Therfor
hath herde me, and considered the voyce off
my prayer. Piayse be God, which hath
cast oue my prayer, ner turned his mercie
me.

The lxxvi. psalme.

The LXXVI. psalme.
O be mercifull vnto vs, blessest
shere the ligh be off his compassiō
apon vs. Sela. That we may
knowe y waye vnto earth, y sauynge
amonge all sethen. Let the people
praise the O God yee let all people
praise the. Let the people reioyce and
be glad, that the iudgest the folk
righteously, and ground the na-
cions vnto earth. Let the people
praise the O God, let all people
praise the. God (euen oure owne
God) geue vs his blessing, that
the earth maye bringe forth his
increase. God blesse vs, and let
all the endes of y worlde feare
him.

The LXXVII. A psalme of David.
Let God arise, so shal his enemies
be scattered, and they that hate
him shall fle before him. Like as
the snout vanisbeth, so shall
then bryne them awaye: and
like as waxe melteth at the
fyr, so shall the vngodly perishe
at the presens off God.

The LXXVIII. A psalme of David.
Let God arise, so shal his enemies
be scattered, and they that hate
him shall fle before him. Like as
the snout vanisbeth, so shall
then bryne them awaye: and
like as waxe melteth at the
fyr, so shall the vngodly perishe
at the presens off God.

The LXXVIII. A psalme of David.
Let God arise, so shal his enemies
be scattered, and they that hate
him shall fle before him. Like as
the snout vanisbeth, so shall
then bryne them awaye: and
like as waxe melteth at the
fyr, so shall the vngodly perishe
at the presens off God.

The Psalter

But the righteous shall be glad & reioyce before God, they shall be merry & ioyful. Oh singe vnto God, & synge psaltes vnto his name: magnifie him & synged aboute the beautie of his name is of the LORD: & reioyce before hi. He is a father of the fatherlesse, he is a defender of the widowes: euen God in his holy habitation. He is the God of makerch me to be of one mynde in a house, & bringeth of prisoners out of captiuitie in due season, but letted by renna gues obtaine in scarcenesse. O God, when thou wast sough before y people, wth thy wast thy row of wilderness. Sela. The earth shaketh & heauens dropped at the presence of God in Sinai, at y presence of God which is of God of Israel. Thou o God sendest a grace vnto vs upon thine amerciaunce, & refresheth vs, when it is to drye. That thy bestes may dwell therein, which thou of thy goodness hast prepared for the poor. The LORD shall geue the word, w' greate boosete of Enigaylsta. Kinges w' their armies shall feare, they of y householde shall deuoyde y spoyll. As if he be yf amöge the pale, the doer of ychere shall be covered with sluer, & hit wings of the coler of golde. When the All nighte stretch bynges vpo the earth, it shall be clare euen in the darcknesse. The hill of Basan is Gods hill, the hill of Basan is a pleasa hill. Why hoppe ye so, ye greate hülke: Je pleaseth God to dwell vpo this hill, yet the LORD wil abyde in it for euer. The chambers of God are many W, tymes a thou sande, the LORD is amöge them in the holy Sinai. Thou art gone up an hye, then hast thou captyue captiue, & receaued giftes for me: Reason for thy enemies, that they mighte be still with the LORD God. Prayed be the LORD dayly, eue y God which helpech vs, & wretch his benefices vpo vs. Sela. The God of y Seaio' eue God the LORD by wth me escape death. The God that synyth his enemies vpo the heades & vpon the hartes of ych: such as go on still in their wronges. The LORD hath sayde: some wil I kenge agayne from Basan, some wil I bring agayne fro the depe of the see. That thy synnes be dipped in the bloude of thine enemies, & that thy dogges maye like it vpo. It is well seie (o God how thou goest, how thou my God and synge goest in the Sanctuary. The synners go before, and they the mynstrells amonge the maydens wth the symbiels. O geue thankes vnto God the LORD in the congregacion, for the wylles of Israel. There liue Benjamin, the prynces of Iuda, the prynces of Zabulö, and

The lxxij. psalme. Fo. xxij.

the prynces of Iepherhalö beare rule amöge them. Thy God hath cōsidered streghth vnto the, stablish the thinges (o God) that thou hast wroughte in vs. For thy rēpites late at Jerusalem shall synge bringe presentes vnto the. Reioyce the bestes amonge the reedes, the heape of bulles with the calues: the people that desire souerney. Oh sūter: the people that desire in bacia yr. The prynces shall come out of Egipete, the Morians lōde shall stretch out hir handes vnto God. Synge vnto God, o ye synngdomes of the earth: synge psaltes vnto the LORD. Sela.

Which stretch in the brauens ouer all the begynninge: & o, he shall sende out his voyce, yett and heaue mightie voyce. He shall ye the power vnto God, his glory in Heael, and his mighte in the cloudes. God is reuoycefull in his Sanctuary, he is the God of Israel, he will geue strength and power vnto his people. Blessed be God.

The LXXIII. psalme of Dauid.

Like me (o God) for the waters are come in vnto my soule. I sit in the depe myre, where no grounde is: I am come in to depe waters, and the floodes wil drowne me. I am weary of crying, my throte is drye, my sighte faileth me, for waytinge so longe vpon my God. They that hate me without a cause, are mo then the hayre of my heade: they that are my enemies & wolde destroye me: giletsse, are mightie: I am fayne to paye the thinges of y neuer tole. God, thou knowest my synnemesse, and my fautes are not hid from the. Lett not them that trust in the (o LORD) God of hostes) be ashamed for my cause: lett not those of Iseke the, be confounded thow vnto me, o God of Israel. And why: for they sake to Iustifie & pouse, haue couerch my face. I am become a straunger vnto my brethren, and an aleaunt vnto my mothers children. For the yele of thine house hath euen eaten me, and the rebukes of thine that rebuked the, is fallen vpon me. I wepe and chaffend my self w' lashinge, and that was turned to my reposit. I am on a sackcloth, and therfore they iested vpon me. They that are in the gate, spake a gaine me, and the drondardes made songes vpon me. But the LORD, I made my prayer vnto the in an acceptable tym: heare me: o God with thy greate mercy sure helpe. Take me out of the myre, y synne nor: Oh let me be deluyced fro the y hore me, & out of y depe waters. Lett our floude drowne me, that the d

The Walter.

The lxx. psalme.

C me not vp, 7 yf the pitee shal not hit mouth
upon me. **Heare me** (o LORD) for thy
louyng kynnesse is comfortable earne the
unto me accordyng vnto yf greate mercy. **Hy**
doe not thy face from thy seruante, for I am in
trouble: **O** haist thou helpe me. **Wane nye**
vnto my syde, and saue it: **O** helpe me be-
cause of my enemies. **Thou knowest my**
reproche, my shame 7 my dishonour: my aduer-
saries are all in thy sight. **The rebuke** bea-
teach my hart, 7 maketh me heuy: **I** loke, for
some to haue pitee vpon me, but there is no
man: 7 for some to cōsolate me, but I fynde no
ne. **They** gaue me gall to eate, 7 whe I was
thirstie, they gaue me vineger to drynke.

21-27 d
148-152 c
Ro. n. b

Let their cable be made a snare to take them
selues withall, an occasion to fall 7 a rewar-
de vnto them. **Let** their eyes be delynded, that
they see not: 7 eare dowe dowe their eares.
Pour out thy indignacion vpon them,
7 let thy wrochfull displeasure take holde of
them. **Let** their habitacon be voyde, 7 no
man to dwell in their tentes. **For** they per-
secure him vpon whom thou hast sworn, 7 be-
hyde thy woundes they haue geuen him mee.
Let them fall fro one wickednesse to anoother,
7 not come into thy righteousnesse. **Let** ho-
be wyppd out of yf boke of the lyuynge, 7 not
be menton amonge the righteous. **As** for
me, I am poore 7 in heynesse, let thy helpe
be sende me, o God. **That** I maye prayse yf
name of God with a sounge, 7 magnifie it with
thant of sounge. **This** shal please the
LORD better then a bullocke, that hath hoines 7
hoffer. **O** confide this 7 be glad (yet haue
in aduerseite) sette after God, 7 yf soule shal
lyue.

For the LORD heareth the poore, 7 despy
not his pessoners. **Let** heauen 7 earth
praise him, the see 7 all that moueth therein.
For God wil save Sion, 7 build the cities of
Iuda, that men maye dwell there, 7 haue the
in possession. **The** sde of his seruantes
shal here it, 7 they that loue his name, shal
dwell therein.

The LXX. psalme of David.

As the (o God) do deliuer me, 7 to hel
peme, o LORD. **Let** che be shame
7 confounded that sette after my soule:
let them be turned backward 7 put to confu-
sion, that wysly me euill. **Let** them soone
be brought to shame, yf crye ouer me here there.
But let all those that sette the, be soylful 7
glad in the: and let all soch as delyte in thy sa-
uyng health, saye alwaye: yf LORD be picy
at cheuill for me, I am poore 7 in misery, ha-
ste helpe me. **Thou** art my

helpe, my redemer 7 my God: o helpe me
ge caruenge.

The LXX. psalme.

As the, o LORD, is my craft, let me
not be put to confusio, but redolme
deliuer me thow: by thy righteousnesse
succente chine eare vnto me, 7 helpe me.
Be thou my stronge holde (where thou art
ye allwaye ste) thou that hast piety, and
peme: for thou art my house of defence
castell. **Deliver** me, o LORD, out of
the hande of the vngodly, out of the hande of
the righteous 7 cruel man. **For** thou (o
LORD) God art the thinge that I loke for, ha-
re my hope euen fro my youth. **Whan**
ned vpo yf enenens I was dowe, thou
that cot me out of my nochers woundes
for is my prayse alwaye of the. **Thou**
come a wonder vnto the multitude, thou
sure trust is in the. **O** helpe my mouth
led with thy prayse 7 honoure all the daye
ge. **Cast** me not awaye in myne olde age, sa-
fate me not when my strenght faileth.
For myne enemies speake agaynst me, they
that laye waye for my soule, take their
call together, sayenge: God hath forsaken
him, he secure him, take him, for there is
helpe him. **Go** not farre from me, o
God, haist che to helpe me. **Let** them
founde 7 perishe, that are agaynst my soule
let che be covered with shame 7 dishonour,
that sette to dome euill. **As** for me, I
catelye abyde alwaye, 7 wil euer enuoyse
praise. **My** mouth shal speake of thy
righteousnesse 7 sayyng health all the daye
for I knowe no ende therof. **I** come
LORD God 7 I wil make menton of thy
power and righteousnesse only. **Thou**
God hast lerned me fro my youth vp
now, therfore wil I tell of yf menton
thes. **For** sake me not (o God) in myne
age, when I am gray headed: vnto I ha-
shened thine arme vnto childers chylde, 7
thy power to all them that are yet for me.
Thy righteousnesse (o God) is my
che that dost greates thinges: o God, my
to life vnto the? **O** what grates
bles 7 aduersite hast thou shewed me: 7
diddest thou come 7 refresh me, yet 7
test me from the depe of the earth agayne.
Thou hast brought me to greates honoure,
7 cemented me on euery syde. **Therfore**
I praise the 7 thy faithfulness: o God, pray-
se vpon the lute, vnto che wil I synge
the harpe, o thou holy one of Israell. **My**
pes wolde sayne synge prayse vnto the: 7
wolde my soule, whan thou hast deliuered

The Psalter

My tongue calbeth of thy righteousness
alwaye longe, for they are confounded &
brought into shame, yf I soughte to do me euill.

The XXXI. A psalme of Salomon.

Let the kinge thy indygente (o God)
and thy right iustnesse vnto the kyn
ge some. That he maye governe
the people a cotinge vnto right, and defen-
dyng poore. That the mountaynes maye
keepe peace, and the little hilles righte ius-
tice vnto the people. He shal kepe the sym-
ple folke by their right, defende the childre of
the poore, and purryshe the wrongeous doer.

Thou shalt be feared as longe as yf Son
and the Moone endureth, from one gene-
ratione to another. He shal come downe li-
ke the sun in a flecke of wolle, and like the
sunne that water yf earth. In his tyme
shal rightnesse flourish, yee and a bundan-
ce of peace, so longe as the Moone endureth.
His dominion shalbe from the one sea to
the other, and from the floude vnto the wold
landes. They that dwell in the wildernes,
shal salute the kinge, & his enemies shal lide
theuill. The Kinges of the sea and of the
land shal bringe presentes, yf Kinges of Ara-
bia shall offer giftes. All ynges
shal worshippe him, & all he that shal do him
iurye. For he shal deliuer the poore whe-
re euer, & the needy yf hath no helpe. He
shal be fauorable to the simple & poore, he
shal purge the foules of such as be in aduer-
sitye. He shal deliuer their soules from extor-
sion & wronge, & beate shal their bloude be in
his sight. He shal iure, & vnto him shalbe
made of y golde of Arabia: Prayer shal be
made vnto him, & daylie shal he be pray-
ed. There shalbe an heape of come in the
wylde vpon the hilles, his frute shal shal-
lute Libanus, & shal be greene in the cite, li-
ke the rose vpon the earth. His name shal en-
me for euer, his name shal remayne vnder
heuene amonge the posterites, which shal
blessed theuere him, & all the heathen shal
praise him. Blessed be the L O R D E God,
and the God of Israell, which only doth wo-
rshipp things. And blessed be the name
of his maiesty for euer, and all landes be ful-
led with his glory. Amen, Amen.

Here endeth the prayers of David

the sonne of Jesse.

The LXXXII. A psalme of Asaph,
How long is yf God vnto Israell,
to such as are of a cleue hert: The
more the more my feet were almost gone, my

The lxxij. psalme. Ho. xxxij.

teadings had not mys slippe. And why?
I was grued at yf I wold, so fe the vngodly
in such prosperite. For they are in no perill
of death, but stonde fast like a palace. They
come in no misfortune like other folke, neither
are they plagued like other men. And this is
the cause that they be so safe vp in pryde, &
ouerwhelmed with cruell and unrighteous-
nesse. Their eyes swell for fardness, they do
not what they lyst. Corrupte are they, and
speake blasphemies maliciously, proude and
presumptuous are their widdes. They
stretch forth their mouth vnto the heauen, &
their tongue goeth thorow the woldes. Ther
fore fall the people vnto them, and there ou-
sith they no small auantage. Cursed be they
(they) how shalbe God perceaued it: is there
knowledge in the most hiest? Lo, these are
the vngodly, these prosper in the woldes, &
the se haue riches in possession. Shalbe I then
deny my hert in vayne (though the J) & wash
my bondes in innocency? Wherefore shalbe
I be then purgish daylie, & be chafened
euery morninge? Hee I had almost also
sayde cerna the yf he be to, then shalbe I haue
condemned the generacion of thy children.
Then thoughte I to vnderstande this, but it
was to harde for me. Once I wrote in of
Sanctuary of God, & considered the ende of
these men. Namely, how thou hast set the
in a slippery place, that thou maiest cast the
downe headynges & destroye the. O how so-
donly do they consume, perish, & come to a fear
full ende? I see euen like as a dream when
one awaketh, so maifest thou their ymge to
vanish out of the cite. Thus my hert was
grieved, & it wente euen thorow my reyno.
So foolish was I and ignorant, and as
it were a deest before the. Neuertheless,
I am allwaye by the, thou hold est me by my
right hande. I haue befeime with thy cos-
cel, and afterwarde receaued me vnto glo-
ry. O what is there prepared for me in hea-
uen: there is no thinge vpon earth, that I be-
fere in comparison of the. My flesh and my
hert sayleth, but God is the strength of my
hert, and my porcion for euer. For lo, they
that forsake the, shal perishe, then destroyest
all them that committe fornicacion agaynst
the. But it is good for me, to hold me fast by
God, to put my trust in the L O R D E God,
and to speake of all thy workes.

The LXXXIII. A psalme of Asaph.

God, wherefore dost thou cast vs
downe awaye? why is yf our hope do
te agaynst yf shepe of yf pasture? O

Abac. 6
Ier. 12. 2
Iob. 22. 2

Psal. 51. 2

Numb. 12. 2
Psal. 118. 2
Ier. 2. 2

thynke vpon thy congregation, whom thou hast purchasid fro the begynnyng: the staff of thine inheritance, whom thou hast redeemed, euen this hill of Sion wherein thou dwellest. Create vpon them with thy feet, & cast them down to the ground, for the enemy hath destroyed altogether in the Sanctuary. Thy aduersaries roare in thy houses, & set vp their banners for tokens. Men maye see the ayres glister aboue, like as thofe that be in the wod. They cut downe all the yfingle worke of y^e Sanctuary wth bylles & axes. They haue set fyre vpon y^e Sanctuary they haue defiled y^e dwellinge place of y^e name, and vnto the grounde. Receyue saye in this herce: Let vs spoyle the all together, thus haue they bene vp all the houses of God in the londe. We seoure tokens to none, there is noe one prophete more, noe not one that vnderstandeth aryme. Oh God, how longe shal the aduersary do this dishonour: how longe shal the enemy blasphemie thy name: forswere: Why nichdost thou thine benche: why pluckest thou not thy righte hnde out of thy bosome, to consume thine enemies? But God is my hyng of solde, the helpe that is done vpon earth he doeth himself. Thou deuydest y^e see theiow thy power, thou beatest the heades of the dragons in the waters.

1. Ps. 36. c.
Est. 10. d

25

Thou smyrest the heades of Lemathan in peeces, & gnest him to be meate for the people in the wilderness. Thou drygest vp welles & brookes, thou dryest vp unghie waters. The daye is thine, & the nighte is thine: thou hast prepared the lightes & the Sonne. Thou hast set all y^e borders of the earth: thou hast made both Summer & wynter. Remember this O LORD: how the enemye buteth, & how the foolish people blasphemie thy name. O deliuer not the soule of thy turtle doue into the beestes, & forger not the congregation of the peere for euer. Loke vpon the conuenaunce, for the dreche houses of the earth are full of wickednesse. O let not the simple go awaye ashamed, for the peere & needye geue prayes vnto thy name. Arise O God, & maneyne thine owne cause, remember how the foolishly blasphemeth the daye. Forger not the voyce of thine enemies, for the presumption of them that hate the, increaseth euer more & more.

16. c.

25. a.

40. c.

21

The LXXIII. A psalme of Asaph.
O LORD, God my will we geue thanks, & we praise thy name to sonye, we will tell of thy wonderful workes. When I maye get a conuenient tyme, I shal iudge a coudu-
ge vnto righte. The earth is weak & all that is therein, but I beare vp my power. I haue vnto the made the people: but not so many, & to be vngodly: for not so many houses. See not vpon your houses my speake: not with a stiff necke. For I would commeth neether from the east: nor from the west, mercy fro the wyldernes. And why? God is the iudge: he putteth downe one, & setteth up another. For in the house of the LORD there is a cuppe full of styronge wyne, the peneth out of the same: As for the vngodly, there shall all y^e vngodly of the earth shal beare them, & sucke them out. But I will iudge the God of Jacob, & prayse him for euer. In the house of the righteous shall be exaltid y^e houses of the righteous shall be exaltid.

The LXXIII. A psalme of Asaph.
O LORD, God my will we geue thanks, & we praise thy name to sonye, we will tell of thy wonderful workes. When I maye get a conuenient tyme, I shal iudge a coudu-

ge vnto righte. The earth is weak & all that is therein, but I beare vp my power. I haue vnto the made the people: but not so many, & to be vngodly: for not so many houses. See not vpon your houses my speake: not with a stiff necke. For I would commeth neether from the east: nor from the west, mercy fro the wyldernes. And why? God is the iudge: he putteth downe one, & setteth up another. For in the house of the LORD there is a cuppe full of styronge wyne, the peneth out of the same: As for the vngodly, there shall all y^e vngodly of the earth shal beare them, & sucke them out. But I will iudge the God of Jacob, & prayse him for euer. In the house of the righteous shall be exaltid y^e houses of the righteous shall be exaltid.

The LXXV. A psalme of Asaph.

O LORD, Iuda is God knowe, the name is great in Israel. As Salomon hath v^e beractid, & his dwellinge in Sion. There breakeb he the arrowes of the bow, shylde, the stretche & the whole battail.

Sela. Thou art of more honour than the hulke of robbere. The peere shall robbed & slepe their slepe, & y^e nighte shall be able to doo nothinge wth their bowes. Thou rebukest them (O God of Jacob) wth the charrees & bowmen shall fall on the speere. Thou art feareful, for who maye abyde thy sight, when thou art angry? What the laetst thy indignite be herde from heauen, the earth trembleth & is still. Remember thy arseth to geue indignite, & to helpe them that be in aduersite vpon earth.

When thou punysshest an enemy, he knowlege, that thou art ready to punish the me. Loke what ye promyse vnto the LORD: O your God, se that he peit, all ye shall roide adente him: byngne presents wth y^e of ought to be feared. Which takeh vnto the beth of paymes, & is wonderfull wth the kynnes of the earth.

The LXXVI. A psalme of Asaph.

O LORD, I cried vnto God with my voyce, & he answered me. I was in trouble, I sought the LORD, & he heard me. In the tyme of my trouble I sought the LORD, & he heard my honde vnto him in the nighte season, for my soule refused all other comfort. My was in hynnesse, I thought vps vnto my heart was vexed, then dyd I speake.

Sela. Thou heldest myne eyes wth ge, I was so feble, that I coude not see. Then rememberd I the tyme of solde, the yeaues that were past. I called vnto the because my songe in the nighte, I commed

wh myc came herte, and sought ont my
 name. Wd the LORDE cast out saucur:
 Wh he be nomie interceder? To his mer
 y cleane gone: To his promysse come utter
 to an end saucurment: Saith the LOR
 DE sigoreen to be gracious: Or hath he
 lte up his soungers pnbessie in displesu
 r: Gila. **A**nd the last I came
 this pyme, that I thought: O why are
 you so foolish: the righte honde of the mess
 sial con change all.

Therefore now I remember the wordes of
 the LORDE, and call to mynthe wonders
 of his cyme. I will speake of all thy won
 der, and my callinge shalbe of thy doinge.
 Thy maye (o God) is holy, who is so grea
 te might as God? Thou art the God,
 the doer wonders, thou hast declared thy
 power amonge the people. Thou with thi
 arm hast deliuered thy people, euen the
 sones of Jacob and Joseph. Gila. The wa
 ters issue of (o God) of waters sawe y, were
 drawen of deperes were mouch. The childe
 drawen thour our water, y cloudes thode
 us, and chy arrowes wente abroad. Thy
 thunder was heere rounde aboute, the ligh
 tnings shone upon the grounde, the earth
 was moued and shoke muchall. Thy waye
 was in secret, and thy pathes in the greates
 waters, yet coude no man knowe thy footstep
 ps. Thou leddest thy people like a flocke
 of shepe, by the hande of Moyses and Aaron.
 The LXXVII. psalme of Dauid.

Eare my lawe (o my people) incline
 yo eares vnto y wordes of my mouth.
I will open my mouth in parables,
 and spake of thinges of olde. Which we
 haue heere and knowe, and such as our fa
 thers haue tolde vs. That we shalbe not by
 driuen from the children of the generacions
 to come: but to shewe the honour of the LOR
 DE, his mighte and wonderfull wordes that
 he hath done. He made a couenante with
 Jacob, and gaue Israel a lawe, which he co
 manded our forefathers to teach their chil
 dren. That their posterite might knowe it,
 and the children which were yet in boine.

To the intent y when they came up, they
 might shewe their children the same. That
 they also might purchase their trust in God, & not
 to forget what he had done, but to kepe his
 commandementes. And not to be as their
 fathers, a forward and euertwarte
 generacion, a generacion that set not their
 face a night, and whose spere was not true
 towarde God. Like as the children of E
 phraim, which beinge harnesssed and carrie

ge bowes, turne them silues backe in the ty
 me of bazeayll. They kepe not the coue
 nante of God, & wolde not walke in his lawe.

They forgat what he had done, and the
 wonderfull wordes that he had spoken for
 them. Manye thinges byd he in the
 sighte of their fathers in the sonde of the gyp
 sen in the silde of Zoan. He deneged the
 see and let them go thoro it, and made the
 waters to stonde like a wall. In the daye
 cyme he led them with a quade, and all the
 righte thoro with a light of fyre. He clo
 use the hard rockes in the wilderness, and ga
 uer them drynke therof, as it had bene out
 of the greates deynge. He broughte waters
 out of the flint rocke, so that they queth
 out like the waters. Yet for all this they syn
 ned agaynst him, and provoked the most
 best in the wilderness. They perced God
 in their hearts, and requyred meate for the
 ir lust. For the space agaynst God and say
 de: Yes, yes, God shal prepare a table in the
 wilderness. I will bet. Lo, he smote the ro
 ckes, and the waters streame queth
 out, and the flint was flowe withall: but
 here can be gathered and poude flesh for
 his people. **A**nd the LORDE herde this,
 he was wroth, for the fyre was kindled in Ja
 cob, and he was displeasur agaynst Israel.

Because they beloued not in God, and put
 not their trust in his helpe. So he comma
 nded the cloudes shone, and opened the boxes
 of heauen. He rained downe manna vpon
 them for to eate, and gaue them bred from
 heauen. Then are they angels sode, for he
 sent them meate ynough. He caused the
 east wynde to blowe vnder the braken, and
 thow his power he broughte in the fourth
 wynde. He made flesh to raine vpon them
 as chicke an dyll, and feathered foules like
 the sonde of y see. Let it fall amonge their trees
 rounde aboute their habitaco. So they are
 z were fylled: for he gaue them their owne
 fyre. They were not dyspoynted of their lust.

But whye y meate was yet in their mou
 the: The heuy wrath of God came vpon the,
 serue y welchiest of the, & smote downe y
 chonmen of Israel. But for all this they syn
 ned yet more, ge belyeued not his wonderous
 wordes. Therefore their daye were consumi
 shed in vanite, and suddenly their yeres were
 gone. When he sawe them, he sawe the
 him, and tosed them, ailly vnto God.

They thought that God was their
 socour, and that the hye God was their re
 demer. Nevertheless, they dyd but stre
 him in their mouthes, and dyssembled with
 the

Exo. 14. 2

Exo. 17. 2

Exo. 17. 2

Co. 11. 2

Exo. 16. 2

Deut. 2

1pp. 11. d

1oh. 1. d

Exo. 16. 2

Num. 11. 2

Num. 11.

D

Num. 11. 2

The Psalter.

The lxxviii. psalme.

him in their congea. For their herte was not whole with him, nerher continued they in his covenante. But he was so mercifull, that he forgave their mysdedes, and destroyed them not: For many a tyme turned he his wrath away, and wolde not suffre his whole displeasure to arise. For he considered if they were but flesh: men a wynde that passeth away, and remembereth not agayne.

Psal. 106

O how oft have they greued him in the wilderness: How many a tyme have they provoked him in the desert: They turned backe & tempted God, and moued the holy one in Israel. They thought hee not of his hande, in y day when he destroyed them from the hande of enemy. How he had wrought his miracles in Egypt, and his wonders in the londe of Soan. How he turned their waters in to bloude, so that they might not drinke of the ryuers. How he sent lye amonge them, to eatte them up, and frogees to destroye them. How he gave their frutes vnto the caterpillar, and their laboure vnto the greshopper.

Exo. 7. 4

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10. 1

10. 2

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How he turned their waters in to bloude, so that they might not drinke of the ryuers. How he sent lye amonge them, to eatte them up, and frogees to destroye them. How he gave their frutes vnto the caterpillar, and their laboure vnto the greshopper. How he beat downe their vynyardes with hayle stones, and their Molbery trees with the frost. How he smote their casell with hayle stones, and their stockes with herte ryder stones. How he sent vpon them y furiousnesse of his wrath, anger & displeasure: with trouble and fallinge in of euil angels. When he made a waye to his fearfull indignacion, and spared not their soules from death, yet and gaue their call ouer to the pestilence. When he smote alle the first borne in Egypte, the most principall and mightiest in y dwellinges of land.

Exo. 9. 8

Exo. 12. 29

Psal. 106. 10

106. 11

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But as for his owne people, he led them forth like shepe, and caried them in the wilderness like a flocke. He brought them out safely, that they shulde not feare, and overwhelmed their enemies with the sea. He carried them vnto the borders of his Sanctuarie in to this hill, which he purchased with his right hande. He dyd cast out the heathen before them, caused their londers to be decayed amonge them for an heritage, and made y tribes of Israel to dwell in their tentes. For all this they tempted and displeasid the meke by God, and kept not his covenante. But turned their backes and sell awaye like their forefathers, straininge as yett like a burden borne. And so they greued him with their their places, & provoked him with their ymages. When God herde this, he was wroth, and did see displeasure at Israel.

106. 38

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106. 49

monge men. He desired their power in to captivite, and their glory in to the enemies hande. He gave his people: yett in to the sword, for he was wroth with his heritage.

The fyre consumed their young men, and their maydes were not given to marraige.

Their priestes were slayne with the sword, and there were no ydolatours to be found. So the LORD made it as one cut of slepe, and like a gigantee refused with wyne. He smote his enemies in y tender partes, and put them to a per percell shame. He refused the tabernacle of Iuda, and chose not the tribe of Ephraim. He refused also, he chose y tribe of Iuda, which hill of Zion which he loued. And then he builded his temple on hye, and layd y foundation of it like y ground, that it might not personally endure. He chose Dauid also his signaile, and took him awaye from the shepe foldes. As he was followinge the yongre greace with yonge, he took him, that he might fede Jacob his people, and feed his anheritance. So he fed them with a staff full and true hart, and ruled them with all y diligence of his power.

The LXXVIII. A psalme of Asaph.

God, y heithen are fallen in to rebellion: they have forsaken thy holy temple: they have defiled, and made Jerusalem an heappe of stones. The deeth bodies of thy seruantes have they green vnto y holes of the ayre to be deuoured, and the flesh of thy sayntes vnto y besties of the londe. Their bloude haue they shed like water on earthside of Jerusalem, and there was no man to burye them. We are become an open shame vnto our enemies, a very scoone and derision vnto them that are rounde aboute vs.

L O R D E, how longe wilt thou be angry: y shall thy wrath burne like fyre forever? Poure out thy indignacion vpon the heithen that knowe the noe, and vpon the yngodmes that call not vpon thy name.

For they haue drowned Jacob, and leyd waste his dwelling place. Remember our olde tymes, let us haue mercy vpon us: that thou shalt see: for we are come to grace againe.

Helpe vs O God of Sauerour: for y glory of thy name: dilyer vs, & forgive vs of synne for y names sake. Wherefore shall y heathen saye: where is now their God? O let the vengeance of thy seruantes bloude be shed, be openly shewed vpon the heathen our sight. O let the sercfull signyng of the prestes come before the, and according vnto y power of thine arme, pursue the heathen.

106. 38

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106. 40

106. 41

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106. 49

are appointed to dye. And for the blasphemie of neighbours haue blasphimed y^e name of the LORD: for so he in co their bowels. So we y^e of people & shepe of thy pasture, shal geue the thanks for ever, & will alwaye be shewing forth thy praise more & more. The LXXIX. A psalme of Asaph.

Goode on shepherde of Israel, thou y^e ledest Jacob like a flocke of shepe: shewe y^e selfe then y^e strength vpo y^e Chebrons. Before Ephraim, Be Jamin & Ma-

nkiss: shew vpo thy power & come helpe vs. Turne vs agayne (O God) shewe the light of thy countenance & we shal be whole. O LORD God of hostes, how long wilt thou be angry our the praye of thy people? Thou hast hid the mych the bed of ceares, yet thou hast taken the place of the ceares to drynke. Thou hast made vs a very strife vnto o^r neighbours, & o^r enemies laugh vs to scorne.

Turne vs agayne (thou God of hostes) shewe the light of thy countenance, & we shal be whole. Thou hast broughte a vnynde out of Egipte, thou dost cast out y^e heathen, & plant it. Thou mayest ronne for it, & canst not take rote, for y^e filled the lode. The hills were covered with the shadowe of it, & th^e were the stronge Cedreues w^{ch} the bowes thereof. She stretched out hir braiches vnto the sea, & hir bowes into the water: Why hast thou then broken downe hir hedge, that al they which go by, plucke of hir grapes?

The wilde boar out of the wood hath wurt in y^e & the beestes of the felds haue deuoured it. Turne y^e agayne (thou God of hostes) let them come from heauen, beholde & visit this vnynde. What meane it, that thy right hand hath placed, & the sonne whom thou mayest somoch of for thy self. For why: it is bit with fire, & y^e reb waist: o let the perishe at the rebake of thy wrath.

Let thy house be upon the man of thy right hand, & upon the man wh^{ch} thou mayest somoch off for thine owne self. And so will not we go backe from the ob: let vs lye, & we shal call vpon thy name. Turne vs agayne. O LORD God of hostes, shewe the light of thy countenance, & we shal be whole.

The LXXX. A psalme of Asaph.

Singe merly vnto God which is o^r strength make a chearful noyse vnto y^e God of Jacob. Take y^e psalme, bynt vnto the cabinet, the merry harpe & late. Shewe vpo the tres perces in the new Moone, vpon o^r holme staffe boye. For this is the staffe of Jhad, & a lawe of the God of Jacob. This he obtained in Joseph for a testimo-

ny: when he came out of Egipte, & had herbe a straunge language. When he cast his shulder from the burthe, & when his bowes were defuared fro the poore. Why thou calldest vpon me in trouble, I helpe thee & burde thee, what tyme as the storme fell vpo thee, I proued the also at the warer of strife. Gela.

Heare o my people, for I assure the o Jhrael, yf thou wilt hearken vnto me: There shal no straunge God be in the, neither shal there be worshipe eny other God. I am the LORD thy God, which broughte the out of the lode of Egipte: open thy mouth wyde, & J shal fill it. But my people wolde not heare my voyce, & J shal wolde not obeye me. So J gaue the vp vnto their owne hartes lust, & theye foloweth their owne ymaginacions. O wofy people: wolde o beye me, for yf J shal wolde walke in my wayes. J shulde soone purge them their enemies, & turne myne hode agaynst their aduersaries. The haters of y^e LORD shulde mych J shal, but their tyme shulde en dure for ever. They shalde sicker them with the fynest wheate floure, & facis hit them with bo ny out of the stony rocke.

The LXXL A psalme of Asaph.

Ou stoneth in the congregacion of the goddes, & is a iudge amonge the iudges. How longe will ye geue wisge iudgment, & excepte the persones of the vngodly: Gela. We sate the poore & father lesse, for that soch as be in neede & necessity haue right. Delure the out caste & poore, & saue hym from the hande of the vngodly. Neuertheles, they wil not be letted & vnderstonde, but walke on still in hardnesse: theye must all the foundations of the lode be mued. I haue sayde: ye are goddes, ye all are the chylde of y^e most hysse. But ye shal bye lidenen, & fall like one of the ymaginacion. Try se (O God) y^e iudge thou the earth, for all ha: then are thine y^e cheritance.

The LXXXII A psalme of Asaph.

Goode na: thy conge (O God) kepe not y^e still silence, restrayne not y^e selfe (O God). So lo, thy enemies make a murmur rings, & they y^e hate the, lift vpo their braue. They ymagin (a) sauely agaynst y^e people, & take counsell agaynst thy secret ones. Coma sa ye theye let vs receite them out from amonge the people, that the name of Jhrael maye be put out of remembrance. For they haue cast their heades together with one consent, & are cōfederat: agaynst the. The tabernacles of the Edomites & Jhmalites, the Moabites & Hagarenes, Gebal, Ammon and Amalech: the Philistynes with them: that

Exo. 1. b
Exo. 19. c
Exo. 17. a

Exo. 20.

Pro. 1. c

Rom. 1.

Pro. 14. 1

Exo. 1. a
Exo. 21. b
Exo. 17. d

Ps. 1. b

Ps. 1. a

The Psalter.

The lxxv. psalme.

dwell at Tyre. As for also is ioynd vnto the
 2 helpe the children of Israhel. Selā.

Iud. 7. 4
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 Iud. 7. 2
 Iud. 8. 1

Surdo thou to thamas vnto the Madia-
 nites, vnto Sibera and vnto Jabin by f brie-
 fe of Cydon. Which perished at Endor, 2
 became as the vddge of y earth. Make their
 pynces like Qub and Zeb: See make all
 their pynces like as Zebra and Salmāna.

psal. 5
 and 2. 4

Which saie: we wil hane the house of
 God in possession: O my God, make them
 like vnto a whele, and as the stule before
 the wynde. Like as a fyre that burneth vp
 the wodd, 2 as the flame that consumeth the
 manea ynea. Persecute them euen so with
 thy compass, 2 make them a frayd with thy
 steime. Make their faces ashamed (O LOR-
 DE) y they maye see thy name. Let the be
 confounded 2 vdded euer more 2 more: Let the
 be put to shame 2 perish. That they maye
 knowe, that thou art alone, that thy name is
 the LORD E, and that thou only art the most
 by f other all the earth.

The LXXXIII. A psalme of the chil-
 dren of Conah.

How amiable are y dwellings, thou
 WORDE of hostes: My soule hath
 a desire 2 longinge for y courte of y
 WORDE, my hert 2 my flesh reioyse in y
 gyng God. For the sparrow hath founde hir an
 house, 2 the swalowe a nest, where she maye
 laye hir yggene 2 y aulters O WORDE of hostes
 my pyng 2 my God. O how blessed
 are they that dwell in thy house, they are al-
 waye prayng y. Blessed are y men who
 se stryng is in y, in whose herte are y wayes.

2
 2

Which goyng chorow the vale of y mystry,
 2 sit for a well, and the peles are filled with
 wacer. They go from strength to strength
 and so the God of Gods appeareth vnto the
 in Sion. O WORDE God of hostes, hea-
 re my prayer: herten o God of Jacob.

Behold o God oure defence, loke vpon
 the face of thine anoynd. For one daye
 in thy courte is better then a thousande: I
 had rather be a doie peper in the huse of my
 God, then to dwell in the termes of the ri-
 godly. For the LORD E God is a light and
 defence, the LORD E wil geue grace 2 wea-
 shipe, and no good thynge shal he withhold
 from them, that lye a godly life. O LOR-
 DE God of hostes, blessed is the man, y put-
 teth his trust in the.

The LXXXIII. A psalme of the chil-
 dren of Conah.

2

ORDE, thou barest a leue vnto thy
 lonbe, thou didest bunge agayne the
 captiuyte of Jacob. Thou did-

dest seigwe the offense of thy people, and
 couerdest all their synnes. Selā.

Thou takest awaye all thy displeasur,
 turnedst thy self fierntly wrothful in iugna-
 tion. Turne vs then (O God o Sion) 2
 let thine anger cease from vs. Wilt thou
 be displeasid at vs for euer? wilt thou stand
 out thy wroth from one generation to an-
 other? Wilt thou not turne agayne 2 que-
 ren vs, that thy people maye reioyse in the?

I wil herten whate the LORD E God wil
 saie, for he shal speake peace vnto his people
 and to his sayntes, that they turne not
 selues vnto foolishnes. For his saluacion
 is ayethem that feare him, so that glory shal
 dwell in euer londe. Mercy and trouth are
 met together, rightuousnesse and peace
 offer. Trouth shal crye our of y earth,
 and rightuousnesse shal loke downe from
 heuen. And why? the LORD E shal humble
 unyng kynnesse, and euer londe shal geue
 encrase. Rightuousnesse shal geue
 him, and prepare the waye for his comyn-
 ge.

The LXXXV. psalme A prayer of David.

Whe downe thine care, O LORD E
 and heare me, for I am cōfortles and
 poodie. O kepe my soule, for I am
 holy: my God, helpe thy seruant that
 proceh his trust in the. Demerfull vnto me
 (O LORD E) for I call daylie vpon the. Ge-
 force the soule of thy seruant, for vnto the
 LORD E do I lift up my soule. For thou
 LORD E art good and gracious, 2 of gra-
 tious mercy vnto all them that call vpon the.

Geue care LORD E vnto my prayer, and
 ponde my humble desire. In the tyme of
 my trouble I call vpon the, for thou hearest
 me. Amonge the goddes there is none like
 the O LORD E, there is not one that can do as
 thou doest. All nacions whom thou hast
 made, shall come and worshipe before the
 LORD E, and shal glouise thy name. For
 thou art grace, thou doest worshipe because thou
 art God alone. Let me in thy
 waye (O LORD E) what I maye walke in thy
 trouth: O let my hert desire in sayng thy
 name. I thanke the O LORD E my God, 2
 wil praye thy name for euer. For great
 thy mercy toward me, thou hast deliuered
 my soule from y neheimost hell. O God,
 the proude are ryfen agayne me, and the
 cōgregation of y mightie sturh after my sou-
 le, sit not y before their eyes. But thou
 LORD E God: art full of compassion
 and mercy, longe suffryng, grace in goodnesse
 2 trouth. O come the then wntome, haue

mercy vpo me: geue thy strength vnto thy ser-
uant, & helpe the some of thy handmayde.
Ghaue some care vpon me for good, that
they wchd haue me, maye se it and be asha-
med: because thou LORD hast helped me, &
conserued me.

The LXXXV. psalme of the dul-
cet of Coueh.

In foundations are vpo the holy hil-
les the LORD: the lowel the gates of Si-
on myn, the all y dwelliges of Jacob.
Dary exallete thy ges are spoke of y, thou ci-
ty of God. Sela. I wil thinke vpo Rahab &
Rahab, sh thare by shal knowe me: Beeth
phylomy also & they of Ty eue with the Mo-
nans. Lo, there was he borne. And of Si-
on is shalbe reported, that he was borne in
her: anen the most hysst which hath buylde
her. The LORD: shal cause it be preached &
written amonge the people, that he was bor-
n there. Sela.

Therefore the dwellinges of all syngers &
dauncers is in the.

The LXXXVII. psalme of the dul-
cet of Coueh.

LORDE God my Sauryd, I ric daye
I night before the: Oh let my prayer
me in cothy presence, incline thine
are vnto my callinge. For my soule is full
of trouble, & my life is a wech nye vnto deil.
I am counted as one of the that go downe in
the pyre, I am ead as a ma that hath no
help. See amonge the dead like vnto the y
in the graue, which be out of remembra-
uon, and are cast awaye from thy honde.

Thou hast layd me in the lowest pyre, in y
hardness and in the depe. Thy indigna-
uon is hard vpon me, and thou wast me
with all thy frowde. Sela. Thou hast
permaye myne acquaintance farre fro me, &
made me to be abhorred of them: I am so
fast in presence that I can noc get forth.

My sight faylde for very trouble. O R-
DE, I call dayly vpo the, and stretch out my
handes vnto the. Drest thou shew wou-
deres amonge the dead? Can the physiciais
resist them vp agayne, that they maye pray-
se the: Maye thy lounges kyndes be shew
in the graue, of thy faithfulness in des-
olation? Maye thy wondrous workes
be thome in the darke, of thy righteousness
in the londe where all thinges are forgoten?

Vnto the I ric (o LORDE) and early co-
mence my prayer before the. LORDE, why
passest thou awaye my soule? Wherefore by-
west thou thy face from: My strength is
gone for very sorow and misery, with faint-

ness: Do I beare thy burthens. Thy
wrath full displeasur goeth out me, the fea-
re of the oppresseth me. They come rounde
about me daylye like water, and compass me
together on euery syde. My louers and fis-
des hast thou put awaye fro me: and turned
awaye myne acquaintance.

The LXXXVIII. psalme of staban
the Eliabab.

Whosome shal be all myne of the lo-
uon, thy kyndesse of the LORDE, in
my mouth wil I euer be shewinge
thy faithfulness fro one generacion to ano-
ther. For I haue sayde: mercy shal be set vp
for euer, thy faithfulness shal thon stablish
in the heuens. I haue made a cowntain
with my chylren, I haue sworn vnto Dauid
my seruauit. Thy seve wil I stablish for e-
uer, and set vp thy Throne from one genera-
cion to another. Sela.

O LORDE, the very heauens shal praise thy
wondrous workes, yet & thy faithfulness in y
congregation of the sayntes. For who is
he amonge the cloudes, that maye be compared
vnto the LORDE? For what is he amonge
the goddes, that is like vnto the LORDE?
God is greatly to be feared in the couent of
the sayntes, & to be had in reverence of all the
that are about him. O LORDE God of hostes,
who is like vnto the in power: thy truce-
ty is rounde aboute the. Thou rulest
the pyde of the see, thou stillest the waves
therof, wher they arise. Thou breakest the
proude, like one that is wounded, thou scar-
rest thine enemies abode with thy myghtie
arme. The heuens are thine, the earth is est-
ablished: thou hast layd the foundacion of the
world: and all that therein is. Thou hast
made the north and the south, Tabor and
Seron shal reioys in thy name. Thou
hast a myghtie arme, stronge is thy hande,
and hye is thy righte hande. Righteousnes
and equite is the habitation of thy face, mer-
cy and truce go before thy face. Blessed
is the people (o LORDE) that can reioys in
the, and walke in the light of thy counte-
nance. Their delte is in thy name all the

daye longe, and thow thy righte hande
they shalbe exalted. For thou art the glory
of their strength: & thow thy fauour shal
euen lift vp ware homes. The LORDE is
oure defendour, and the holy one of Israel is
oure kynge. Thou spakst some tyme in visio-
vnto thy sayntes, and saydest: I haue sayd
helpe vpon one that is myghtie, I haue exal-
ted helpe vpon one cur of the people. I haue
founde Dauid my seruant, with my holy oy-
le.

2-
rial. 100

ELIAS
ABAC. 1.

1. 10. 10
1. 10. 10

le haue I annoynted him. My honde shal holde him fast, and my arme shal strength him. The enemye shal not ouercome him, and the sonne of wickednesse shal not hurte him. I shal smyte downe his foes before his face, and slaye them that hate him.

My mercy also t my mercy shalbe with him, and in my name shal his name be exalted. I wil set his honde in the ce, and his righte honde in the floodes. He shal call me, thou art my father, my God, and the strength of my saluacion. And I wil make him my firstborne, beyer then the kinges of the earth.

My mercy wil I kepe for him for evermore, and my couenaunt shall stonde fast with him. His sede wil I make to endure for euer, yete and his Throne as the dayes of heauen. Surely his childre forsake my lawe, and make none in my iudgements. As they breake mye ordinaunces, and kepe not my commaundmentes. I wil vyset their offences with the rode, and their synes with scourges. Fleurethelless, my louynge kyndnesse wil I not wearily take from him, ner suffer my wrath to sayle. My couenaunt wil I not breake, ner disanulle the thinge of is gone oute of my lippes. I haue sworne once by my holynesse, that I wil not sayle Dauid.

His sede shal endure for euer, and his seate as so lite as the Some before me. He shal stonde fast for euermore as the Moone, and as the faithfull witness in heauen.

Sela. But now thou forsakest and abhorrest thine annoynted, and art displeasid at him. Thou hast turned backe the couenaunt of thy seruante, and cast his crowne to the grounde. Thou hast ouerthrowne all his hedges, and brok downe his stronge holdes. Al theye that go by, spoyle him, he is become a rebuke vnto his neyghboure. Thou steerst vp the right hande of his enemies, and makest all his aduersaries to rayse. Thou hast taken awaye the strength of his sword, and geuest him not victory in the battayll. Thou hast put out his glory, and cast his Throne downe to the grounde. The dayes of his youth hast thou shorzened, and couered him with dishonoure. Sela.

LORDE, how longe wilt thou hyde thy self: For euer: shal thy wrath burne like fyre: O remembre how shoure my tyme is, hast thou made all men for naught: What man is he that toucheth, and shal not be deaht: Make a miracle vnto thy owne soule from the honde of hell: Sela.

LORDE, where are thy olden louynge kynd-

nesses, which thou sworeest vnto Dauid in thy cruelty: Remembre LORDE the rebuke that multitude of the people do vnto thy seruantes, & how I haue borne it in my bosome. Where shal thine enemye blaspheme, & shalder of foote steps of y annoynted. Thea shal be the LORDE for euermore: Amen. Amen.

The LXXXIX psalme. A prayer of Moyses the man of God.

LORDE, thou art oure refuge from generation to another. Before thy mountaynes were brought forth, and euer the earth & the woode were made, thou art God from euerslastyng, and wouldest not ouernde. Thou turnest man to behelious, Agayne, thou sayest I come agayne to the children of men. For a the wandes yeanes in thy sighte are but as yesterdaye that is past, and like as it were a nighte watch.

As sene as thou searchest them, theye cur as a shepe, and sibe are as theye lyke the grasse. In the morninge it is green and greeweth vp, but in the eveninge it is cutt downe and wythered. For we continue awaye in thy displeasure, and are as strag at thy wretched full indignacion. Thou searchest cure misteken before the, and our secret synes in the lighte of thy countenance.

For when thou art angrye, all dayes are gone, we bringe of yeares to nothinge as it were a tale that is tolde. The dayes of our age are in .score yeares: & then: & then: men be so stronge that theye come out .fiftye yeares, yete in their strengthe then be labour and sorowe: so sone passeth it awaye, & we are gone. But who regardeth the power of thy wrath, thy foes full of terrible displeasure! O teach vs to remembre oure dayes, that we maye applye oure herces vnto wyrdome.

Turne the agayne (O LORDE) as the last, and be gracious vnto thy seruantes. O satisfie vs with thy mercy, and that sence shal we reioyse and be glad all the dayes of our liue. Comforte vs agayne, now as for the tyme that thou hast plagued vs, and for the yeares wherein we haue suffered aboyance.

S Hence thy seruantes thy wofle, & the children thy glory. And the glorious markest of the LORDE oure God be vpon vs, and prosper thou the woit of oure bondes vpon vs, o prosper thou oure bondes wofle.

The XC. psalme.

Wilt thou so dwellest vnder y fenice of the most hyest, & abydeth vnder y shadowe of y allmyghtie: He shal saye vs to y LORD: Is my hope, & my stronge hold.

D

Reg. 4

E

151-2

151-7 b

S

Gen. 22 Hab. 2 d

in Job in whō I trust. For he shal be
like the frō the snare of the hunter, & frō the
myne pessilence. He shal couer the
under his wynges, that thou mayest be safe on
his feathers: his faithfulness and tructh
shal be thy styde and backe. So yf thou
hast noe note to be a wayed for any tugges
ynight, nor for growe that steyth by daye.

For the pessilence that creepeth in yf dar-
tyle, nor for the sicknesse yf destroyed in the
wone daye. A thowand shal fall before
the, and ten thousande as thy righte honde,
but shal not come nye the. See with thy
eyes shal thou beholde, and set the reward
of the vngodly. For the LORDE are
thy hope, thou hast set thy house of defence
very hye. There shal no euell happen-
the, neither shal any plage come nye thy
dwelling. For he shall geue his angels
charge ouer the, to kepe the in all thy wayes.
They shal beate the in their bondes, that
thou haue not thy fote agaynst a stone.

Thou shalt go vpon the Lyon and Abder,
the yonge Lyon and the Dragon shalke thou
make under thy feete. Because he hath set
his foot vpon me, I shal deliuer him: I shal
rebuke him, for he hath knowen my name.

When he callath vpon me, I shall heare
him: yf I am with him in his trouble, wher
out I wil deliuer him, and bringe him to ho-
nour. With his ge life wil I satisfie him, &
showe him my saluacion.

The XCI. psalme.

It is a good thinge to geue thanke
vnto the LORDE, and to synge pray-
se vnto yf name, o most byssi. To
all of thy louyng & vndresse early in the morn-
yng, and of thy tructh in the night season.

Vpon an instrument of ten stringes, vpon
the lute and vnto a songe vpon the harpe.

For thou LORDE hast made me glad thro
thy wordes. And I wil reioyse euer the
operation of thy bondes. O LORDE, how
many are thy wordes, thy thowndes are
my hope. In thy myn man wil not knowe
this, & a foole wil not vnderstande it. That
the vngodly are grasse, as the grasse, and that
all the wordes of wickednes do flourish, to be
destroyed for euer. But thou LORDE o
most byssi, ab yest wordes without ende.

For thy enemies (o LORDE) lo, they are,
they shal perishe, and all the wordes of wic-
kednes shal be sacred aboue. But my hope
in shal be exalted like the borne of an Ome
me: I shal be annoynted with fresh oyle. My
eneye also shal se his lust of myne enemies, &
myne eare shall heare his deysie of the wic-

ked yf rise up agaynst me. The righteous
shal flourish like a palmtree, and growe like a
cedre of Libanus. Such as be planted in
the house of the LORDE, be fructifull, plente-
ous & green. That they maye shewe, how
true the LORDE is my strengthe, and that the
re is no vngodlynesse in him.

The XCL. psalme.

The LORDE is thyng, and hath put on
glorious apparell, the LORDE hath
put on his apparell, & girded himself
with strength: he hath made the combe wood
so sure, that it can not be mooued. Item
that tyme forth hath yf state bene prepared,
thou art from euell lasting. The floudes
arise (o LORDE) the floudes lise vpon their noy-
se, yf floudes lise vpon their waves. The wa-
ter of the see are mightie, & rage heartily:
but yet the LORDE that dwelleth on hye, is
mightier. Thy rethimonces (o LORDE) are
very sure, holynesse becommeth thyne house,
for euer.

The XCLII. psalme.

LORDE GOD, to whom vengeance
belongeth: then GOD to whom ven-
geance belongeth, shewe thy self.

Arise thou iudge of the worlde, & rewar-
de the poude after their desuynge. LOR-
DE, how long shal the vngodly, how longe
shal the vngodly triumphe? How longe
shal all reioyed hoers speake so disdaynably,
and make such poude boastyng: They
smyte do wene thy people (o LORDE) & trou-
ble thine hereage. They murder the wid-
dome and the straunger, and put the father
lesse to deathe. And yet they iare: I shal be
the LORDE seyth not, the God of Jacob re-
gardeth it not. Take hede, ye vnwise amonge
the people: o ye foolcs, when wil ye vnder-
stande? He that planted the rose, shal he
not heare: he that made the cecyber, and
teacheth a man knowlege, shal not be pun-
nysh: The LORDE knoweth the thought-
tes of men, that they are but vaine. Bless-
ed is the man, whom thou lewest (o LORDE)
and teachest him in thy lawe. That thou
mayest geue him patience in tyme of aduer-
sity, until the pyre be dygged up for the vngod-
dly. For the LORDE wil not saue his
people, neither wil he forsake his inheritaunce.

And why? indygent shal be turned a-
gayne vnto righte iustnesse, and all such as be
true of here shal folowe it. Who yf steyth
with me agaynst the wicked: who shall my
patre agaynst the euell deere? If the LOR-
DE had not helpe me, myne eule had almost
bene put to silence.

psal. 112.

psal. 112.
psal. 112.
psal. 112.
psal. 112.

Gen. 11.
and 10.
Ezo. 14.4
1. Cor. 11.
Banc. 4.

The Psalter.

ob. 11. b
Job. 1. b
Sal. 1. a
Cor. 1. a

When I sayde: my feete hath slipped, thy mercy, O LORD, hold me up. In y multitude of the sorowes that I had in my hart, thy compassions haue refreshed my soule.

While then haue any thinge to do with the stoles of wickednesse, which ymagineth myschefe in the bellows? They gather them together agaynst the soule of the righteous, & conuene the innocent bloude. But the LORD is my refuge, my God is the strength of my confidence. He shal recompence the their wickednesse, and destroyethem in their owne malice: yeeche LORD, our God shal destroyethem.

The XCIII. psalme.

2
pb. 1. b

S Come, let vs prayse the LORD, let vs heraldy reioyse in the strength of oure saluacion. Let vs come before his presence with thankesyngge, & shewe oure self glad in him wth psalme. For the LORD is a greates God, and a greatesyngge above all goddes. In his hande are all y corners of the earth, and the strength of the hilles is his alie. The see is his, for he made it, and his hondes prepared the diuallise.

O come, let vs worshippe and bowe downe our selues: Let vs kneele before the LORD, our maker. For he is our God: as for vs, we are the people of his pasture, and the shepe of his hedges. To daye yf ye wil heare his voyce, hard not youre hartes, as whē ye prouoked in tyme of temptacion in the wilderness. Where y^e fathers cōspired me, proued me, and saue my wrotes. XI. yeaes longe was I grieved wth that generacion, & sayde: they cast erre in their hartes, they wedydne not knowne my wayes. Therfore I swore into the in my wrath, that they shuld not enter in to my rest.

The XCV. psalme.

2
ps. 17. a

S Syngge vnto the LORD, a new song, syngge vnto the LORD all the whole earth. Syngge vnto y LORD, & prayse his name, be thankyngge of his saluacion from daye to daye. Declare his honoure amonge the heathen, and his wonders amonge all people. For y LORD is great, and can not woldely be praysted: he is more to be feared then all goddes. As for all y goddes of the heathen, they be but Idols, but it is the LORD that made the heaues.

Thankesyngge and worshippe are before him, power and honoure are in his Sanctuary. As ye vnto the LORD, o ye kinredes of the heathen: as ye vnto the LORD, worshippe and strength. As ye vnto the LORD, the honoure of his name, bringe

Sal. 40. a
101. 41. d

Sal. 20. a

The cxi. psalme.

ge. asyntes, and come in to his court. O worshippe the LORD in the beautye of holynesse, let the whole earth stonde in awe of him. Tell it out amonge the heathen, that the LORD is Kinge: and that it is he which hath made the rounde worldes so fast, that can not be moued, and how that he shall iudge the people righteously. Let the heathen reioyse, and let the earth be glad: let the seades be ioyfull and all that is in it, let the trees of the woodd leape for ioyes. Before the LORD, for he commaundeth: for he commaundeth to iudge the earth: yee wth righteously shal he iudge the worldes, and y^e people and his crouche.

The XCVI. psalme.

The LORD is Kinge, the earth shall be glad therof: yeeche multitude of the Iles maie be glad therof. Caldeo and barchonnesse are rounde aboute his righteousnesse and iudgemente: as the habitation of his seat. There goeth a fyre before him, to burne up his enemies on every syde. His lightenynges grete shynen vnto the worldes, the earth seeth it & is afraid. The hilles melde like waxe at the presence of y LORD, at the presence of the LORD of the whole earth. The very heaues declare his righteousnesse, & all people his glory. G^o sounded be all they that worshippe him, and delite in their Idols: worshippe him all y goddes. Sion heareth of it and reioyscheth: yee all y daughters of Iuda are glad because of the iudgementes, O LORD. For the LORD is the most hyghty one: all the earth, thou art created: farr above all goddes. O ye that loue the LORD, se that ye haue the thinge which is euill: the LORD is p^{er}fect in the soles of his sayntes, he shal deliuer the from the honde of the vngodly. Ther is spunge up a lighte for the righteous, and a ioyfull gladnesse for such as be true harted.

Reioyse the soule in the LORD, ye righteous: and geue thankes for a remembrance of his holynesse.

The XCVII. psalme.

S Syngge vnto the LORD, a new song, for he hath done marvelous thinges. With his owne righte hande and with his holy arme hath he gotten the victory. The LORD hath declared his sayntes health, and his righteousnesse hath he openly shewed in the sight of the heathen. He hath remembered his mercy and crouche towards the house of Israel: so that all the ends of the worldes see the sayntes health of

art God. Shewe yare self ioyfull vnto
 the LORDE all ye lordes, synge, reioyse and
 thanke. Praise the LORDE vpon
 the harpe, synge on the harpe with a psalme
 of thankesgynging. With trompettes al-
 lyssaumes: O hence youre selues ioyfull
 before the LORDE the kynge. Let the see
 singe a noyse and all y that in is, yet the who
 is worde: all that dwell therein. Let the
 floodes clappe their bondes, and let all the
 trees be ioyfull together. Before the LOR-
 DE, for he is cometo iudge the earth. Yet
 with righteuousnes shall he iudge the woul-
 de, and the people with equite.

The XCIII. psalme.

The LORDE is kynge, be the people ne
 ver so unpacient: he sitteth vpon the
 Cherubins, be the earth neuer so un-
 quiete. The LORDE is greate in Sion, &
 his abode all people. O let men geue the
 his name thy greate & wonderful name, for it
 is holy. The kyngeas power toucheth
 wylde, thou prevailest equite, thou executest
 iudgements: righteuousnes in Jacob. O mag-
 nifie the LORDE of God, fall downe before
 his face stole, for he is his hol: Moses & A-
 aron amonge his pistes, Samuel amonge
 sch as call vpo his name: these called vpon
 the LORDE, & he herde the. He spake vnto
 the out of the cloudy piler, for they kepte his
 testimonies, & the lawe that he gaue them.

Thou herdest the (o LORDE of God) thou
 syngest the o God, & punysshest their o-
 mniponens. O magnifie the LORDE ou-
 er God, and worshippe him vpo his holy hill,
 for the LORDE Loue God is holy.

The XCIX. psalme.

Deioyfull in God (all ye lordes) sime
 the LORDE w' gladnes, come be fore
 his presence w' ioye. & ye sure, y
 the LORDE is God: Iwis he y hath made
 us, & noe oure felues: we are hit: his peo-
 ple: the shepe of his pasture. O go youre
 waye in to his gates with thankesgyng
 in: & in to his courtes w' praise: be that full
 w' him, & speake a good of his name. For
 the LORDE is gracious, his mercy is enerlast-
 inge, and his clemency endureth from genera-
 cion to generacion.

The C. psalme. A thatesgyng of Danid.

A songe shalke of mercy and iudg-
 ment, yet vnto the (o LORDE) wil I
 synge. O let me haue vnderston-
 ding in the waye of godlynesse, vntill they
 see that thou come vnto merz: so shal I wal-
 ke in my house of an innocent herte. I wil
 take no wicked thinge in honde, I hate the

synne of vnfaithfulnesse, it shal not cleue
 to me. A frowarde herte shal departe fro
 me, I wil not knowe a wicked personer.

Who so presely standeth his neighbou-
 re, him wil I destroye: Who so hath a pious
 de loke: & an hys stomache, I maye not a waye
 with him. Myne eyes shal loke for soch as
 be faithfull in thy londe, y they maye dwell
 with me: and who so lotheth a godly life, shal
 be my seruante. There shall no discorde fill
 personer dwell in my house, be that tellet
 lyes shal not tary in my sight. I shal doe
 no destroye all the vngodly of the lende, that
 all wicked doctrs maye be roced out of the ci-
 te of the LORDE.

The CI. psalme.

Heare my prayer (o LORDE) and let my
 crye come vnto the. Hide not thy
 face frome in the tyme of my trouble:
 enclyne thine eares vnto me when I call. O
 heare me, and thar righe soue. For my
 dayes are consumed awaye like smoke, & my
 bones are burnt vp as it were a fyre bande.

My herte is synned downe and wythered
 like grasse, so that I forgotte to eate my bred.

For the voyce of my prayer, my bone
 wil cresse cleue: my flesch. I am become
 like a Pellicane in the wylderne, and like an
 Oule in a broken wall. I weete, and am e-

uen as it were a sparrowe sittinge alone vpon
 the house toppe. Myne enemies reuyle me
 all the daye longe, they laugh nyeto come,

and are swome together against me. I as-
 ked with my bred, and merle my dryn-

ke with wepyng. And that because of y
 indignacion and wrath, for thou hast taken
 me vp, and cast me awaye. My dayes are
 gone like a shadowe, and I am wythered like
 grasse. But thou (o LORDE) endurest for-
 euer, and thy remembraunce thow out all
 generacions. Arise therfore and haue mer-
 cy vpon Sion, for it is tyme to haue mercy
 vpon her, yet the tyme is come. And why?
 thy seruantes haue a lone to bit stones, & it
 piteeth them to se her in the dust. The he-
 then shal feare thy name (o LORDE) and all
 the kynge of the earth thy maiesty. For
 the LORDE shal bylde vp Sion, and shal
 appeare in his glory. He turneth him vnto
 the prayer of the poore destitute, and despy-
 seth not their distre. This shal be witness
 for those y come after, that the people which
 shal be borne, maye praise the LORDE.

For he lotheth downe from his Sanctua-
 ry, out of the heauen doeth the LORDE be-
 holde the earth.

Psal. cxi.

1. Pa. 3. 1
Iere. 2. 1. b
2. 1. b
1. E. 1. 2
6. 9

Psal. and

Psal. and

That he maye heare the moornynge of
such as he in captiuite, and deliuer the chil-
dren of death. That they maie preach the
name of the LORDE in Sion, and his wor-
shipe at Jerusalem. When the people are
gathered together, and the tymes also
to singe of the LORDE. He hath broughte dow
my strength in my iourney, and sheweth
my daies. *Reu. iij. 12.* Saye: O my God,
take not a waye in y mydest of myne age:
as for thy yeares, they endure thow out all
generacions. Thow LORDE in the begyn-
nyng hast layed y foundation of the earth,
and the heauens are the workes of thy hon-
des. They shal perishe, but thou shalt en-
dure: they all shall wepe olde as doth a gar-
ment. 2. as a vesture shalt thou chaunge the,
and they shall be chaunged. But thou art
the same, and thy yeares shal not faile.

The children of thy seruantes shall con-
tinue, 2. their see shall prosper in y sight.

The CII. psalme of Dauid.

Rays the LORDE (o my soule) 2. all
that is within me prays his holy na-
me. Prays the LORDE o my soule, 2.
forget not all his benefites. Which forget-
teth all thy synnes, and healeth all thy in-
firmities. Which saureth thy life from destruc-
tion, and crometh the with mercy 2. longy-
ng kynnesse. Which satisfieth thy desyre
with good thynges, makynge the yonge and
lusty as an Eagle. The LORDE exercureth
righteousnesse and iudgment, for all them y
suffre wronge. He sheweth his waye vnto
Moses, and his workes vnto the children of
Israell. The LORDE is full of compassion
and mercy, longe sufferinge, and of greate
goodnesse. He wil not allwaye be chyd-
inge, neither wil he kepe his anger for euer.

He hath not dealt with vs a frowarde syn-
ner, ner rewarded vs a coidinge to ouerwile-
dnesse. For loke how hye the heauē is
in comparison of the earth, so greate is his
mercy also towards them that feare him.

Loke how wyde the cast is from the west,
so farr how wyde the see ouer synnes from vs.

As like as a father pitteth his owne chil-
dren, euen so is the LORDE mercifull vnto
the that feare him. For he knoweth wher-
of we be made, he remembereth that we are
but dust. That a man in his tyme is but as
to graffe, 2. flourisheth as a floure of the selde.

For as soone as the wynde goeth ouer it, it
goeth, and the place therof knoweth it no moe.

But the mercifull goodnesse of y LOR-
DE endureth for euer and euer, vpon them y
feare him, and his righteousnesse vpon their

children children. Such as kepe his com-
mandes, and thinke vpon his commandemen-
tes to do them. The LORDE hath pre-
pared his seate in heauē, and his kynngdom
leth ouer all. O prays the LORDE y an-
gels of his, ye that be mighty in strength, y
fillinge his commandement, that me maye
heare the voyce of his wordes. O pur-
the LORDE all ye his hostes, y seruantes
of his, that do his pleasure. O prays god
of the LORDE all ye workes of his, in every
place of his dominion: praye for the LO-
RDE, o my soule.

The CIII. psalme.

Rays the LORDE o my soule: 2.
LORDE my God, thou art become
reioysinge gloriouse, thou art clothed
with maiesty and honoure. Thou dwellest
thy self with light, as it were w a garment,
thou speidest out the heauen like a curtain.

Thou volest it aboute with waters, thou
makest the cloudes thy chaire, and goest
vpon the wynges of the wynde. Thow
kest thine angels spere, and thy minist-
flames of fyre. Thow hast layed y eath
vpon hir foundation, that it neuer moue
at any tyme. Thow comest it with thy
pe like as with a garment, so that the moun-
tains be aboute the hilles. But at thy rō-
le they fle, at the voyce of thy thonder they
are a frayd. (Then are the hilles seen abo-
re, 2. the valleys beneth in their place wher
thou hast appoynded for the.) Thow hast
sethem their boundes, which they maye not
passe, that they turne not agayne to count-
re.

Thou canst the welles to flyn-
ge vp amonge the valleys, and the water
runne amonge y hilles. That all the bot-
tes of the selde maye haue drynte, 2. that the
wyld asses maye quench their thyste.

Above vpon the hilles hang the stales of
the aye their habitacion, and synge amonge
the braunches. Thow waterest the hyl-
les from above, the earth is filled with y
trees of thy workes. Thow bringest forth
grasse for the cattell, and grene herbe for the
seruaice of men. Thow bringest forth out of
the earth: wyne to make glad y heart of man,
oyle to make him a chearfull countenance,
2. bred to strengith mans herte. The trees
of the LORDE are full of ffruite, euen the trees
of Libanus which he hath planted. The
re make the bysbes their nestes, and the ffr-
trees are a dwellinge for the foules. The
hilles are a refuge for the wyld geates, and
so are the stony rockes for y conynges. Thow
hast appoynded the Moone for certayn tyme.

As the Some knoweth his goinge downe. Thou makest darcknesse, that it maye be light, when all the beasts of the forest were. And the yonge Lyons which were after the praye, and seek their meate at God. But when the Some ariseth, they gather away together, and lye them downe in their denes. Then geeth man forth in his meate, and to kill his londe vntill the evening. **LORDE**, how many folde are thy meates, right wisely hast thou made the all: yet the earth is full of thy riches. So with greace and wyde see also, water in artinges ceping immemorable, both small and greace beastes. There go the shippes out, and there is that **Luziathan**, whom thou hast made, to take his passyme therein. They were all vpon the, that thou mayest gather meate in due season. Whiche thou wast in them, they gather it: whiche thou openest in the bonds, they are filled with good.

And when thou bydest thy face, they are fearful: yf thou takest away their birth, they dye, and are turned agayne to their dust. **Agayne**, when thou laicest thy death go forth, they are made, and so thou renewest the face of the earth. The glorious magnety of the **LORDE** endureth for aye, and the **LORDE** increaseth in his meate. The earth trembleth at the lorde of him, he doth but touch yf him, and they smolt. I will synge vnto the **LORDE** as long as I lyue, I will prayse my God while I haue my beinge. O that my wordes might please him, for my trust is in the **LORDE**. As for synners, they shall be consumed out of the earth, and the mighty shall come to an ende: but prayse thou the **LORDE**, O my soule. **Alleluia.**

The Ciii. psalme.

Give thanks vnto the **LORDE**, and call vpon his name: tell the people what he hath done. O let your songes be of him: prayse him, and let your callinge be of all his wonderous woordes. Give his holy name a good report, in their heates ruioste that see the **LORDE**. Great is the **LORDE**, and his strength, like his face evermore. Remember the mathe-worles that he hath done, his wonders and the indignities of his month. O ye sonne of **Abraham** his seruante, ye children of **Isaac** his choyse. He is the **LORDE** oure God, whose punishments are theirowne in all the world. He is alwaye in my full of his seruante, and promise that he made to the same generacions.

Rec the conueneance that he made wth **Abraham**, and the oath that he swore vnto **Isaac**. And appointed the same vnto **Jacob** for a lawe, and to **Israel** for an everlastinge testament. Sayenge: vnto the wil I geue the londe of **Canaan**, the lorde of your beheritage. When there was yet but a fewe of them, and they strangers therein. What tyme as they wente from one nation to another, from one kyngdome to another. It sufficed no man to hurte them, but repoued even kynges for their sakes. Touch not myne annoynted, no my prophetes no haime. **Neouer** he called for a vetch vpon the lorde, and destroyed all the pouison of iud.

But he had sent a man befor them, euen **Joseph** which was solde to be a bondseruaunt. They hurte his face in the stocks, the yron pearced his herce. Small the tyme that his wordes came, and till the wordes of **LORDE** had tried him. Then sent the kinge and caused him to be deluyered, the pryce of the people had let him go. He made him lorde of his house, and ruler of all his substaunce. That he mighte enforme his pryces a fect his wil, and teach his **Senarow** wysdome. **Israel** also came in to **Egipte**, and **Jacob** was a stranger in the lorde of **Ham**.

But he increased his people exceedingly, and made them stronger then their enemies. Whose here is a tued, so that they hated his people, and dealt vncruely with his seruantes. Then sent he the **Moses** his seruante, and **Aaron** whom he had choyse. These byd his cokens among them, and wonders in the lorde of **Ham**. He sent darcknesse and it was darcke, for they were not obedient vnto his woordes. He turned their waters in to bloude, and slewe their fische. Their londe brought forth frogges, yet euen in their kynges chambers. He spake the wordes, and their came all maner of flies, and their came all maner of sties, and their came all their quarters. He gaue them hale stones for raine, and flammes of fyre in their lorde. He smote their vnywardes, and sige trees, and destroyed the trees that were in their coastes. He spake yf woordes, and their came gresshoppers, and catyppers innumerable. These are up all the grasse in their lorde, and deuoured the frutes of their growde. He smote all yf first borne in their lorde, euen the dirst of alle their substance. He brought the same forth wth silver and golde, there was not one fible persone among their crybes. **Egipte** was glad of their departing, for they were a fraich of the world. He spied out a cloud to be a conueryng, and fyre so gawellig in the night season.

Gen. 12
Gen. 26
Gen. 28Gen. 12
and 10Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19Gen. 41
17-19

The Walter.

EXO. 17. A
EXO. 17. B
Nu. 10. D
EXO. 17. A

At their desyre, there came quales, and he fylled them with the bred of heauē. He opened the rocke of stone, & the waters flowed out: so that ryuers ranne in the wilderness.

For why, he remembered his holly promyse whdy he had made vnto Abraham his seruaunt. Thus he brought forth his people with ioye, and his chosen with gladnesse.

And gaue them the lōdes of the heithē, where they take the laboure of the people in possession. That they might kepe his statutes, and obstrue his lawes. Halleluia.

The CV. psalme. Halleluia.

2

Geue thankes vnto the L. ORDE, for he is gracious, and his mercy endureth for euer. Who can expresse y noble aces of the L. ORDE, or shewe forth all his playse? Blessed are they that all waye kepe iudgment, and do righte wyslyes. Remember as (L. ORDE) a cōdinge to the favour that thou bestest vnto thy peoplcio wyses as to thy sauinge healch. That we might see the pleasure of thy chosen, that we might reioyse in the gladnesse of thy people, and geue thankes with thine enheritaunce. We haue sinned with oure fathers, we haue done amysse, we haue dealt wickedly. Oure fathers regarded not thy wonders in Egipte, they kepte not thy greace goodnesse in remembrance: but were dishobedit at the see, euē at the redde see. Nevertheless, he helped the for his names sake, that he might make his power to be knowne. He rebuked the redde see, and it was dried up: so he led the thore wth the depe as in a wilderness. Thus he saved them from the honde of the hater, & deliuered them from the honde of the enemy.

1. MOC. 4. C
Iudic. 11. C
1. Iud. 108. A
ECCLE. 41. D

Iud. 7. C

3

As for those y troubled them, the waters encreased helmed the, there was not one of the left. Then beleued they in his worde, and songe playse vnto him. But within a why le they forgaht his woites, & wolde not abyde his counsell. A lust came vps them in the wilderness, so that they tempted God in the descrete. Yet he gaue them their desyre, and sent the mynch at their willes. They angered Moses in chetyes, and Aaron the saynt of the L. ORDE. So the earth opened & swallowed up Dathan, and covered the cengregaciō of Abiram. The fyre was kyndled in their company, the flame burnt vps the wngodly. They made a calfe in Horeb, and worshipped the molet ymage. Thus they turned his glory in to be similitude of a calfe, y eatech haye. They forgaht God their Sauer, which had done so greace thinges in Egipte. Wondrous woites in the lon

PHIL. 102. A

EXO. 17. A

NU. 10. A

EXO. 11. A
1. COE. 10. A
ROMA. 7

de of Ham, and fearfull thinges in the descrete. So he sayde he wolde haue destroyed them, had not Moses his chosen stood up for him in y gappe: to turne away his wngodly indignacion, lest he shalde destroye the. Yet he thought some of y pleases of the lōde, and gaue no credence vnto his woites. But murmured in their cetyes, and he kyened not vnto the voyce of the L. ORDE. Then lift he up his honde agaynst them, to ouerthrowe them in the wilderness. To cast out their sde amonge the nacion, wh to scatter them in the lōdes. They hated them selues vnto Beal Peor, and ateche of the ringes of the deeth. Thus they provoked him vnto anger with their owne ungodlynesse, and the plage was greace amonge them.

The cv. psalme.

Then stode vp Phinaas and excused his wyrtice, & so the plage ceased. And that he counted vnto him for righteousnesse, amonge all posterites for evermore. They angered him also at the waters of Stris, wh Moses was punyshed for their sakes. Because they promoted his spere, and he led the planely with his lippes. They destroyed the heithen, as the L. ORDE commaunded them. But were mingled amonge the heithen, and learned their woites.

In so moch that they worshipped the ymages, which turned to their owne deuytys vnto deuils. And shed the innocent bloude of their sonnes, and of their daughters, whom they offered vnto the ymage of Canaan, so that the lōde was beforesworn. Thus were they rayned in their owne woites, and wente a whoringe wth their owne inuencions. They foue monthe march of the L. ORDE kyndled agaynst the people, in so moch that he abhorred his owne enheritaunce. And gaue them out to the honde of the heithen, and they that they led them, were loides ouer them. Their mites oppressed the, and had them in subjection. Many a tyme dyd he desyre them, but they provoked him with their owne inuencions, and were broughte to be come for their rebulness. Nevertheless, wh he sawe the aduersitee, he herde their complaynt. He thought vps his cōsentance, and pitied the accordinge vnto the multitude of his mercies. He made all those y had led the awaye captiue, to piteie them. Saluesse (O L. ORDE) oure God, & gather us from amonge the heithen: that we maye reioyse thank to thy holy name, & make oure boast of thy playse. Blessed be the L. ORDE God of I

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The Psalme.

he sheweth his people the power of his
word, that he maye geue them the hereta-
ge of the heithen. The workes of his h[an]-
des are wondrous iudgment, all his comma[n]-
des are true. They stonde fast for ever &
his mercie is true. He sent downe his
spirit vnto his people, he hath com-
manded his cemauntes for euer, holy & true
is his name. The feare of the LORD
is the begynnyng of wysdome, a good
understandynge bane all they that do theraf-
ter the payse of it endureth for euer.

The CXL. psalme. *Galleluya.*
Blessed is the man of feareth the LORD
DE, & hath greates deliue in his com-
mauntementes. His seide shall be
within upon earth. The generation of the
faythfull shall be blessed. Riches & p[ro]-
fit shall be in his house, & his righteousnes
shall be in his way. Vnto the godly there
is light in the darcknesse: he is mercie
full vnto the righteous. Wel is him that
followeth & righteous. Wel is him that
is without guile. & p[ro]-
fiteth his wayes w[ith] discrecion. For he shall neuer be
moued, the righteous shall be had in an euer-
lastynge remembrance. He wil not be a-
fraid for any euell thynges, his heret ston-
deth fast. He belongeth in of the LORD. His her-
et shall stand, he wil not shakke, vntill he
shalt desire vpon his enemies. He hath
his hande abode, & geueth to the poore, his right
hande remauneth for euer, his home shall
be in peace & hono[r]. The vngodly shall
be as a sheal greue him: he shall quash w[ith] his
teeth & consume awaye, & the desire of the vn-
godly shall perish. The CXL. psal. *Galleluya.*

By Rayse the LORD (O ye seruantes)
Praise the name of the LORD
Blessed be the name of the LORD
DE, his this hyme forth for euermore. The
LORDS name is worthy to be praised, fro
the foun[n]tayne of the Some vnto the goun-
tayne of the same. The LORD is hye
above all heithen, and his glory above the
heavens. Who is like vnto the LORD our
God, yf hath his dwelling so hye, whiche
is himself, to tholde that is in hea-
ven & earth? Whiche raketh vp the sym-
bol of the dust, and lifeth the poore out
of the myc. That he maye set him among
the princes, euen amonge the princes of
the people. Whiche maketh the barren wo-
man to be a mother, & to be a full mother
of children. *Galleluya.*

The CXLII. psalme.
When Israel came out of Egipte, &
the house of Jacob from amonge

The cxliij. psalme. Fo. xxxij.

that strange people. Iuba was his Sac-
tuary, Ibad his dominion. The feare
that, and fled, Jordan turned backe. The
moontaynes slipped like rammes, & the litle
hilles like yonge shepe. What ayled the
e thou see that thou fleddest: and thou
Jordan, that thou turnedst backe? He
maye saynes, that ye slipped like rammes: and ye
litle hilles, like yonge shepe? The earth
trembled at the presence of the LORD, at
the presence of the God of Jacob. Whiche
turned the harde rocke in to a stonynge wa-
ter, & the flint ston in to a spryngynge well.

Here the hebreue begynneth
the CXV. psalme.
Let vnto vs (O LORD) not vnto vs, but
vnto thy name geue the prayse, for thy loue
genecy and faithfulness. Wherefore shall
the heithen saye: where is now their God?
As for oure God, he is in heauen, he doth
what soeuer it pleaseth him. Their
magics are but sylu[n]e and golde, men the workes
of mens handes. They haue mouthes, and
speake noce: eyes haue they, but they see noce.
They haue eares, and heare no noyses: but
they haue noses, but they smell noce. They
haue handes, but they handle noce, they haue
feet, but they can not go, neither can they
speak the word of their choise. They that
made them, are like vnto them, and so are
all such as put their trust in them. But
let Israel trust in of the LORD, for he is
their succoure & defence. Let the house
of Aaron put their trust in of the LORD, for
he is their succoure & defence. They that
feare the LORD, let the put their trust in
the LORD, for he is their succoure & de-
fence. The LORD is mynde full of vs, &
blessed is he, blessed is he house of Israel,
blessed is he house of Aaron. We be
blessed all them that feare the LORD, both
small & great. The LORD increaseth vs more
more: you, and yere dilidit. For ye are
blessed of the LORD, which made heauen &
earth. All the vhole heauens are the
LORDS, but the earth hath he geue vnto
the chyldren of men. The deed prayse the
LORD, neither all they that go downe in to
sylu[n]e. But we will praise the LORD, from
this tyme forth for euermore. *Galleluya.*

The CXIII. psalme. *th/*
Am we: pleased, yf the LORD be
herde yf we crye of my praye. Full as
he hath endued his care vnto my name,
ther fore wil I cal: vnto him as long as
I live. The snares of death are
about me, I founde trouble and
griefe. I crye vnto the LORD, &
he heareth my voyce, & sendeth
his mercie vnto me, & his
lovinge kindness vnto me. I
crye vnto the LORD, & he
heareth my voyce, & sendeth
his mercie vnto me, & his
lovinge kindness vnto me.

monies, O LORD

The Psaltes.

The cxxij. psalme.

called I open y name of the LORDE: o LORDE: o myn rescue. Gracious is y LORDE: & righteous. yee come Ged is mercifull.

The: ORDE pusefnesch y simple, I was broughte done, and he helpe me. Turne agayne then vnto thy rest o my saule: for the LORDE hath geuen the thy desyre.

psal. 98

And why: thou hast deliuered my saule from death, myne eyes from teares, and my feete from fallinge. I wil walke before y LORDE, in the lenche of the luyng.

The CXV. psalme.

This psalme do the scribures sayn vnto us that godd before, and in his hand, than the CXVI. psalme.

2 cor. 4. c Rom. 2. 2

Deluded, and therefore haue I spokt, but I was sore troubled. I sayde in my heart: All men are liere.

What rewardes shal I geue vnto y LORDE, for all the benefices y he hath done vnto me? I wil receaue the cuppe of saluacion, and call vpon the name of the LORDE.

I wil paye my vowes in the presence of all his people, righte deare in the sighte of y LORDE is the deatch of his sayntes. O LORDE, I am thy seruaunt, I am thy seruaunt, and the sonne of chy handmayne, thou hast broken my bondes in souer. I wil esse the sacrifice of thankes geuyng, and wil call vpon the name of the LORDE. I wil paye my vowes vnto the LORDE in the sighte of all his people, in the centre of the LORDES house, cut in the mybbest of ste, o Ierusalem. Halleluya.

Hebr. 11. c Psal. 91. 2

The CXVI. psalme.

Rom. 11. c

Prayse the LORDE all ye Gentiles, laude him all ye people. For his mercifull kyndnes is euer more and more: towarde vs, & the truce of the LORDE endureth for euer. Halleluya.

The CXVII. psalme.

Hebr. 11. c Psal. 118. 2

Geue thankes vnto the LORDE, for he is gracious, and his mercy endureth for euer. Let Irael now confesse, y his mercy endureth for euer. Let the house of Aaron now confesse, that his mercy endureth for euer. Let the house of Levi now confesse, that his mercy endureth for euer.

Exo. 22. 2 1. cor. 10. 2 Rom. 2. 2

Let the house of Gad confesse, that his mercy endureth for euer. I called vpon the LORDE in trouble, and the LORDE herbe me. I will thank y: for he is my helper, I will thank y: for he is my helper, I will thank y: for he is my helper, I will thank y: for he is my helper. It is better to trust in the LORDE, than to put thy confidence in a man. It is better to trust in the LORDE, than to put thy confidence in a man. It is better to trust in the LORDE, than to put thy confidence in a man. It is better to trust in the LORDE, than to put thy confidence in a man.

Whiche compassed me rounde aboute, but the name of the LORDE: and I destroyed them. They kepte me in on euery syde, but with the name of the LORDE, I wil destroye them.

They came aboute me like a beeh, & was as hore as the fyre in the thorne, but with the name of the LORDE, I wil destroye them.

They thynk at me, that I mighte fallen: the LORDE was my helpe. The LORDE is my strength, & my songe, & is become my saluacion. The voyce of ioye & mynne in the dwellinges of y righteous, for y righte hande of the LORDE hath gotte the victory.

The righte hande of the LORDE hath gotte the victory, I wil not die, but I will, and declare the wodes of the LORDE.

The LORDE hath hastened & couraged, but he hath not geuen me ouer vnto death. Open me the gates of righteousnes, I maye go in there throug, & geue thauke vnto the LORDE. This is the deatch of the LORDE, the righteous shall exre in thow.

I thank the, y thou hast herbe me, & become my saluacion. The same stone whiche the builders refused, is become the chiefe stone in the corner. This was the LORDE doinge, & it is marvellous in o eyes.

This is the daye which the LORDE hath made, we reioyce and be glad in it. Helpe me LORDE, o LORDE sende vs now prosper.

Blessed be he that cometh in the name of the LORDE, we wish you good lucke, yete he of the house of the LORDE. God with the LORDE, & hath shewd vs lighte. O God the solemne feast with grene braundes, vnto the houses of y outere. Thou art God, & I wil thank the: thou art my God, & I wil prayse the. O geue thauke vnto the LORDE, for he is gracious, & his mercy endureth for euer.

The CXVIII. psalme.

Blessed are those y be vndelisted in the waye: which walke in the lawe of the LORDE. Blessed are they that kepe his commandmentes, & sitte him with their whelkes.

Which walke in his wayes, & be not rebuffed. Thou hast geuen fra yee do to kepe thy commaundementes. O my wayes were established to kepe thy lawes. So shalde I not be confounded. Ie I haue respecte vnto all thy commaundementes. I wil thank the with an vnwaxed heart, because I am learned in thy commandmentes of thy righteousnes. I wil be thy sacrifice, o for alke more neede.

they came aboute me like bees / & were
like as the fyre in the thornes / but in the
end of the Lorde I will destroye them.

they thrust at me, that I might fall, but
the Lorde was my helpe.

The Lorde is my strength / and my songe /
wheresome my saluacion.

The voyce of hope and mercy is in the
mouthes of the righteous / for the right hande
of the Lorde hath gotten the victorye.

The right hande of the Lorde hath
prevaileth, the right hande of the Lorde hath
gotten the victorye.

I will not feare, but I will beare / and
declare the works of the Lorde.

The Lorde hath chastened a correcte me /
he hath not geuen me ouer vnto death.

Open me the gates of righteousness /
that I maye goe in there thozow / and geue
praise vnto the Lorde.

This is the doore of the Lorde / the
righteous shall entere in thozow it.

I thank the, that thou hast herde me / &
increasid my saluacion.

Thou hast not rebuked the busshers
rebellious because the heade stone in the
corner. They was the Lordes boynge / and it is
wonderous in oure eyes.

Thou hast not rebuked, which the Lorde hath
chastened to reioyce and be glad in it.

Thou shalt now O Lorde, O Lorde sende
thy spirit vnto me.

Thou shalt be that cometh in the name of
the Lorde, me with you good luche / for that
is the house of the Lorde.

Thou shalt be the Lorde, & hath the word
by light: he hath the solemne feast
with greene.

Thou shalt be the Lorde, & hath the word
by light: he hath the solemne feast
with greene.

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with greene.

Thou shalt be the Lorde, & hath the word
by light: he hath the solemne feast
with greene.

that my wayes were stablished to
hope thy statutes.

So shal I not be confounded, whyle
I haue respecte vnto all thy commaund-
mentes.

I will thank the vnto an assigned
herce, because I am learned in the
iudgements of thy righteousness.

I will hope thy statutes / & forsake
me not bitterly.

2 Beth.

2 Where wisthall shall a ponge man
clense his waye: Euen by ruyng
hym selfe after thy waye.

2 With my whole herce do I seeke the,
O see me not go wronge out of
thy commaundmentes.

2 Thy wordes haue I kept within
my herce, that I shal not synne
agayn the.

2 Praised be thou O Lorde, O
teach me thy statutes.

2 With my lippes will I be telling
out all thy iudgements of thy
mouth.

2 I haue as greate delecte in the
waye of thy testimonies, as in
all manner of riches.

2 I will exercise my selfe in
thy commaundmentes, & haue
respecte vnto thy cōceptes.

2 My delite shall be in thy
statutes, I will not forget thy
wordes.

3 Ethel.

3 Do well vnto thy seruants, that
I maye hope and kepe thy
wordes.

3 Open thou my eyes, and so
shall I see the wonderous
thynges in thy lawe.

3 I am a stranger vnto my
cōscience, O hyde not thy
commaundmentes from me.

3 My soule breaketh out, for
the very seruice of thy
delecte, for I haue alwaye
vnto thy iudgements.

3 Thou rebukest the poudre /
curst are they that departe
from thy commaundmentes.

3 O turne fro me shame
and rebuke, for I kepe thy
testimonies.

3 Thy iudgements also let
me speake agayn the, but
thy seruants are occupied in
thy statutes.

3 In thy testimonies is my
delecte, they are my
cōsolacions.

4 Daltch.

4 My soule cleaueth to the dust,
O quench thou me
accordinge to thy waye.

4 I knowledged my wayes, &
thou herdest me, O teach
me then thy statutes.

4 Make me to vnderstande
the waye of thy commaund-
mentes, and so shall I
trayblysh thy wonderous
wordes.

4 My soule melteth awaye
for being full, as nestle,
O see me by according vnto
thy name.

4 Take fro me the waye of
lyinge, & doe that me
thy lawe.

4 I haue chosen the waye of
truth, thy iudgements haue
I layed before me.

4 I thank the vnto thy
testimonies, O Lorde.

confounde me not,
I will runne the waye of thy commaunde-
mentes; whye thou hast comforted my herte.

Teach me / O Lord the waye of thy sta-
tutes, and I will hope it unto the ende.

O graunt me vnderstandinge; and I shall
hope thy lawe; yee I shall hope it with my
life, or whole herte.

Lead me in the path of thy commaunde-
mentes; for that is my desire.

Encline mine herte vnto thy testimo-
nies; and not to couetousnes.

Turne awake mine eyes; lest they be-
holde vanitie; a quicke me in thy waye.

Stabilithe thy woide in thy seruant; /
I maye feare the.

Take awake yee rebuke that I am afrayed
of; for the iudgementes are amiable.

Beholde; my desire is in thy commaunde-
mentes; O quicke me in thy righte iudgemente.

Let thy louyng mercie come vnto me; /
O Lord; and thy lawyng healtie accompanyng
me vnto thy woide.

What I maye geue answer vnto my blas-
phemers; for my trust is in thy woide.

Take not yee woide of treuth bitere out
of my mouth; for my hope is in thy iudgemente.

So shall I alwaye hope thy lawe; yee for
perpetuall and euer.

And I will walke at libertye; /
for I feele thy commaunde-
mentes.

I will speake of thy testimonies euen be-
fore kinges; and will not be ashamed.

My desire shall be in thy commaunde-
mentes; which I loue.

My handes also will I yst vnto thy
commaunde-
mentes which I loue; /
for my tal-
kyng shall be of thy statutes.

Thinke vpon thy seruant as concey-
nyng my woide; /
wherein thou hast comforted me to put my trust.

For it is my comforte in my trouble; yee thy
woide quickeneth me.

The proud haue me greatly in derisyon;
yet thinke not I from thy lawe.

I remember thyne euerydayng iudgemente;
O Lord; and am comforted.

As much as I am afrayed for the vngodlye;
for the statutes are my songes in the house
of my prayer.

Thinke vpon thy name; O Lord; in the
Synagoge; and kepe thy lawe.

My soule longeth for thy lawyng mercie;
for my trust is in thy woide.

When wilt thou come; O Lord; /
I will praye.

purpose to hope thy lawe.

I make mine humble prayer
presence with my whole herte; /
O Lord; full vnto me accompanyng vnto thy
lawe.

I call mine alone wayes to remem-
ber; and turne my face in to thy testimonies.

I make haste; and prolonge not
to hope thy commaunde-
mentes.

The congregacions of the vngodlye
robbed me; but I forget not thy lawe.

At mynighthe stande yee vnto
me; for the iudgementes of thy
righteousnes.

I am a companyon of all them that
trouble the; and kepe thy commaunde-
mentes.

The earth; O Lord; is full of
thy testimonies; /
Teach me thy statutes.

O Lord; thou hast dealt friendly
with thy seruant; accompanyng vnto thy
lawe.

I learne me thy righte iudgemente;
for I beleue thy commaunde-
mentes.

Before I was troubled; I went
out; but now I hope thy woide.

Thou art good & friendly; /
O Lord; teach me thy statutes.

The proude imagineth spech
vnto thy seruant; accompanyng vnto thy
lawe.

Their herte is as fat as bytton;
for they desire is in thy lawe.

It is good for me; for I haue be-
lieued; that I maye learne thy statutes.

The lawe of thy mouth is
more precious; then thousandes of golde
and silver.

Thy handes haue made me
and I will praye; /
O Lord; geue me vnderstandinge;
that I maye learne thy commaunde-
mentes.

Whye I feare the; will be glad
to see me; because I put my trust in thy
lawe.

I knowe; O Lord; that thy iud-
gementes are righte; and that thou
of vngodlye haue caused me to be troubled.

Let thy mercifull righte-
nes be my comforte; accompanyng to
the proude; that I maye
hope thy lawe.

Let thy louyng mercie come
vnto me; that I maye hope thy lawe
is my comforte.

Let the proude be
confounded; and
let me hope thy lawe.

But let such as feare the; and
kepe thy testimonies; be turned vnto me.

Let mine herte be
vnto thy lawe; /
that I maye hope thy lawe.

My soule longeth
for thy lawyng mercie;
for my trust is in thy woide.

When wilt thou come; O Lord; /
I will praye.

Thou art my prayer; O Lord; /
I will praye.

thy seruants, and learne me thy statutes.
Myne eyes giueth out to water, because
men hepe not thy lawe.

¶ Verse.

Righteous art thou, O Lorde, and true
is thy iudgment.

The testimonies that thou hast coman-
ded are exceedinge, righteous and true.

My teile hath euil consumed me, because
myne enemies haue forgotten thy wordes.

Thy worde is tried to the vttermoost, and
thy seruantes loueth it.

I am small and of no reputacion, yet do
not I forget thy commaundementes.

Thy righteousness is an euertingne
righteousnes, and thy lawe is true.

Trouble and heuynesse haue taken holde
vpon me, yet is my deliure in thy commaunde-
mentes.

The righteousness of thy testimonies is
euertingne, O graunte me vnderstanding,
and I shall praye.

¶ Verse.

I call with my whole herte, heare me, O
Lorde, I will hepe thy statutes.

Yee euen vpon the dox cal, helpe me, and
I shall hepe thy testimonies.

Early in the morninge do I cry vnto
thee, for in thy worde is my truth.

Myne eyes prevente the night watches,
that I might be occupied in thy wordes.

Heare my voyce, O Lorde, accordinge
vnto thy louynge h pntesse, quychen me ac-
cordinge as thou art wont.

They saye vnto me that of malice persecute
me, and are farre from thy lawe.

Be thou nre at hande also, O Lorde, for
thy promyses are faithfull.

As concernynge thy testimonies, I haue
knowen euertens the begynnyng / & thou
hast grouned them for euert.

¶ Verse.

I cōfesse myne aduersitee, & deliure me,
for I do not forget thy lawe.

Wante yn thou my cause and defende me,
quychen me accordinge vnto thy worde.

Health is farre from the vngodly, for they
regarde not thy statutes.

Great is thy mercie, O Lorde, quychen
me as thou art wont.

Many there are that trouble me / & per-
secute me, yet do not I swaue from thy tes-
timonies.

I greued me, when I see, that the trans-
gressours hepe not thy lawe.

Confesse, O Lorde, how I loue thy com-
maundementes, O quychen me with thy lou-
ynge h pntesse.

Thy worde is true from euertingne, all
the iudgements of thy righteousness are

true, for euert more.

¶ Verse.

The princes persequete me, but
my herte stablyeth in a worde of thy
lawe, for I am as glad of thy worde, as
men are of grette spoiles.

As for theys, I hate and abhorre
thy lawe do I loue.

These thynges a base doo, because
of thy righteousness iudgment.

Great is the price that they paye
to loue thy lawe / & they are not offen-
ded.

Lorde, I loke for thy sauynge
do alter thy commaundementes.

Thy soule hepeh thy righteousness
loueth them exceedinge.

I hope thy commaundementes
all mynes, for all my wordes are before
thee.

¶ Verse.

Let my complaigne come before
the Lorde, geue me vnderstanding,
vnto thy worde.

Let my supplicacion come be-
fore the Lorde, geue me vnderstanding,
vnto thy worde.

Thy lippes shall speake of thy
lawe, thou hast taught me thy wordes.

Yee my tonge shall prouye of
thee, for all thy commaundementes are
true.

Let thine hande helpe me, for I
haue iustified thy commaundementes.

I longe for thy sauynge health,
and in thy lawe is my deliure.

Let my soule praise thee, and
thy iudgements maye helpe me.

I go astraye, I thea a thepe that
heke the seruant, for I do not forget
thy commaundementes.

The cxx. psalme.

This psalme is a supplicacion
of a man that is in trouble, and
that he prayeth vnto the Lorde
for helpe.

The longe of the trans.

In the beginninge of some songs, after
the psalme that hath the title were
founde it is to be noted, in a
place, where the Lorde
is in dauid house, upon the
chamber where the men
were, where the women
commented.

When I am in trouble, I
will cry vnto the Lorde, & he
will helpe me, & I
will be saved from
the hande of all mine
enemies.

What rewarte shall I be
geuen of the Lorde, thou
false tonge.

Euert mynghty art thou,
O Lorde, thou shalt
burne the wicked as
burning.

It is me that myne
enemies haue
troued, I dwell in
the house of the
Lorde, & I will
praise thee, O Lorde,
for thou shalt
burne the wicked
as burning.

fol. 17. c.
1. g. b.

17. b. 1.
1. g. b.

21.



he comes into peace.
laboured for peace / but when I spake
of they made them to battaie.

¶ The cxxi. Psalme.
It sheweth that the godly must looke for their helpe
in such things that he geueth it very readely.

¶ The songe of the sheares.
I will put myne eyes vnto the ^{eyes} hylles /
from whence cometh thy helpe.

My helpe cometh such from the
which hath made heauen and earth.
he will not suffer thy foete to be moued /
nor that he perch thee / he perch not.

Beholde as that he perch Israel / wch ne-
ther he nor he perch.

the Loyde him selfe is thy heper / ^{the} Loyde
by reference vpon thy right hande.

he that he sunne in all nor burne the by
neither the moon by myght.

the Loyde preseruethe the from all euill /
in the Loyde that he perch thy soule.

the Loyde preseruethe thy gorge out a
scape in / from this tyme forth for
euer.

¶ The cxxii. Psalme.
In the heauen and figure of Jerusalem he de-
scribeth the scepter of the conuersion of Sion /
the place of the Captiues / wch sheweth euer the sur-
uival.

¶ The songe of the sheares
How glad / when they sayde vnto me:
we will go in to the house of the Loyde.

Our feete shall stande in thy gates /
Jerusalem.

Jerusalem is builde as a citty / that is
in it selfe.

for the sheares go by / euen the tribes
of the Loyde to testifie vnto Israel / to geue
names vnto the name of the Loyde.

for there is the seate of iudgement / euen
the place of the house of Dauid.

It praye for the peace of Jerusalem / thy
wall shalpe that ouer the.

There be within thy walles / a plenteous-
nesse in thy palaces.

thy shepherden and companions shalpe
be with thee prosperite.

Jerusalem of the house of the Loyde ouer
all welles he to do the good.

¶ The cxxiii. Psalme.
The godly shalpe in the bycherd / do affectionally
desire to knowe the wayes vnto hym they wholy
trust in hym.

¶ The songe of the sheares.
Vnto the lpt I will myne eyes / thou
hast dwelled in the heauens.

Beholde out all the eyes of Ierusa-
lem vnto the hande of their maisters /

the eyes of a mayden vnto the hande of
her suerour / euen to our eyes waite vpon
the our God / he will he haue mercy

upon vs.
Haue mercy vpon vs / O Loyde / haue mer-
cy vpon vs / for we are vextly despayed.

Our soule is fylled with the scoornfull
reproue of the weithy / and wery the despise-
fullnesse of the proude.

¶ The cxxiiii. Psalme.
The godly people that they are ayde by the helpe
of God / as a sheperd by whom into they were de-
spayed.

¶ The songe of the sheares.
If the Loyde had not bene of oure syde
(now maye Israel saye) If the Loyde
had not bene of oure syde / wher men rose
vp agaynst vs.

They had swallowed vs by quicke / when
they were so wachfully besetted at vs.

Yee the waters had drowned vs / & flame
had gone ouer oure soule.

The deye waters of the proude had gone
euen vnto oure soule.

But prayed be the Loyde / wher hath not
geuen vs ouer for a praye vnto their reerth.

Our soule is escaped / eue as a byrd out
of the snare of the fowle: the snare is broken
and we are deliuered.

Our helpe standeth in the name of the
Loyde / which hath made heauen and earth.

¶ The cxxv. Psalme.
The church or congregation is in safete when
the sheperd defendeth it and vnto prosperous when he
saureth it and pouerth the weithy thus etc.

¶ The songe of the sheares.
They that put their trust in the Loyde /
are euen as the mount Sion / which
may not be remoued / but standeth fast
for euer.

The hylles stande about Jerusalem / eue
so standeth the Loyde rounde about his peo-
ple / from this tyme forth for euermore.

What the rodd of the byngolpe come not in-
to the lot of the rgyuous / lest he rgyuous
put their hande vnto wrethtede.

Do well / O Loyde / vnto those that be good
and true of herte.

As for those as turne backe vnto their
owne wickednesse / the Loyde shall leade them
forth with the euill doers: but peace be vnto
Israel.

¶ The cxxvi. Psalme.
The described the gladnes of the people returning
agayne from Babylon / vnder the figure because
the captiue of the Chaldeans / whom the sonne of God
hath made free from the captiue of Opone and death.

¶ The songe of the sheares.
When the Loyde turneth agayne the
captiue of Sion / then shall we be
lyke vnto them that byrme.

then shall oure mouth be fylled with
laughter / and we shalpe conge with ioye.

then shall it be sayd amonge the Denthe:
the Loyde hath done greates things for the.

¶ The cxxvii. Psalme.
The church is in safete when the sheperd
defendeth it and vnto prosperous when he
saureth it and pouerth the weithy thus etc.

¶ The songe of the sheares.
When the Loyde turneth agayne the
captiue of Sion / then shall we be
lyke vnto them that byrme.

then shall oure mouth be fylled with
laughter / and we shalpe conge with ioye.

then shall it be sayd amonge the Denthe:
the Loyde hath done greates things for the.

¶ The cxxviii. Psalme.
The church is in safete when the sheperd
defendeth it and vnto prosperous when he
saureth it and pouerth the weithy thus etc.

¶ The songe of the sheares.
When the Loyde turneth agayne the
captiue of Sion / then shall we be
lyke vnto them that byrme.

then shall oure mouth be fylled with
laughter / and we shalpe conge with ioye.

then shall it be sayd amonge the Denthe:
the Loyde hath done greates things for the.

Of David.

Psal. cxvii. & cxviii.

Yee the Lorde hath done greate thynges
fo; vs all reaso; wherof we reioyse.

Come oure castyng; & Lorde; as the
ryuers in the south.

They shalowe in teares; shall reape in ioye.

He that now goeth in his waie; wepryng
& breathyth forth good seede; that come agaynst
with ioye; & bringe his sheaves with hym.

The. cxvii. Psalme.

Wher the only liberatye; & gyfte of God is the house
and godshoude; graue the cytye defended; mean mymp;
Asch chyldren; s thole toward; and th; pte; ob; aynd.

The songe of the sheares.

Except the Lorde bynde the house; their
labour is but lost that b; the se.

Except the Lorde kepe the cytye; the
watchman wakeneth but in b; pte.

Joy is but lost labour that ye rise by early;
and take no rest; but eate the byerde of care-
fulness; fo; loke to whom it pleaseth hym; he
greeteth it in sepe.

Lo; chyldren and the feute of the wombe
are an heritage; & gift; & comely of the Lorde.

Like as the arrowes in the hande of the
giant; even so are the yonge chyldren.

Happye is the man; that hath his quiver
full of them; they shal not be ashamed; when
they speake with their enemies in the gate.

The. cxviii. Psalme.

Wher that feareth God shall do well; and fortunatly
at all season.

The songe of the sheares.

Let God be alle thyng that feare; & Lorde;
hand walke in myss wayes.

fo; thou that eate the laboures of
thyne atone handes; & well is thy; happye
art thou.

Why wylt thou be as the frutesfull byne by
the walles of thy house.

Why chyldren like the Olive b; aunches
counte aboute thy table.

Lo; thus shall the man be; & blessed; that
feareth the Lorde.

The Lorde shall so blede the out of Sid;
that thou shalt see Jerusalem in prosperete
all thy lyfe longe.

Yee that thou shalt see thy chyldren; chy-
ldren; and peace upon thy race.

The. cxviii. Psalme.

Although the wyche do longe; and greatly pte;
cutte the poole; yet shall they not pteuple cure them;
yet they shal; as the length pte; when the godly shal
be in ioye.

The songe of the sheares.

In y; a tyme; have they fought agaynst
me from my youth by; maye; Israel now
saye.

Yee; many a tyme; have they fought ag-
gaynst me from my youth by; but they have
not ouercome me.

The flowers plowed upon my backe; &
and made longe folowes.

But the righteous Lorde hath browe
pocke of the ungodly in pecc.

Let them be confounded; a turned be-
ward; as many as have curst will at.

Let them be euen as the b; pte; upon
house toppes; wher they werechert; alye;
pluchte by.

Wher of the mower syleth not his
nethe; he that byndeth by the sheaves;
is bofome.

So; & they which go by; saye not
fowle; as the Lorde prosper you; we wyl
pote; halle in the name of the Lorde.

The. cxviii. Psalme.

Wher earnest pte; of hym; that is appoynted
we; like the fou; lynes; s; that; carely; hopey to
of God; wher the forgiveness of his sp; a; s;
from hym; aboute thynges.

The songe of the sheares.

Wher of the; & depe call; &; b; t; b;
of the Lorde; Lorde; heare my; wyl;
Wher let thine eares; conde;

well the voyce of my complaine;
fo; thou; Lorde; wylt be extreme; to
what is done; in pte; & wher; Lorde; wylt
abde; it;

But there is mercy; wylt the; that
maye; be seave.

fo; loke; fo; the Lorde; my; soule; both
to; hym; and in his; wylt; is my; trul;

My; soule; doth; patiently; abde; &; L;
from the one; mo; yng; to the other.

Let; Israel; trul; in the; Lorde; fo; wylt;
Lorde; there; is; mercy; a; pte; of; wylt;
And; he; that; rebre; &; Israel; sed; all; his; tyme;

The. cxviii. Psalme.

Wher; the; wher; he; was; not; pte; and; make; it;
The songe of the sheares.

Lorde; I; am; not; hpe; mended; &; h;
proude; loke;

I; do; not; excepte; my; selfe; in
waters; wher; are; to; hpe; fo; me.

But; I; refrayne; my; soule; &; hpe; it;
lyke; as; a; childe; that; is; not; cryed; from; his;
that; see; my; soule; is; eue; as; a; weene; in; the;

Let; Israel; trul; in the; Lorde; from
tyme; forth; fo; euer; mo; y;

The. cxviii. Psalme.

Wher; the; wher; the; pte; of; of; of; of;
dome; bare; the; church; and; congre; wylt; &; wylt;
the; figure; of; David; & of the; wher; the; wher;

The songe of the sheares.

Lorde; I; reme; ber; I; said; a; bl; b; t;
howe; he; wylt; into; the; Lorde; I;
bowed; a; bove; me; into; the; slyme; of
of; Jacob; I; wylt; not; come; with; in; my;
cle; of; my; house; no; I; tyme; by; in; my; house;

I; wylt; not; suffice; my;ne; eyes; to; see; I;
myne; eyes; shal; be; to; I; o; abde;

Untill; I; sende; out; a; place; fo; I;
an; habytacy; fo; the; my;ne; eyes; to; I;

fulcraze the labourer of thine owne house
mell is che, happie art thou. Thy wi
shall be as a fruitful vyne upon the wal
of thy house. Thy children like the o
lyve branches rotte aboute y eable. Lo,
that shall y ma be blessed, y feareth the LOR
DE. The LORDE shall so bleste the out of
Sion, that thou shalt se Jerusale in prospe
re all thy life longe. Rec that thou shalt
se thy childrens childre, & peace vpb Israhel.
The CXXVIII. psalme.

Why a tyme haue they foughe a
gainst me fro my youth vp (maye
Israel now saie). Yet many a tyme
haue they foughe against me fro my youth
vp, but they haue not ouercome me. The
powres plowed vpb my backe, & made loge
heues. But the righteous LORDE hath
taken y yode of y vngodly in peeces. Let
them be confounded & turned back ward, as
many as haue euill will at Sion. Let
the be cut as the haye upon the house toppe,
which is gathered afore it be plucked vp.
Wherofe mower fillethe not his hande,
neer he that byndeth vp the sheauce,
his sonne. So that they which go by saie
ne so much as the LORDE prosper you,
we wish you good lucke in the name of the
LORDE.
The CXXX. psalme.

Ove of the depe call I vnto the (LOR
DE) LORDE heare my voyce. Oh
I hartly care conside well the voy
ce of my complaine. If thou (LORDE)
wilt be mercie to marke what is done a
gainst. Oh LORDE, who maye abyde it?
But there is mercy with the, that thou ma
st be feared. I hope for the LORDE, my
soule boch maye for him, and in his woide
is my trust. My soule boch patiently aby
de the LORDE fro the one morninge to the
other. Let Israel trust in the LORDE, for
with the LORDE there is mercy and plen
tious redemption. And he shall redeme
Israhel from all his synnes.

The CXXXI. psalme of Dauid.
LORDE, Jam not hye myned, I ha
ue no proude looke. I do not excci
t myself in greute matters, which are
wytte for me. But I refrayne my soule and
hope is lowe, like as a childe y is weened from
his mother, yet my soule is euen as a weened
childe. Let Israel trust in the LORDE, fro
this tyme forth for evermore.

The CXXXII. psalme
LORDE, remember Dauid and all his
trouble. How he swore vnto y LOR
DE, & vowed a vowe vnto y mightie

one of Jacob: I wil not come within the ta
bernacle of my house, nee symme vpi to my
bedde. I wil not suffre myne eyes to slepe,
neer myne eye lyddes to slöber. Small I sym
de our a place for the LORDE, an habita
cion for the mightie one of Jacob. Lo, we herde
of the same at U phara, & so bidde in y weid.
We wil go in vnto his taberna cle, & fall dow
ne before his foote. Arie (o LORDE) in ro
thy restinge place, thou & y arte of y iherucl.

Let thy prestes be clothed with righteous ouer
ness, and let thy saymes reioyse. For thy ser
uaunt Dauid saie turne not a waye the pre
sence of thine aroynded. The LORDE hath
made a faithful oath vnto Dauid, & he shal
not shauke from it: Of the sure of thy body
shal I set vpon thy seate. If thy childrenre
will kepe my ceuenaunt, & my testimony y
I shall reue the, their childre also shal se vpb
thy seate for evermore. For the LORDE
hath chosen Sion, to be an habita
cion for him self hath he chosen her. This shall be my
rest, here wil I dwell, for I haue a delice ther
in. I will blesse hir vycaies w increase, &
I will satisfie hir poore with bread. I will dec
re hir prestes with health, & thy saymes shal
reioyse & be glad. There shall I make the
home of Dauid to flourish, I haue opened
a lancene for myne aroynded. As for his
enemies, I shall clothe the w shame, but v
pon himself shal his crowne flourish.

The CXXXIII. psalme of Dauid.
Behold, how good & ioyfull a thinge it
is, brethren to dwell together in uni
te. It is like y precious oymment
vpon the heade, that ranne downe vnto the
beard, eno vnto Iarons beard, & vnto downe
to the staynes of his clothinge. Like be
the bene of sermon, which fall vpon the hill of
Sion. For there the LORDE y promised his
blessinge, and life for evermore.

The CXXXIII. psalme.
Behold, O prayse the LORDE all
seruauntes of the LORDE, & he
nighte slette in the house of the LORDE, &
lift up youre handes in the Sanctuarie
praise the LORDE. The LOR
DE heauen & earth, blesse the one:

The CXXXIII. psalme.
O prayse y name
of ye serua
ntes of the house of
LORDE, for the
ye p

A. P. 1. 2. 3. 4.
E. P. 1. 2. 3.
P. 1. 2. 3. 4.
A. C. 1. 2.

P. 1. 2. 3.
E. P. 1. 2. 3.
L. 1. 2. 3.
A. 1. 2. 3.

The Psalter.

The cxxxvij. psalme.

For I knowe yf LORD is greate. z yf of LORD is abeuall goddes. What so euer yf LORD DE please, yf doeh he in heauz in earth, in the feer z in all depe places.

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Whiche smoot the fyfthborne of Egipte, boch of man and best. he hath fine cokens and wonders in to them ydoest of the o chou len de of Egipte vpon pharaos and all his seruautes. Whiche smoot by vntis nacions, z slewe mighty kynges.

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Sihon kyng of Amozites, Og the kyng of Basan, and all the kyngdomes of Canad. And gau the lode for an heretage, for an heretage vnto Israet his people. Thy name (o LORD) endureth for euer, so doeh thy memorial (o LORD) from one generacion to another.

For the LORD wil auige his people, z be gracious vnto his seruantes. As for the ymages of the heathē, they are tye stuer and gelde, the moue of mens hādes. They haue mouthes, z speake noz eyes haue they, but they see not. They haue eares, and yet they heare not. neither is there any tēch in their mouthes.

They that make them, are like vnto them, z so are all they that put their trust in them. Prayshe the LORD ye hoas of Israet, prayshe the LORD ye house of Azen. Prayshe the LORD ye house of Lemai. ye that feare yf LORD. Prayshe the LORD. Prayshe be the LORD oue of Sion, which dwelleth at Ierusalal. Gallilaya.

The cxxxv. psalme.

O give thanke vnto the LORD, for he is gracious, and his mercy endureth for euer. O geue thanke vnto the god of all goddes, for his mercy endureth for euer. O thanke the LORD of all lodes, for his mercy endureth for euer.

Whiche only doeh greate wonders, for his mercy endureth for euer. Whiche by his soome made the heaues, for his mercy endureth for euer. Whiche layed out the earth z seaes, for his mercy endureth for euer.

Whiche hath made greate lightes, for his mercy endureth for euer. The Sonne of his mercy endureth for euer. The starris of his mercy endureth for euer. Whiche their firstborne, for his mercy endureth for euer. And whiche songe them, for his mercy endureth for euer.

reed seinto partes, for his mercy endureth for euer. And made Israet to go throu mydoest of se, for his mercy endureth for euer.

But as for pharaos and his hoost, he smote them in the reed see, for his mercy endureth for euer. Whiche led his people thro the wyldernes, for his mercy endureth for euer. Whiche smoot greate kynges, for his mercy endureth for euer. Kez and seme mighty kynges, for his mercy endureth for euer. Sihon kyng of the Amozites, for his mercy endureth for euer. Og the kyng of Basan, for his mercy endureth for euer.

And gau a waye thir lode for an heretage, for his mercy endureth for euer. Kez for an heretage vnto Israet his seruante, for his mercy endureth for euer. Whiche maketh us, for he are in creable, for his mercy endureth for euer. Whiche geueth feire vnto all flesh, for his mercy endureth for euer.

O geue thanke vnto the God of youz, for his mercy endureth for euer.

The cxxxvi. psalme.

As the waters of Babilon run round about me and wepe, when we remembred on. As for our harpes, we hang them vpon upon the trees, that are therē. Theye that led vs awaye captiue, requerd of vs a songe and melody in o harps. Singe vs one of the songes of Sion. How shall we syng the LORD ES songe in a strange lode? If I forget the o Ierusalem, let my right hand be forgotten. If I do not remember the, let my tounge cleue to the rock of my mouth: yea yf I persere not Jerusalem in my tūch. Remember the child of Sion, donk (o LORD) in the daye of Jerusalem, how they saye, downe with it, downe with it, to the grounde. O daughter Babilon, thou shalt come to mistery thy self: yea thou shalt be be, thou shalt remouer yf as thou hast serued vs. Blessid that he be, that eateth thy floure, and driueth them a gaynst the floure.

The cxxxvii. psalme of Dauid.

Whiche geue thanke vnto the o LORD with myn rebele hart, euen befor the goddess wil I syng praises to thee. I wil worshippe towarde thy holy stie, and prayshe thy name be cause of thy lowly kynde and tūch, for thou hast made me by thy woide, a cōtūng vnto thy greace me. When I call vpon thee, thou hearst, and endurest my soule with moch strength. All the kynges of the earth shal prayshe the LORD, when they heare the recordes of thy mouth. Yet they shal syng in the wayes of the LORD, that greace is the glory of the sonner.

But a place for thy name, shall be in thē.

161. For though he the **LORDE** be hye, yet
 hee respecteth me: yf lowly: as for yf proude
 he beholdeth him as farre off. Though I
 kei yf myddest of trouble, yett shal thou
 helpe me: thou hast stretcht forth thine ha-
 nde vnto the fortifications of myne enemies, & yf
 he hands shal saue me. The **LORDE** shal
 be good for me, yett thy mercy (o **LORDE**)
 reach for euer: bespyre not then the wo-
 rthyne owne handes.

The CXXXVIII. A psalme of Dauid.

LORDE, thou seest cheste me out, and
 knowest me. Thou knowest my
 downefittinge & my wrynging. Thou
 knowest my thoughts as farre off. Thou
 knowest my path & aboute my bedde, & spy-
 all my wayes. For so, there is noe a
 wey myn edge, butt thou (o **LORDE**) knowest
 it. Thou hast fashioned me be-
 fore soue, & layed thine hōde vpon me.
 Thy knowledge is to mouer full & excellēt
 me. I can not asseyme into it. Whither
 I go then from thy spere: Or, whither
 I ste from thy presence: If I sayme
 I will beare, thou art there: yf I go
 behell, thou art there also. If I take the
 wings of the mouynge, & twayne in the
 most parte of the see: Euen there also
 thy hande lede me, and thy right hande
 shal holde me. If I saye: peradventure the
 aduersitee shal couer me, then shal my night
 be as to daye. For the darcknesse is no
 aduersitee with the, butt the nighte is as clea-
 re as the daye. The darcknesse & lighte are both
 thine. For my reynes are thine, thou hast
 bound me in my mothers wombe. I wil
 reuerence vnto the, for I am wnderously
 wondrous: and thy workes, and that
 thy soule knoweth right well. My bones
 were not hid from the, though I be made se-
 crete, and fashioned beneath in the earth.
 Thine eyes: so myne vnparticuler, they ston-
 der vnto: I thy booke: my dayes were fishi-
 ng, when as yett there was not one of them
 to beare are yf couer vnto me o **GOD**:
 how greete is the summe of them: If
 I tell them, they are mo in nombre than the
 sande: thou I wate vp. I am present with
 the. While thou norst slaye yf wicked (oh **GOD**)
 butt the thonder by the mighte departe fro
 the: For they speake vnto the of the thine
 names falslye them selues presumptuously.
 I hate them (o **LORDE**) that hate thee, &
 I maye not awaye with those that rise vp
 against thee: For I hate them right sore,
 because they mine enemies. Trye me
 (oh **GOD**) and sette the grunde of myne hee:

162. poue me, & examine my selfe. **LORDE** shal buy
 well, yf there be any waye of gather & care-
 me, & lede me in the waye euerlastinge contrie in
 The CXXXIX. A psalme of Dauid.

163. I praye me, (o **LORDE**) from the enuyls
 of men, oh preserue me from the wicked
 men. Whiche ymagin my selfe in
 their herres, & steere up strie all the daye longe.
 They sharpe & their tongues like a ser-
 pent, adders possion is vnder their lippen.

164. Seke me (o **LORDE**) from the han-
 de of the vngodly, preserue me from the wic-
 ked men, which are purposed to ouerthrowe
 my goynges. The proud haue layed a sna-
 re for me, & spied a nett abode with cordes,
 yett I settrappes in my waye. Seke.

165. But my sayenge is vnto the **LORDE**: thou
 art my **GOD**, heare the voyce of my prayer o
LORDE. O **LORDE** **GOD**, thou strength of
 my health, thou hast covered my heade in yf
 daye of battayll. Let not yf vngodly haue
 his desyre (o **LORDE**) let him not abuse his
 purpose, lest they be so proude. Seke.

166. Lett the my selfe of their owne lippen fall vpon
 yf head of the, yf charge me aboute. Lett
 burnyng coales fall vpon the, lett the be cast
 in to the fire, and into the pyre: that they ne-
 uer rise vp agayne. A man full of wordes
 shal not prosper vpon earth: a malicious &
 wicked person shal be hunted away, and de-
 stroyed. Sure I am, that the **LORDE** wil
 auenge the poore, and maneyne the cause of
 the helpelesse. The righteous also shal ge-
 uer thales vnto thy name, & the iust shal con-
 tinue in thy sighte.

The CXL. A psalme of Dauid.

167. **LORDE**, I call vpon the: haist the
 vnto me, and consider my voyce, whē I
 crye vnto the. Lett my prayer be set
 forth in thy sighte as the incense, and lett the
 liftinge vp of my handes be an eueryng sacrifice.
 Set a watch (o **LORDE**) before my mouth,
 yett a watch at the doore of my lippen.

168. Lett not myne herte be enclined to enuyl
 the, gett to be mynded as the vngodly or wicked
 men, lest I eate of such thinges as please the.

169. Lett the righteous rather synne me sient
 ly, and reprove me so wil I ratifie, as though
 he had poured oyle vpon my heade: it shal not
 hurte my heade, yett I wil paye yett for the
 wickednesse. Thine iudges shal be as the
 stone, yett heare they my wordes, yf they be
 full. Oure bones ly scattered before yf pyen
 like as when one graueth and byggeth vpon
 the grunde. But myne eyes looke vnto yf,
 o **LORDE** **GOD**: in the is my trust, oh cast not
 out my soule. Seke me for yf snare which

161

162

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169

Psalter.

The cxxliij. psalme.

me, and so the trappes
to. Let the ungodly fall
into nettes together, until I be
of them.

The cxxli. psalme of Dauid.

Crie vnto the LORDE with my voy
ce, yee are vnto the LORDE do I ma
ke my supplicacion. I poure out
my complaine before him, and shewe him
of my trouble. When my spere is in heu-
ynesse, for thou knowest my path in the waye
where in I walke, haue they preyntly layed a
snare for me. I lode vpon my right honde
for there is no man that wil knowe me. I ha
ue no place to sle vnto, no man careth for my
soule. Therfore do I crie vnto the (o LOR-
DE) and saye thus art my hope and my poi-
son, in the londe of the syryng. Considre my
complaine, for I am brought very lowe.
Wh deliuer me fro my persecuters, for they
are so strange for me: Drynge my soule out
of pison, that I maye geue thanks vnto thy
name: which thinge yf thou wilt graunte me,
then shal the righteous refoze vnto my com-
pany.

The cxxlii. psalme of Dauid.

Hear my prayer (o LORDE) considre
my desire: and in creme for thy critech &
righteousnesse sake. And care not
in to iudgment with thy seruante, for in thy
sighte shal no man luyng be iustified. For
the enemye persecuteth my soule, he stretcheth
my life downe to the grounde, he stretcheth
me in the darcknesse, as the deeb men of the world
be. Therfore is my spere vexed with in me,
and my herte within me is desolace. Yet do
I remember the tyme past, I made vps all y
woikes, yee I excise my self in the woikes
of thy honde. I stretch forth my honde
vnto the, my soule crieth vnto the one of the
thy sic londe. Selas. Heare me (o LORDE)
and that soone, for my spere was ech saynce:
hyde not y face fro me, lest I be like vnto the
that go downe in to the grane. Oh let me
heare thy louyng & kyndnesse by critech in the
mornynge, for in the is my trust: shewe thou
merche waye: that I shalde walke in, for I lift
vp my soule vnto the. Deliuer me (o LOR-
DE) fro myne enemies, for I refoze vnto the.
Teach me to do the thinge that pleaseth
the, for thou art my God: let thy louyng spe-
cie lede me forth vnto the londe of righteous-
nesse. Quyet me (o LORDE) for thy names
sake, and for thy righteousnesse sake bringe
my soule out of trouble. And of thy good-
nesse scatter myne enemies abode, and destro-

ye all them that vex my soule, for I am
seruante.

The cxxliii. psalme of Dauid.

Blessed be the LORDE my
which teacheth my handes to
& my syngers to syng. My lyne
and my castell, my defence and my deliuer-
my shyde in whom I trust, which geueth
the people that is vnder me. LORDE
is mi, that thou hast sode respice vnto
Ov the some of man, that thou shouldest
him: Man is like a thinge of nought,
tyme passeth awaye like a shadowe. Wh
thy heauens (o LORDE) & come downe,
the mountaynes, yf the maye smelke mist
Sende forth the lightenynge & consume
shute out thine arrowes and consume
Sende downe thine hande from above
ur me and take me out of y greare mist
from the hande of straunge childen. My
se mouth calleth of wante, & thier right
is a right hande of falsede. Ther I
syng a new songe vnto the (o God) I sy
playse vnto the vpon a wester syde
Thou that geuest victory vnto syngs, a
hast deliuered Dauid thy seruante from
parall of the swerde. Same me and deli
me from the honde of straitnes, whiche
se: mouth call: h of wante, and thier
hande is a righ: hande of falsede. The
sonnes maye ge: one vp as the ydge plas
and that oure bougthred maye be as the
lished comers of the temple. The y
mers maye be ful, and plemous with
ner of skote: that of shepe maye byng
thousandes and hundred thousande in
villages. That oure oren maye be sh
to labour, that there be no myscha
de: saye, and no complayninge in oure
land.

Happye are the people that be in (o
see: yee blessed are the people, which haue
LORDE for their God.

The cxxliiii. psalme of Dauid.

Wid magnifie the (o my God) thy
I wil playse y name for euer & eue
Every daye wil I geue thanks vnto
the, and playse y name for euer and eue.
Great is the LORDE, & maruelous wood
to be playsted, there is no ende of his gra
nesse. One generacion shal playse thy
me vnto another, and declare thy pena
Lo for me I wil be callig of thy word
thy glory, thy playse and wode: one wood
So that men shal speake of the might
thy maradous actes, and tell of y grane
The memoriall of y aboundance thy
shal be shewed, and me shal syng of thy

of hisse. The LORDE is gracious and
 sofull, longe sufferinge of greace good-
 se. The LORDE is leuyinge vnto every
 man, and his mercy is ouer all his woikes.
 Thy woikes praise the LORDE, and thy
 power geue thanks vnto the. They shew
 the glory of thy Kingdome, and traile of thy
 mer. That y power, thy gl'e & might-
 esse of thy Kingdome might, or knowe
 to men. Thy Kingdome is as auctia in
 thyngdome, & thy dominion endureth the-
 out all aye. The LORDE vphold-
 eth all sods so shalbe fall, and lifeth vp all
 that are downe. The eyes of all man
 vpon the, and thou genest them their me-
 asure for aye. Then openest thine eie,
 & fillest all thinges with thynges with plente-
 esse. The LORDE is righteous in all
 his wayes, & holy in all his woikes. The
 LORDE is nye vnto all them that call vpon
 his name, & call vpon him faithfully.
 He filleth the desire of them that feare
 him, he heareth their crye, and helpeth them.
 The LORDE preferreth all them that lo-
 uen him, & reueth adieue all the vngodly.
 My mouth shall speake the praise of the
 LORDE, & no let all flesh geue thanks vnto
 thy holy name for euer and euer. Halleluya.

The CXX. psalme.

Why saye the LORDE to my soule: why
 wilt thou saye to the LORDE, yee
 haue aske as I haue any beynge, I wil
 not praye vnto my God. O put not yd
 whin prynces, ner in the childe of man, for
 he can no helpe in the. For when y blyeth
 I saugorth forth, he shal turne agayne to
 ward, and so all his thoughtes persithe.
 Wher is he that hath y God of Jacob for
 helpe, and whose hope is in the LORDE
 his God. Which made heauen and earth,
 & in all that therein is, which heperth his
 soule for euer. Which helpeth them to
 the y suffre wronge, which seeth y hon-
 our. The LORDE leueth men out of pry-
 uide. The LORDE geueth sighte to the blynde.
 The LORDE helpeth the vp that are fal-
 n. The LORDE leueth the righteous.
 The LORDE careth for the straungers, he
 sheweth y fatherlesse and wythorowe: as for
 the waye of y vngodly, he curmeth it vpyde
 same. The LORDE thy God (o Zion) is
 thyge for euermore, and he sheweth out all gene-
 tions. Halleluya.

The CXXVI. psalme.

Why saye the LORDE, for it is a good
 thinge to synge praises vnto thy God:
 for a ioyfull and pleasaut thinge is

it to be thankfull. The LORDE shal buyl
 be vp Jerusalem, & gather together y dwel-
 lers of Israel. He healeth the contrie in
 herte, and bymbeth vp their wundes. He
 calleth the nombre of the starres, and calleth
 them all by their names. Great is thy LOR-
 DE, and great is his power, yee his wysde-
 me is infinite. The LORDE leueth vp y me-
 ke, & bringeth y in godly bewette y growde.
 O synge vnto thy LORDE, & thanke geuy-
 ge, synge praises vnto y harpe vnto thy God.
 Which conueryth y heauen w cloudes, pre-
 parerth rayne for y earth, & maketh y gras-
 se to growe vpon the mountaynes. Which ge-
 ueth fodder vnto y cattell, & sebeth y yonger
 rauen y call vnto him. He hath no pleasure
 in the strength of an horse, ner he delereth his
 in any mans legges. But the LORDE de-
 lyte is in them that feare him, and put their
 trust in his mercy.

The CXXVII. psalme.

This psalme do the rebecca to me vnto it,
 that geath be ore.

Why saye y LORDE o Jerusalem, praise
 thy God o Zion. For he maketh safe
 the barres of y gates, & blyeth y chi-
 ldrin y. He maketh peace in y bord
 fillech y with y sil of wheate. He se-
 teth forth his commaundment vnto earth, &
 rureth safely. He geueth snowe
 & scattereth y hoarfrost like a shee.
 forth his yf like mosse, who is
 de his frost. He sendeth out y
 meketh them, he bloweth w his
 waters stone. He sheweth
 Jacob, his seruantes & odir
 fact. He hath not dealt
 then, ner he haue they f
 es. Halleluya.

MP.

The Psalter.

Let them praise the name of the **LORDE**, for his name only is excellent, and his praise about heauen and earth. He exalteth the home of his people, all his saymes shal praise him, the children of **Israell**, euen the people that seruech him. *Halleluya.*

The **CXLIX.** psalme. *Halleluya.*

Synge vnto **Y** **LORDE** a new songe, let the congregacion of saymes praise him. Let **Israell** reioyce in him that made him, and let the children of **Sion** be ioyfull in their synge. Let them praise his name in the basilic, let them praise vnto him with taborettes and harpes. For the **LORDE** hath pleasure in his people, and helpeth the meekhearted. Let the saymes be ioyfull with glory, let them reioyce in their beddes. Let the praises of **God** be in their mouth, and sharpe swordes in their handes. To be auenged of the heathen, to rebuke the people. To bynde their kinges in cheynes, & their nobles with synge of yon. That they maye be auenged of hem, as it is written, **God** honoureth hys saymes. *Halleluya.*

The **CL.** psalme. *Halleluya.*

Praise the **LORDE** in his Sanctu-ry, praise him in the firmament of his power. Praise him in his noble temple in his excellent greatnesse. Praise him in the sounde of the trumpet, upon the lute and harpe. Praise him with cymbals and daunse, praise him with pipes and pype. Praise him with cymbals, praise him with cymbals. Let them praise the **LORDE**.

uua.

The Proverbes

of Salomon.

What this booke conteyneth.

- Chap. I.** The wisdom of **God** callith vnto the mouth of **Salomon**, exorteth vs, and giueth vs a waye to shew the wisdome which is godly edification in wordes, and workes, and by the instrument also of the same, is here descriueth.
- Chap. II.** How wisdome maye be gotten, and what profit cometh of it.
- Chap. III.** He exorteth vs to the feare of **God**, and to patience, he commeth with wisdom, and requyret vs to cleue vnto the same.
- Chap. IIII.** He faithfully exortacion vnto vs, to me with the profectiue of, and how we ought to eschewe the malice of our bodye, and of our
- Chap. V.** He exorteth vnto wisdome, and to warre of hartenes: he telleth what harmes ye followe yf ye are not, what men can do with you, and what men, to sayngly to cleue vnto them, rich mynes, and describeth the end of them godly.
- Chap. VI.** He warneth man to beware of his wife, exorteth the slothfull to labour, and to be with the wisdome of false tonges, and to be with men to be aware of aduocay, because more persons then these or felony.
- Chap. VII.** He exorteth vnto wisdome, sheweth the condicions of hartenes, and what hath the power vnto god, as he cleue to the proudnes and diffidence of the flesh.
- Chap. VIII.** Wisdome calleth manfully vnto her, and telleth them what to sayngly and what she hath. A condonacion and profect of wisdome, wherof every man to exorteth to cleue to her.
- Chap. IX.** Wisdome crieth vnto the ignorant, and premitteth them greuous things. The foolishness of a light woman.
- Chap. X.** From this chapter forth vnto the **XXXI.** there are describeth many faults, and what profit cometh of it: Agreue the men maye auoide foolishnesse, and the last thereof.
- Chap. XXXI.** Wisdome warneth us to beware of euill women, and describeth the condonacion, manner, or behauiour of an honest man and wife.

These are the proverbes of Salomon the sonne of David kynge of Iſrael: to learne wysdome, nurture, and best ordering, piety, diligence, righteousness, iudgement, and equite. That the very babes might haue wye, and that yonge men might haue knowlege and vnderſtondinge. By hearing, the wyse mā shall come by more wysdome: and by experience, he shall be more apte to vnderſtode a parable, and the interpretation thereof: the wordes of the wyse, and the barke speeches of the same. The feare of the LORD is the beginning of wysdome, and nurture.

The first Chapter.

MY sonne, heare thy fathers doctrine, and forsake not the lawes of thy mother: for that shall bring grace vnto thy heade, and shall be thyne aboute thy necke. My sonne, cease not vnto sinners, yf they entyse the, and hope: come with us, let us laye wayre for bloude, and let us take prey for the innocēt wythout a cause: let us stralome the vp like y hell, let us deuoure the quyet and whole, as the fisher go downe in to the pyre. So shall we fynde all maner of costly riches, and shall ouercome many spyales. Cast in thy loct among geas, we shall haue all one purse.

My sonne, walke not thou wth them, rest a waye fro their wayes. For their sure rime to fall, and are haistie to shed bloude. Due in wyne, and not layd forth before the byrdes eyes. For they the selues laye wayre one for anothers bloude, and one of the wolde slaye another. These are the wayes of all such as be concouys, that one wolde rauysh another life.

Wysdome crieth withoute, and putteth forth hir voyce in the stretes. She calleth before y congregation in y open gates, and sheweth hir wordes to whom y cite, sayenge: O ye childre, how longe wil ye loue childyshnesse: how longe wil y scornes delyre in scoynge, and vnto myse be enemies vnto knowlege: O turne you vnto my correccionis, I wil expresse my mynde vnto you, and make you vnderstode my wordes. Singe then that I haue called, and ye refused it: I haue stretched out my hande, and no mā regarded it, but all my counsels haue ye despysed, and see my correccionis as naught. Therefore shall I also laugh in y destruction, and mocke you, when y thinke that ye feare cometh vpon you: cum vnto y thinge that ye be afraid of, fallerh in so-

denly like a stoume, and y miserye like a tempest: yece vnto trouble and heynesse cometh vpon you. Then shall they call vnto me, but I wil not heare: they shall see me early, but they shall not fynde me: And y because they haue knowlege, and receaved not y feare of y LORD, but abhoyred my counsell, and despysed my correccion. Therefore shall they care y frutes of their owne waye, and be fylled wth their owne counsels: for y vnto yge a waye of y vnto yge shall slaye the, and y preserper of scoles shall be their owne destruction. But who so hartneth vnto me, shall dwell safely, and haue ynough withoute any feare of euill.

The II. Chapter.

WISOME, yf thou wilt receaue my wordes, and kepe my commaundmentes by the, that thine eare maye be kepten vnto wysdome, applie thine hart: then to vnderſtodinge. For yf thou cryst after wysdome, and callest for knowlege: yf thou feest after her as after money, and dyggest for her as for measure: she shall shew vnderstonde y feare of the LORD, and fynde y knowlege of God. For it is the LORD that genty wysdome, out of his mouth cometh knowlege and vnderſtondinge. He preferueth y welfare of the righteous, and defendeth them y walke innocently: he kepeth them in y right path, and preferueth y waye of his sayntes. Then shalt thou vnderſtode righteousness, iudgement and equite, yee and every good path. If wysdome entere in to thine herte, and y soule delyre in knowlege: then shall counsell preserue the, and vnderſtondinge shall repte the. That thou mayest be deliuered fro y euill waye, and from the man y speaketh flowarde thinges. From such as leaue the hie strete, and walke y wayes of barcknesse: which reioyse in doynge euill, and delyre y wicked thinges: whose wayes are croked, and their pathes slaenderous.

That thou mayest be deliuered also from the strange woman, and from her that is not thine owne: which genty sweet wordes, forsaketh the iustbande of hir youth, and so getteth the conuoyant of hir God. For hir house is enclined vnto death, and hir pathes vnto hell. All they that go in vnto her, come not agayne, neither take they holde of the waye of life.

That thou mayest walke in y good waye, and kepe the pathes of the righteous. For the iust shall dwell in the lande, and the innocēt

Pro. 1

Iaco. 1
Eccl. 1
Job. 1
1 Pet. 1
4. 6.

2

Pro. 2
And 14
C

comes shall remaine in it: but the vngodly shall receiue out of it soules, and the wicked doers shall be taken out of it.

The III. Chapter.

WHosome, forget not my lawe, but ife
 I thine here kepe my commaundme
 tes. For they shall prologe 3 dayes
 2 yeares of thy life, & bringe 3 peact. Let me
 cy 2 faithfulness neuer go from 3: ynto the
 about 3 necke, & wyte them in the cables of
 thine herce. So shalt thou fynde sauē and
 good vnderstandinge in 3 sighte of God and
 men. Put thy cruell in 3 L O R D E with all
 thine herce, and leane not vnto thine owne
 vnderstandinge. In all thy wayes haue
 respect vnto him, and he shall orde thy
 goings. Be not wyse in thine owne con-
 ceite, but feare 3 L O R D E and departe from
 euill: so shall thy nauel be whole, and thy bones
 stronge.

Honoure the L O R D E wth substance, & wth
 3 sustynge of all thine increase: so shall thy
 barnes be fylled with plenty ofnesse, and
 thy pusses shall flowe ouer with swete wyne.
 My sonne, despyse not the chastenynge
 of 3 L O R D E, neither saynt when thou art
 rebuked of him. For wh^{er} the L O R D E loveth,
 him he chasteneth: and yet despyeth in him
 such as a father in his owne sonne. Well is
 him that syndeth wth w^{is}dome, & opeyneth vnder-
 standinge, for the getunge of it is better
 then any marchaundise of siluer, & the profite
 of it is better then golde. W^{is}dome is more
 worth then precious stones, & all 3 thinges 3
 thou canst desyre, are not to be compared vn-
 to her. Vpon hir right hande is longe life,
 & vpon hir left hande is riches & hon^{our}.

Hir wayes are pleasaunt wayes, and all
 hir pathes are peaceable. She is a tree of li-
 fe to them that laye holde vpon her, and blef-
 sed are they that kepe her fast.

With w^{is}dome hath 3 L O R D E layed the
 foundacion of 3 earth, & thow vnderstand-
 inge hath he stablished 3 heaues. Thow
 his w^{is}dome 3 depthes beate vp, & 3 clou-
 des droppe downe the dew. My sonne, let
 not these thinges departe from thine eyes,
 but kepe my lawe and my counsell: so shall it
 be life vnto thy soule, & grace vnto 3 mouth.
 Then shalt thou walke safely in 3 waye, &
 thy feet shall not stumblē. If thou sleepest,
 thou shalt not be afraied, but shalt take thy
 rest & sleepest sweetly. Thow needest not to be
 afraied of any sodaine feare, neither for the
 violent shynge in of the vngodly, when it
 commeth.

For the L O R D E shall be beside the, & kepe
 thy feet: thou shalt not be taken. Refuse not
 to do good vnto him that shall be beside the,
 as thine hande is able to do it. Saye
 no: wth thy neyghbour: go thy waye & com-
 e agayne, como thou wilt I geue the w^{is}dome
 as thou hast now to geue him. I will
 no hurt vnto thy neyghbour, seynge he
 doeth to dwell in rest by the. Strive not
 lightly wth any man, where as he hath done
 no harme. Followe not a wicked man, and
 chuse none of his wayes: for the L O R D E ab-
 horreth the frowarde, but his secret is a-
 monge the righteous. The curse of the
 L O R D E is in the house of the vngodly, but
 he blesseth the dwellinge of the righteous.

As for the soomefull, he shall laugh out
 to scorne, but he shall geue grace vnto the
 lowly. The wyse shall haue hon^{our} in posses-
 sion, but shame is the promociō that foolis
 shall haue.

The IIII. Chapter.

Ware O ye children the fatherly cor-
 recciō, & take good heede, that ye may
 learne w^{is}dome. Keepe I shall geue you
 a good rewarde, if ye will not forsake my
 lawe. For when I myself was my fathers
 deare sonne, and tenderly beloued of my
 mother, he taught me also w^{is}dome: let thine
 ear receaue my wordes, & kepe my comman-
 dments, and thou shalt lyue.

Get the w^{is}dome, get the vnderstand-
 inge, forget not 3 wordes of my mouth, & shal-
 le not be net from thim. Forsake her not, and
 she shall preserve the: loue her, and she
 shall kepe the. The chiefe payme of w^{is}-
 dome is, that thou be willinge to open
 w^{is}dome, and before all thy goodes to ge-
 t the vnderstandinge. Make moode of her,
 and she shall promote the: wth 3 thou
 abusest her, she shall bringe the into be-
 noure.

She shall make the a gracious habit,
 garnish the wth 3 crowne of glory. Geue
 my sonne, and receaue my wordes, that the
 years of thy life maye be many. I will
 shewe the 3 waye of w^{is}dome, and leade the
 in the right pathes. So that if thou
 doest therein, there shall no straitnesse be
 vnto the: and when thou runnest, thou shalt not
 fall. Take fast holde of doctrine, as her
 thou shalt not go: kepe her, for she is thy life.

Come not in the path of the vngodly,
 and walke not in the waye of the wicked.
 Eschewe it, & go not therein: departe thy-
 self, & passe ouer by it. For they can not
 sleepe: they haue fast done some w^{is}dome.

whether eate they my selfe, excepte they have
first done some harme. For they eate the bread
of wickednesse, and drinke the wyne of robbe-
ry. The path of the righteous shyneth as
the light, and is euer brighte: a brighte way
with perfect daye. But if waye of the un-
godly is as the darcknesse, wherein he fall, or
they be aware.

My forme, marke my wordes, and encl-
yng them care vnto my saynges. Let them
not departe from thine eyes, kepe them euen
in the myddest of thine heere. For they are
life vnto all those that finde the, and health
vnto all their bodies. Kepe thine here with
all diligence, for theyer word hangeth life.
Put awaye from thee a frowarde mouth, and
the lippen of flaunder be farre from thee.
Let thine eyes beholde the thinge yf is right,
let thine eye lyddes loke strait be fore the,
passe the path of thy feete, so shal all y way
be sure. Turne not asyde, neher to the
right hande nor to the lefte, but withold thy
face from euill.

The V. Chapter.

My forme, geue heed vnto my wordes,
and heere thine eare vnto my prou-
erbes: for thou mayest regard good coun-
sell, and that thy lippen maye speake iustice.
For the lippen of an harlot are a dropp-
ing of myrrour, and hir thiocke is softer then
wax. But as y last she is as bitter as worm
wood, and as sharpe as a two edged swerde.
Her feete go downe vnto death, and hir step-
pes lead the into hell. She regardeth
not the path of life, so vnto last are hir way
such that thou canst not knowe them. Heare
me therefore (O my forme) and departe not fro
the wordes of my mouth. Kepe thy maye
sure from her, and come not nye y doies of
her house. That thou geue not thine hono-
ur vnto another, and thy yeares to the cruell.
That other men be not fylled with thy good-
nesse, that thy labours come not in a straun-
ger house. For that thou mourne not at the
last when thou hast spent thy body and goo-
des, and then saye: Alas, why hated I mi-
strance: why byt my heart of pynne correction?
Wherefore was not I obedient vnto the voy-
ce of my teachers, I hardened not vnto them
that informent me: I am come almost in to
all my synnes, in the myddest of the multitu-
de and congregation. Drinke of the water
of thine owne well, and of the ryuers that
runne out of thine owne springes. Let y wel-
les flowe out a byde, that there maye be ry-
uere of water in the streetes. But let them be
only thine owne, and not straungers with the.

Let thy well be blessed, and be glad with the
wife of thy youth. Louynge is the bynde,
and friendly is the Roo: let her bynde al-
waye sacrificeth, and holde the euer content
with hir loue. My forme, why wilt thou ha-
ue pleasure in an harlot, and embrace the bo-
some of an other womā? For euery waye
is as are open in the sighte of the LORDE, and
he pōdēth all their goynge. The wicked-
nesse of the ungodly shal catch himself, and
with the snare of his owne synnes shal be
trapped. Because he wolde not be reforme-
d, he shal dye: and for his greates foolish-
nesse he shal be destroyed.

The Vi. Chapter.

My forme, yf thou be surte for y negh-
bour, thou hast fastened thine bodie
as an other mā: yee thou art boide
with thine owne wordes, and taken of thine
owne speach. Therefore, my forme, do this, dis-
charge thy selfe, for thou art come in to y negh-
bours daunger. Go thy waye then soone,
I increase thy neyghbours: let not thine eye see
pe, net thine eye lyddes slomber. Gaue thy
self as a doe fro y honde, as a byde fro the
byde of the fouler. Go to the summer (thou
slogard) so to be hir waye, and Ierne to be wyfe.

She hath no gyde, no teacher, no leder: yet
in the summer she prouideth hir meate, and ga-
thereth hir fodder together in y harvest. How
long wilt thou slepe, thou sloghish mā? Wdhā
wilt thou arise out of thy slepe? Yee slepe on
still a litle, slōber a litle, solde thine handes to-
gether yet a litle, that thou mayest slepe: so
shal pouerte come vnto the as one y stray-
ler by the waye, and necessitye like a wayned
man. A dissauynge person, a wicked man
goeth with a frowarde mouth: he reyncteth
with his eyes, he rokeneth w' his feete, he poy-
neth w' his synners, he is euer ymagynge
myschefe, and fierardnesse in his here, and can-
sath byscorde. Therefore shal his defractions
come hastily v'p' him, soonly shal he be all
eobroken, and not be healed.

There be y other thinges, whych the LORDE
hateth, and the sureth he vcerly abhorreth:
A proude loke, a dissimblynge tongue, handes
that shed innocent bloude, an herte y goeth
abowte w' wicked ymaginacions, feete that be
swift in remynge to do myschefe, a false wy-
nesse y bringeth vp lyes, and each one as sweth
byscorde amonge brethren. My forme, kepe
thy fathers commandementes, and forsake not y
lawe of thy mother. Put the vntogether in
thine here, and bynde the abowte thy necke.
That they maye lede the where thou goest,
possesse the when thou art a slepe, and y when

161.10.0 then an arteft, thou mayeft take of thei, for the cōmāndement is a lantern, and the lawe a light: yee doftarynge 2 not oute is y maye of life: thea they maye kepe the fro the enell woman, 2 from the flazarynge tonge of the harlot: yf thou lust not after her beuty in thine herte, 2 lest thou be take w' hir saye lo les. An harlot wil make a mā to begg his bled, but a married woman wil hanc for y pucious life. Māye a man take fyre in his be- some, and his clothes noc be bren: Or can one go upon hooe coales, and his fete noc be hurt: Leuif, who so caer goeth in to his neighbours wife, and coudehsh her, can noc be anglic. Men do not utterly despise a thefe, that stealeth to satisfie his soule, whens he is bougier: but yf he maye be gotten, he restoroth agayne scuen tymes as much, as els he maketh recompence with all the good of his house. One who so comiteth aduourie with a womā, he is a fool, and bryngeth his life to destruccion. He getteth him self also shame 2 dishon^r, such as shal neuer be put out. For the glory 2 wairch of the mā wil noc be treated, nor though thou woldest ofte him greute giftes to make amendes, he wil not receaue them.

161.11.2 **D** **E**ar sonne, kepe my wordes, 2 laye up my cōmāndemētes by the voyce. Take my cōmāndemētes 2 my lawe, cut as the aples of thine eye, 2 thou shalt lyue. Dyuide them upon thy fyngers, 2 wryte the in the cable of thine herte. Saye vnto wysdome: thou art my syster, and call vnderston- dinge thy kynswoman: that she maye kepe y fro y strange womā, 2 fro y harlot which ge- neth fytte wordes. For out of the wyndome of my house I loled thow to the relics, 2 be- helde the simple people: 2 amonge othe yonge folkes I spyed one yonge soele goinge o- ner the stretes, by the corner in the waye to- wards the harlottes house in the twylyght of of the euenyng, when it begāne now to be

161.12.2 **B** right and darke. And behelde, there mett him a womā in an harlottes apparell: a dis- careful, waton 2 an vstedfast womā: who- so fore coude not abyde in y house, now is she withoute, now i y stretes, 2 lurbeth i mery co- ner: she cange be y yspe mā, kysed him 2 was noc ashamed, sa yge: I had a vowe to paye, 2 this daye I perfoume it. Ther fore came I forth to meete the, that I might see thy face, and so I haue founde the. I haue deckt my b. w. with courtesie 2 clothe of Egipte. My bedd hanc I made of smell of Myrr, Zi- loe: and Cynamom. Come, let vs lye toge-

ther, 2 take oure pleasure till it be daye light. For the good man is noc at home, he is gone fure of. He hath taken the bagg of moneye with him, who can call w' him be com- home? Thus with many fytte wordes he ouercame him, and with hir flazaryng he pes he warme him.

Immediatly he foloweth her, as it was an orelch to the slaughter, and like as it was to the stocke, where foolcs are purtyshen: longe call she hath wounded his lyue with hir darke: like as yf a byrd haiffed to the su- re, noc knowinge that the parrell of his life is ezh there wps. Heare me now thefure: com- sonne, and marke the wordes of my mouth. Let noc thine herte wandre in hir waye, 2 be not thou disceaced in hir pathes. In many one hath she woked and cast down, yet many a stronge mā hath she slayne. Her house is the waye vnto hell, where men go downe to the chambers of deatch.

The viij. Chapter.
Sith not wysdome cri: doth not vnderston- dinge pur forth hir voyce? Seendeth she noc in the byplein in the stretes 2 wayes: doth she not crie be- fore the whole cite, 2 in the gates where men go out 2 in: Jcis you, o ye men, sayeth she whom I call. Vnto you o ye child of men, life I op my voyce. Take hebe unto thow go o ye ignorant, ke wyse in herte o ye fool. Gene care, for I wil speake of grace with- oute, 2 open my lippes to tell thinges that is righte. For my thow that be callinge of f- trecth, 2 my lippes aboue vngodlynes. All the wordes of my mouth are righteous, there is no stowardnesse net falsede them. They are all playnet to such as wil vnder- ste, 2 right to the that fynde knowlege. Be- ceave my doctryne ther fore and noc fiane, I knowlege moic then fyne golde. For wys- me is more worth then precious stoncs, 2 all the thinges that thou castt byn, are to be comparcd vnto it.

J wysdome hanc my b. w. llyng of know- lege, and prudent counsell is myne owne. With me is the sture of the LORDE, and y- schoyng of euell. As for pryde, vdyce, an euell waye, 2 a mouth that speaketh nei- ked thiges, I utterly abhorre. I can p- ce counsell, and be a gyde: I haue vnder- stondinge, I haue strength.

Thow wote me, fynges reigne: thow wote, p- ces make iust lawes. Thow wote me, loode be- trale, and all vbyges of y earth are vnto my- me. I am louyng vnto thef that loode, and they that seke me early, shal fynde me.

Riches & honoure are to me, yet excellent goodes & riches desires. My fruit is better than golde & precious stone, & myne increase more worth then fine silver. I walke in y waye of righteousness, & in the streets of iudgement. That I maye sende prosperitee to those that loue me, & to increase their treasure.

The LORDE himself had me in possession in the begynnings of his wayes, or euer he began his workes afore tyme. I haue bene named first euerlastinge, & first of begynnynge in our earth was made. When I was borne, there were neither depthes, nor springes of water. Before the foundations of y mountains were layd, yet before all hills was I borne. The earth and all that is vpon the earth was not yet made, no net the grounde it self. For when he made the heauen, I was present: wha he fet the depthes in order: when he hangd the cloudes about: when he fastened the springes of the deep: when he shut the sea within cerceyne boundes, that y waters shulde not go ouer their marke. When he layd the foundations of the earth, I was with him, ordyninge all thinges, deluyninge daylie & reioysynge all waye be foire me. As for the roude of pale of his world, I make it ioyfull, for mydeley it is to be amdege the children of men.

Therfore harden into me (o ye children) yourselves are they that kepe my wayes.

O gene care vnto nurture, be wise, and trust it not. Blessed is y man that heareth me, watchynge daylie at my gates, & geuynge attendance at the postes of my doore.

For who so syndeyth me, syndeyth life, and shal opene sauoure of the LORDE. One who do offendeth a gaynst me, hurteyth his ouer soule. All they that hate me, are the lions of death.

The IX. Chapter.

Who hath buylded herself an house, and heren out seven piers: she hath slaundered, poured out hir wyne, and prepared hir table. She hath set forth hir maydens to crye vpe the highest place of the cite: Who so is ignoraunt, let him come heere. A wd to the vnwise she sayde: O come on your waye, eate my bread, and buyde my wyne, which I haue poured out for you. For sake ignoraunce, and ye shall lyue: and if thou ye go in the waye of vnderstandinge.

Who so reproveth a scoopefull personne, breyth him self vnder coure: and he that rebuketh the vn godly, stayneth himself.

Reproue not a scooper, lest he owe thee the well wil: but rebuke a wyse man, and he wil loue thee. Be a discrete man but an occasion, & he wil be thy wyse teacher: a righteous man, and he wil increase. The feare of the LORDE is the begynnynge of wydom, & the knowlege of holy thinges is vnderstandinge. For thoue me y dayes shal be prolonged, and the yeres of thy life shal be many. If thou be wise, y wydom me shal do y self good: but yf thou chynest scoime thereof, it shal be thine owne harme. A foolish restless woman, full of wordes, and sodone as hath no knowlege, fyreth in the doores of hir house vps a stole aboue in the cite, to call such as go by and walke straighe in their wayes. Who so is ignoraunt (sayeth she) let him come heere, and to the vnwise she sayeth: stollen waters are swete, & the bread that is preuely eaten, hath a good tast.

But they consider not that death is there, and that hir gales go downe to hell.

The X. Chapter.

These are proverbes of Salomon.

Wise some maketh a glad father, but an vn discrete sone is the penyment of his mother. Treasures that are wickedly gotten, profit nothing, but righteousnesse deluynereth from death. The LORDE wil not lee the scule of the righteous, suffre heger, but he putteth y vn godly fro his desire. An ydle hande maketh poore, but a quyet labourynge hande maketh riche.

Who so gathereth in Semmer, is wyse: but he that is slothful in harvest, bringeth himself to confusion. Leuyng and favourable is the face of the righteous, but y foie heate of the vn godly is past shame, and presumptuous. The memoriall of the iust shall haue a good reposte, but the name of the vn godly shal flyne. A wyse man wil receaue warnynge, but a foie wil sooner be synner in the face. He that leadeth an innocent life, walketh surely: but who do goeth a wise waye, shal be knowne. He y myneth with his eye, wil do some harme: but he that hath a foolish mouth, shal be beaten. The mouth of a righteous man is a well of life, but y mouth of the vn godly is past shame, & presumptuous. A well will stretch up itself, but loue couereth y multitude of synnes.

In y lippen of him y hath vnderstandinge a wd shal fynde wydom, but yf rebbe begetteth yf backe of y foolish. Wyse me laye vpon knowlege, but yf mouth of y foolish is y destrucco. The rich was gooder are his first
Bg uij

Job. 22. c
Psal. 110. l
Eccl. 1. c
Pro. 4. b

Pro. 11. c
Pro. 11. z
Eccl. 1. b
Pro. 11. a

Psal. 11.

Psal. 11. a
Pro. 11. c
Eccl. 1. b

1. b. 2.

ge holde, but pouerte oppresseth the poore. The righteous labourerch to do good, but the vngodly wretch his increase vnto synne.

C To take hys vnto of chastenynge of nurture, is of waye of life: but he that refuseth to be reformed, goeth wronge. Dissimlynge lippes kepe haered secretly, and he that speaketh my slander, is a foole. Where much babbling is, there must nedes be offence: he that refrayneth his lippes, is wylful of all. An innocēt tongue is a noble treasure, but the herte of the vngodly is nothinge worth. The lippes of the righteous seke a whole multitude, but fooles shal dye in their owne foly. The blessinge of the LORDE maketh rich me, as for carefull wraungle, it doeth nothinge there. A foole doth wickedly & maketh bad a spoore of it: neuertheles it is wysdome, for a man to beware of sodey.

16. 41. c.
16. 11.
16. 12. a.
16. 12. d.

D The thinge that the vngodly are afraid of, shal come vpon them, but the righteous shal haue their desire. The vngodly is like a tempest that passeth ouer & is nomore sene, but the righteous remaineth sure for euer. As vinegar is to the teeth, and as smoke is vnto yf eyes, and so is a slothly performe to them that sūde him south. The feare of yf LORDE maketh a lōge life, but yf yeares of yf vngodly shal be shortned. The patient abydinge of the righteous shal be turned to gladnesse, but the hope of the vngodly shal perishe. The waye of the LORDE geneth a couraige vnto yf godly, but it is a feare for wicked doers. The righteous shal neuer be dūctreuous, but yf vngodly shal not remaine in the londe. The mouth of the iust wilbe talkynge of wysdome, but the tongue of the frowarde shal perishe. The lippes of the righteous are occupied in acceptable thinges, but the mouth of the vngodly taketh them to the worst.

16. 12. a.
16. 12. d.

The XI. Chapter.

A False balancer is an abomination vnto the LORDE, but a true weight pleaseth him. Where pryde is, there is shame also and confusion: but where as is lowlynesse, there is wysdome. The innocēt dealinge of the iust shal ledethem, but the vnfaichfullnesse of the despyra shalbe their owne destruction. Riches helpe net in the daye of vengeance, but rightousnesse deli uereth frō death. The rightousnesse of yf innocēt odierch his waye, but the vngodly shal fall in his owne wickednesse. The rightousnesse of the iust shal deliuer them, but the despyra shalbe taken in their owne vngodlynesse. When an vngodly man dyeth,

16. 11. b.
16. 11. d.

16. 11. a.
16. 11. b.

his hope is gone, the confydence of riches shal perishe. The righteous shalbe deliuered out of trouble, & the vngodly shal come in his steade. Thowso yf mouth off vssurbiar is his neyghboare destroyed, but thowso knowlege shal the iust be deliuered. What is goeth well with the righteous, the same is merry: and when the vngodly perishe, there is gladnesse. When the iust are in wealch, the same prospereth: but when the vngodly haue the rule, it becaugeth. A foole byngeth wylful slander of his neyghboare, but a wise man wil kepe it secreete. A dyssemblynge person wil bycouer pryncynges, but he that is of a faith full hert, wil kepe counsell. Where no good counsell is there the people becaue: but where as are many that can geue counsell, there is wealch. He that is feare for a straunger, hurteth himselfe: but the meeketh not with suretshippe, is sure. A gracious womā maketh her house, as for the mightie, shey maketh her ryche, as for hath a gentle liberal stomach, is mercifull: but who so hurteth his neyghboare, is a vyce.

The labour of the vngodly prospereth not, but he that soweth rightousnesse, shal increase a sure reward. Let a rightous man byngeth life, and so to cleue vnto mell, byngeth death. The LORDE abhorreth a stynned hert, but he hath pleasure in them that are vnbesyde. He shal not helpe yf wretched, though they laye all their bondes together, but the side of the righteous shalbe pūctured. A fayre woman without discretemens, is like a ryng of golde in a swyns snout. The iust labourer for peace and rest quyllite, but the vngodly for dysquyetenesse.

Some man geneth out his goodes, and yet he departe from nothinge, and yet is out in pouerte. He that is lyberall in grynnyng shal haue plenty: and he that watereth shal be watered also himself. Who so becometh vpon his come, he is cursed amonge the people: but blessinge shal lye vpon his hand that selleth it. He that labourerch for honesty synnerch his desire: but who so seeketh for myscheite, it shal happel vnto him. He that trusteth in his riches, shal haue a fall, but yf rightousnesse shal flourish as the grene lauf.

Who so maketh dysquyetenesse in his house, he shal haue wynde for his benefite, and the foole shal be seruante to the wynde.

The fruite of the righteous is as the fruite of life, a wise man also wynteth mens soules. If yf rightousnesse be crepted vpon combe how much more the vngodly & yf fruite

The XII. Chapter.

Who so loveth wysdome, wil be content to be reformed: but he that hateth to be reformed, is a foole. A good man is acceptable unto the LORD, as it is said: but he that is ungodly, is not acceptable unto the LORD. A man can be ungodly in his godlynesse, but if the voice of the righteous shall not be heard. A stedfast man is a crown unto his husbande: but he that behaereth himself unonestly, is a cote upon his bone. The thoughtes of the righteous are right, but the ymaginacion of the ungodly are disceatfull. The talkynge of the ungodly is, how they maye laye wayes for blame, but the mouth of the righteous shall deliver them. O ever thou canst turne he above, the ungodly shall be overthromen, but the house of the righteous shall stand. A man shall be commended for his wysdome, but a foole shall be despyed. A simple man which laboureth and travaileth, is better than one that is gorgious and wanteth beere. A righteous man regardeth the life of his soul, but the ungodly have cruel hertes. He that telleth his lorde, shall have plentifull off of bread: but he that followeth idleness, is very poore. The desyre of the ungodly hunteth after myschance, but the reede of the righteous bringeth forth fruite. The wicked fall downe into the snare that is made of his own mouth, but the iust shall escape out of it. Every man shall enjoye good a counciler to the innocency of his mouth, and a father to the mouthes of his babes shall be remarkable. Like what a foole talketh in honde, he thinketh it well done: but he that is wys, wil be concealed. A foole revealeth his wath in all the haire, but a discrete man forgereth wange. A iust man will tell the truth, and he that is ungodly is right: but a false wyrtell is disceatfull. A slanderous personne speaketh like a sword, but a wys mans tongue is wholsome. A true mouth is ever content, but a dyssemblinge tongue is soone chanced. They that ymagin end in their mynde, wil discrece: but the counclers of peace shall have to ye followinge tyme. These shall no mysfortune happen unto the iust, but the ungodly shall be filled with misery. The LORD abhorreth disceatfull lippes, but they that laboure for treuth, please him. He that hath understandinge, can hyde his wysdom: but an undiscrete herte telleth out his foolhardy. A diligent hande shall beare rule, but the yde shall be under tribute. Every

nesse disceatfull is herte of man, but a good word maketh it glad agayne. The righteous is liberal unto his neighbour, but the waye of the ungodly wil disceat them selven. A disceatfull man shall fynde no waye to take, but he that is content in that he hath, is more worth than golde. In the waye of righteousness there is life, as for every other waye, it is the path unto death.

Prov. 11.
and 12. d
Ecclij. 10. c

2. Tim. 02
Heb. 12. a

The XIII. Chapter.

Wysse sonne wilt receive his fathers warninge, but he that is scoonefull, will not heare when he is reproved. A good man shall enjoye the fruite of his mouth, but he that hath a sron arte wynde, shall be spoiled. He that keepeth his mouth, keepeth his life: but he that speaketh unadvisedly, synneth harme. The ylogarade wolde sayne his name, and can not yett his desyre: but the soule of the diligent shall have plenty. A righteous man abhorreth lyes, but the ungodly shall shame both other and himself. Righteousness keepeth the innocet in the waye, but ungodlynesse shall overthrowe the synner.

Some men are rich, though they have nothinge: agayne, some men are poore havinge great riches. With goodes every man deliverteth his life, and the poore wyl not be repoued. The light of the righteous maketh ioyfull, but the candle of the ungodly shall be put out. Amonge the proude there is cruel strife, but amonge those that do all thinges with aduysment, there is wysdome. Hastely getteth goodes are soone spent, but they that be gathered together with the hande, shall increase. Longe tarienge for a thinge that is dysferred, greueth it herte: but when the desyre cometh, it is a trete of life. Who so despyeth the word, destruction he himself: but he that feareth the commandement, shall have peace. The lawe is a wel of life unto the wys, that it maye kepe him from the snares of death. Good understandinge greueth favour, but hardie is the waye of the despyers. A wys man doth all thinges with discrecion, but a foole wil be dare his folly. An ungodly man shall ger byngeth myschance, but a faithfull ambassador is wholsome. He that rebyleth scoone to be reformed, cometh to pouerite and shame: but who so receiveth correccion, shall come to honoure. When a desyre is broughte to passe, it deliverteth the soule: but foolles abhorre him that

Prov. 12

Prov. 13
B

C

Eccl. 10. c

escheweth euill. He that goeth in the company of wise men, shall be wise: but who so is a company of foolcs, shall be hurte. My chiefe foloweth vpon sinners, but the righteous shall haue a good reward. Whiche their children childen shall haue in possessiō, for the riches of the sinner is layed vp for vsure. There is plenteousnesse of sode in the felde of the poore, & shall be increased out of measure. He that spareth the robber, hatch his some: but who so loucheth him, holdeth him cur in narrowre. The righteous careth, and is satisfied, but y bely of the vngodly hath neuer ynough.

Iob 27. c

Eccle 10. a

Psal. 11. b

Eccle 10. b

Psal. 11. b

The XIII. Chapter.

Wise woman upholdeh hir hoose, but a foolish wife plucketh it downe.

Who so searcheth the LORD, walketh in the right path: & regardeth not him that abhorreth the wayes of the LORD. In the mouth of the foolish is the boesting of lordship, but y lippe of y wise will warre of sode. Where no open are, there the crybb is emprie: but where the open labour, there is much sure. A faithfull wytnesse wyl nee dyssemble, but a false recorde will make a ly.

A consciencefull byderth wysdome, & syndeh in noc: but knowlege is easy to come by, wno him that wil understande. Se y thou meke not with a soole, & do as though thou haddest no knowlege. The wysdome of him that hath understandinge is, to take he de vno his waye, but the foolishnesse of the unwise disceareth. Foolcs make but a spoete of syme, but there is favourable loue amonge the righteous. The herte of him that hath understandinge wil neither dispate for any soere, nor beco presumptuous for any so dane ioye.

N

The houses of the vngodly shall be overthrowne, but the tabernacles of y righteous shall flourish. There is a waye, which some men thinke to be right, but the ende therof ledeh vnto death. The herte is forousfull euen in laughter, and the ende of smyrth is he wytnesse. An vnfaithfull personne shall be filled with his owne waye, but a good man wyl beware of sode. An ignorant body beleneth all thynges, but who so hath understandinge, lokeh well to his goungce. A wise man, feareth, and departeth from euill, but a soole goeth on presumptuously. An impacient man hancheh foolishly, but he that is well abysed, doeth other waye.

Deu 12. a
Pro 16. c

C The ignorant haue foolishnes in possessiō, but the wise are crowned with knowlege. The asell shall bome them silue before y

good, and the vngodly shall waye at the heere of the righteous. The poore is hant enen of his owne neyghbores, but the rich hath many frende. Who so despiseth his neyghbo', doeth amysse: but blessed is he that hath pyce of the poore. They that vngodly chauce, shall be dyspoynted: but they that must vpo good thynges, vnto soch shall happen mercy and faythfulness. Dight labo' byngeth riches, but where many wone wordes are, truly there is scarcenesse.

Riches are an ornament vnto the wise, but the ignoranc of foolcs is very foolishnesse. A faithfull wytnesse beluyeth in les, but a lyar dysceareth them. The feare of the LORD is a strong holde, for vno to be wyl be a sure defence. The feare of the LORD is a well of life, to auoyde the sum of death. The increase and profic of the cemens is the pynges honoure, but the decaye of the people is the confusio of the prynce. Patience is a token of wisdom, but wrath and haistie displeasur is a token of foolishnesse. A merry herte is the life of the body, but rancoure confuseth awaye the bones. He that doth a poore man wronge, blasphemeth his maker: but who so hath pyce of the poore, doth honoure vnto God.

The vngodly is a frayed of every pain, but the righteous hath a good hope vnto death. Wysdome resteth in the herte of him that hath understandinge, and he wyteacheth them that are vnlearned. Righteousness seareth vp the people, but wydeh byngeth folke to destruccio. A diligent seruante is a pleaster vnto y kyng, but a ly is not honest. prouoceth him vnto wrath.

The XV. Chapter.

Softe answereth purteth domne displeasur, but forward wordes prouoceth vnto anger. A wise conge commendeth knowlege, a foolish moue blancheth out nothinge but foolishnesse. The eyes of the LORD loke in every place, both vpon good and bad. A wholsome conge is a tree of life, but he that abuseth it, hatch a barren mynde. A soole despiseth his correction, but he y taketh hebe vnto him is repoued, shall haue y more understandinge.

In the house of the righteous are pure riches, but in the increase of the vngodly there is mysfortue. A wise mouth prouoceth out knowlege, but y herte of the foolish doeth not so. The LORD abhorreth y sacrifice of the vngodly, but the prayer of the righteous is acceptable vnto him. The waye of the vngodly is an abhominatiō

of **LORDE**, but who so followeth righteously, he shall be loved. He that forsaketh the straight way, shall be sore punished: & who so hath correction, shall be in to death. The will of his payne is knowne unto the **LORDE**, how much more then the herces of men? A scamefull word longeth not one of rebuynghim, rather wyl he come amonge of wryng. A wryng herce maketh a chearfull countenance, but an vnquyete mynde maketh it heare. A wyse herce wil like a secret knowlege, & of mouth of foolles medleth with foolishly speeche. All the dayes of the poore are miserye, but a quytte herce is as a cōnyngall feeste. Better is a litle with the feare of the **LORDE**, then greates treasure, for they are not abrooke soone. Better is a meace of pouer with love, then a fat oxe w^{ch} will. An angry man stereth up strike, but he of patient fullness dyced. The waye of bloudfull is full of thornes, but the streete of righteous is well clenched. A wyse son maketh a glad father, but an vn discrete vnshamerh his mother. A foolle reioyseth in foolish thynges, but a wyse man loyseth well in his owne goynges. Vnadyng thoughtes shal come to naught, but whye we are men we can geue counsell, there is no satisfactiō. O how ioyfull a thyng is it, to be to geue a conuenient answer. O how pleasaunt is a word spoken in due season. The waye of life ledeh vnto heauen, is an sluide be wate of hell beneath.

The **LORDE** wil beate downe the house of proud, but he shal make fast the doores of wryddome. The **LORDE** abhorreth the ymaginacions of the wicked, but pure wordes are pleasant vnto him. The couetous man stretch up his owne house, but who so hath remembrance, shal lyue. A righteous man lyeth in his mynde how to do good, but the myde of the vngodly ymagineth, how he maye do harme. The **LORDE** is farre from the vngodly, but he heareth the prayer of the righteous. Like as the clearnesse of the eyes wyseth the herce, so doeth a good name fede bones. The care of the hartenerh vnto rebelling, and enclinethe thereto, shall well amonge the wyse. He that resisteth to reforme, despyseth his owne soule: but he that submyteth himselfe to correction, is safe.

The XVI. Chapter.

The feare of the **LORDE** is the righte waye of wryddome, and lowlynes goeth before honore. A man maye well pursue a thyng in his hart, but is answer of

the longe cometh of the **LORDE**. A man thinkeh all his wayes to be cleane, but it is the **LORDE** that shal sheweth his myndes. Commyte thy wayes vnto the **LORDE**, and loke what thou doest, it shal prosper. The **LORDE** heareth all thynges for his owne sake, yet when he feareth the vngodly for the daye of wrath.

The **LORDE** abhorreth all presumptuous & proude herces, there maye neither strength nor power escape. With lowynge mercy & faithfullnesse synners be forgouen, and who so feareth the **LORDE** schuerh well. When a mans wayes please the **LORDE**, he maketh his very enemies to be his frendes. Better is it to haue a litle thyng in righteousnes, the greates rentes wongouously gotten. A man deuyseth a waye in his herce, but it is the **LORDE** that directeth his goynges. When a prophete is in the lippes of the kynge, his mouth shal not go wryde in iudgment. A true measure & a true balance are the **LORDES**, he maketh all weights. It is a greates abhominacion when the kynge is a wyrd, for a kynge seate shal be holden vnto righteousnes.

Righteous lippes are pleasaunt vnto the kynge, and they loue him that speaketh the truth. The kynge displeaseth in a messenger of death, but a wyse man wil pacifye him. The cherefull commutatiō of the kynge is life, and his lowynge sad is as the enenyng dewe. To haue wryddome in possession is better than golde, and to get vnderstandinge is more worth then syluer. The path of the righteous schuerh well, & who so letteth well to his wayes, feareth his owne soule.

Presumptuousnes goeth before destruction, and a fier a proude stomake there followeth a fall. Better is it to be of humble mynde with the lowly, then to deuyde the spoyle with the proude. He that hanbleth a matter wrythly, openeth good: & blessed is he, that putteth his trust in the **LORDE**. Who so hath a wyse vnderstandinge, is called to counsell: but he that speaketh saye, getteth more riches. Vnderstandinge is a well of life vnto him that hath it, as for the challynging of foolles, it is but foolshenesse. The herce of the wyse enformeth his mouth, and ameneth the doctrine in his lippen.

Saye wordes are an hony combe, a restyng henge of the mynde, & health of the bones.

There is a waye sinners churh to be right, but the ende therof leadeh vnto death. A troublesome soule disquyreteth hir selfe, for hir owne mouth hath brought her therto. An vngodly pryncesse stretcheth up euill, and in his lippen he is as an whore burnyng fyre.

Pro. 11. 2
Gal. 11. b
Psal. 10. aB
Pro. 10. 2Pro. 11. a
and 11. bPro. 14. 4
C

Psal. 11. b

Pro. 14. b
Deut. 12. 8
Eia. 11. b

D

A stonmye body causeth strife, and he þ
is a blabbe of his tonge, maketh deuysion a-
monge prynces. A wicked mā begyleth his
neghbo, & letech him þ waye þ is not good.

Leu. 19. g
Se that wyndetech w his eye, ymagineth
mysfete: and he þ byteth his lippes, wyl do
some harme. Age is a crowne of wofshipe,
yf it be founde in the maye of righteoulesite.

A pacient man is better then one that is
struge: and he that can rule him selfe, is more
wooth then he þ wynneth a citie. The letters
are cast in to the lappe, but their fall stödet
in the LORDE.

The XVII. Chapter.

Recl. 10. d
A letter is a dyemouffell w quyetesse,
the a full house and many fat ceteil
w stryfe. A discrete seuaite shal ha
uc more rule then the sonnes þ hane no rey-
dente, and shal haue like herycage w the
bicheren. Like as syluer is tried in the fryc and
goide in the fomaice, euen so doth the LORDE
proue the herres. A wicked body holdeth
moch of false lippes, & a dyssimylinge pes-
son geneth care to a discreteull ege. Who
so laugheth þ poore to scowte, blasphemeth
his maker: and he þ is glad of another mans
hurte, shal not be unpunished. Childers chil-
den are a wofshipe vnto the elders, and the
fathers are the bond of the children. Ancie-
quent speach be cometh not a feole, a dyssim-
ylinge meth also testmeth not a pryuce.

Pro. 14. d
Pro. 24. c
A liberalite is a pricious stene vnto him that
hath it, for there so euer he becometh, he pro-
sperech. Who so couereth another mans of-
fence, seeketh lowe: but he þ discloseth the fau-
re, stretch frendes at variance. One repto-
re only doth more good to him þ hath vnder-
stödinge, then an C. stripes vnto a feole. A
seditious person seeketh mysfete: I ut a cru-
ell ressaunger shal be sent agaynst him. It
were better to come agaynst a she were rob-
bed of hir whulpes, then agaynst a feole in
his foolishnes. Who so rewardeth euill for
good, the plague shal not departe frö his hou-
se. Se þ so woth disorde & strife, is like one þ
dyggeth up a water bakke: but an open en-
emic is like the water þ breaketh ouer & renech
abide. The LORDE hateth as well him þ
injusticeth þ vngobly, as him þ condecipneth
the innocet. What helper it to geue a foole
memy in his hede, where as he hath no myn-
de to bye wysdomer: he is a frende that all
waye lounch, and in aduersite a man shal kno
we who is his bocher. Who so pierceth
by the handes, & is iusticie for another, he is a
foole. He þ letech strife, deltech in synne: &
who so stretch his doie to hys, seeketh a frend

fall. Who so hath a frewarder here, open-
neth no good: and he þ hath an euerlastyng
tonge, shal fall in to mysfete. A wicked
body bynygeth him selfe in to forwene, an
father of a foole can haue no forwene. Who
herre maketh a lusty age, but a scornfully-
de drytch up þ bene. The vngobly wyl
gifte out of the bosome, to wassail the maye
of iudgment. Wyð dome syneth in þ
of him þ hath vnderstödinge, but þ
feoles wanne choicere out all iobes. Who
discrete senne is a grese vnto his father, but
heyrness: vnto his mother þ bare him: li-
punish þ innocent, and to synre þ pryuce
geuere iudgment, are both euill. Who
is se and discrete, & tempereteth his wordes,
he is a mā of vnderstödinge, & maketh
of his spere. See a very foole, whom þ
derh his tounge: he cometh wyl, and he
vnderstödinge, when he spureth his lippes.

The XVIII. Chapter.

Who so hath pleasure to some
de, pleth a quarell in euery thing.
A foole hath no delere in word-
dinge, but only in those thinge wherof
here reioysith. Where vngoblynes is
re is also vnsdayne: & so there followeth
me & dishon. The wordes of a man
are like depe warre, and the well of good-
me is like a full streame. He is not good
regarde þ persone of the vngobly, as in
backe þ righteone in iudgment. A foole
pes are euer brawlinge, and his mouth
welleth vnto batayll. A feoles mouth is
owne destruccion, and his lippes are his
for his evne sulk. The wordes of a
derer are very wofshes, and go thowme
the ymest partes of the body. Who þ
fleuthfull and shadde in his labbe, who þ
of him þ is a waister. The name of þ
is a stronge castell, & righteone stretch
it, and shal be saurd. But þ rich mā
are his stronge holde, yee he raketh
an hyc wall reude abowt him. A stry-
cometh destrucce, and hend a strech
e: that geweth sintee in a matter brou-
heare it, is a foole, and woorthy to be cruce-
ded. A good stomaček dryneth awaye a
disease, but who þ spere is wech, who
abide it: A wyse herre laboureth for his
lege, and a pacient care seeketh vnderstö-
ge. A liberalite bynygeth a man to bond
wofshipe, & stretch him amonge grete
The righteone a cecfeth hi self first of
yf his neghbo come, he shal fynde him. U-
lor pacifeth þ variatice, & parteth þ
asunder. The voice of brisburn is strou

Leu. 24. c
2. Reg. 11. c

Pro. 24. 11 b

these castell, and they that holde together
at lictche barre of a palace. A mans bely
shal be sacrificid with the fruce of his owne
mouche, and with the increase of his lippe
shal he be filled. Deaht and life stonde in
the power of the toung, he that loneth it, shal
away the fruce thereof. Who so fynderh a
wif synch a good thyng, 7 recoueth an
wholsome benefite of the LORDE. The
poore maketh supplicacion and prayeth me-
tely, but the riche gencech a rough answer.
A synche that belongeth in loue, doth a man
more frendshipe, and stricker faster wne him
then a brother.

The XIX. Chapter.

Wher is the poore that lyeth godly,
and the blasphemer that is but a foo-
le. Where no discrecion is, there the
soule is not well: and who so is swifte on fere,
dumblith hastily. Foolishnesse maketh a
man to go out of his waye, 7 then is his bet-
ter repaier agaynst the LORDE. Riches
make many frendes, but the poore is forsake
of his owne frendes. A false wyrtess shall
not remayne unpunyschted, and he that spea-
keth lyes shal not escape. The multitude
which wps grete men, 7 euery man fauou-
reth him that gencech reuwardes. As for the
poore, he is hated amonge all his brethren
for his owne frendes forsake him, 7 he that
gacech credite wnto woordes, gencech not his
gode. He that is wyse, loueth his owne soule:
and who so hath vnderstondinge, shal pre-
sente. A false wyrtess shall not remayne un-
punyschted, 7 he y speaketh lyes shal perishe.
Delicate case be cometh not a fool, much mo-
re harmefully is it, a bonde man to haue y rule
of synners. A wyse man puercheth of displea-
sur, 7 it is his bonde to let seme fautes passe.

The kyngeys disfaul is like y roaringe of
a lyon, but his frendshipe is like the demewps
of a grass. An vndercrete sonne is y beuynps
of his father, 7 a biauyng wyfe is like the
topp of an house, where choore it is euer
dyspyngge. Ghoust 7 riches maye a ma haue
by y heretage of his eldra, but a discrete wo-
man is the gifte of the LORDE. Slouchfulnes
kyngeth slepe, 7 an ydell soule shal suffer hys
gode. Who so keepeth the commaundment, ke-
peth his owne soule: but he y regardeth not
his waye shal dye. He y hath pitie vpon the
poore, ledech wnto y LORDE: lorde what he
layeth out, it shal be payed him agayne. Chaf-
er y some whyle there is hope, but let not y
soule be moued to slaye hi. For grete wrauth
kyngeth harme, therfore let him go, and so
mayest thou reach him more nurotore.

gouernare vnto good counsell, 7 be content to
be reformed, that thou mayest beuyn here
a ster. There are many deuices in a mans herte,
neuertheless the counsell of y LORDE shal ston-
de. It is a mans wooshippe to do good, 7 bet-
ter it is to be a poore ma, then a dysfentler.
The feare of the LORDE prestrucheth the life,
yea it gencech piteousnes, without the vnti-
cious of any plague. A slouchfull body shureth
his honde in to his bosome, so y he can not
pue it to his mouche. If thou ympech a stou-
nful personne, the ignouant shal take better
hede: 7 yf thou reprouest one y hath vnder-
stondinge, he wil be y wyse. He y hurteth
his father or shureth out his mother, is a
shamefull 7 an vnworthy sonne. My sonne,
heare nomore the doctrine of leacheth the
awaye from the woordes of vnderstondinge.

A false wyrtess laugbeth wnto god, 7
scorneth, 7 the mouche of she vnghooly eatech vpon
teethnes. Punyschmentes are ordened for she
scornfull, and stripes for scoles backe.

The XX. Chapter.

Wne is a velupousus thyng, 7 dre-
ffenes causeth subcion: who so be-
lyen beherin, shal neuer be wyse.
The kynge ought to be feared as the roarin-
ge of a lyon, who so promocheth him wnto an-
ger, offendeth agaynst his owne soule. It
is a mans honoure to kepe himself from gre-
se, but they y haue pleasure in baning, are
fooles euery one. A slouchfull body wil not
go to plowe for colde, therfore shal he go a-
begginge in sommer, and haue nothinge.
Wyse counsell in the herte of man is like a
water in the depe of the earth, but he that
hath vnderstondunge, beyngeth it forth.
Many there be that are called good doers,
but where shal one fynde a true faithfull ma?
Who so ledeth a godly and an innocent li-
fe, happie shal his children be, whom he lea-
ureth behynde him.

A kynge that stretcheth in iudgment, and lo-
keth well aboute him, bynneth awaye all e-
uill. Who can saye: my herte is cleane, I am
innocent scynsynne? To vse two maner of
weightes, or two maner of measures, beech
these are abhominable vnto the LORDE.

A dyllie is knowne by his conuersacion,
whether his woordes be pure and right. As
for the hearinge of the eare 7 the sight of y
eye, y LORDE hath made the both. Delaye
not thou in slepe, lest thou come wnto powe-
rethur opt thine eyes, 7 thou shalt haue bred
ynough. It is naughte, It is naughte (saye
men) when they haue it, but when it is gone,
they gence it a good worde.

Pro. 11

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Pro. 11

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11. 11. 2.

Pro. 11

Pro. 11

D

1. Job. 11

A mouth of wisdomdōingc is more worth
then golde, & many precious stones, and costly
jewels. Take his garment that is sicrie
for a stranger, & take a pledge of him for
unto some mans sake. Every mā liketh the
bee that is gotten with disceate, but at the
last is mōth shalbe filled with grauel.

Thow counsell the thinges that men
desyre go forward: with discrecion ought
wates to be taken in hande. Noble not
with him that bewaileth secrettes, and is a
slaunderer, and discauech with his lippes.

Who so curseth his father and mother, his
lighe shalbe put out in the myddest of daret
ness. The heretage that commeth to half-
ely acche first, shal not be playd at the en-
de. Saye not thou: I will recompence
euell, but put thy trust in the LORDE, & he shal
defende þy. The LORDE abhureth two ma-
ner of weighees, and a full balace is an
euell thinge. The LORDE euideth eury mā
goinges, for what is he, that vnderstandeth
his owne wayes? It is a snare for a man
to blasfpheme that which is holy, & then to
go aboue w domes. A wyse kynge destruy-
eth þy vngodly, & byngeth the rebelle cur-
ethen. The lasterne of y LORDE is y lynch
of man, & goeth thowen all the inwarde par-
tes of the body. Mercy & faithfulness pre-
sere the kynge, & with louyng kyndnes his
state is holden vp. The strength of yonge
men is their worshippe, & a gray hende, is an
hond onto y aged. Woundes byue awaye
euell, and so do stripes the inwarde partes
of the body. The XXX. Chapter.

Thounges here is in the hant of the
LORDE, like as are the ryuers of wa-
ter: he maye turne it whither so cur-
he wyll. Every man thinketh his crime wa-
ye to be right, but the LORDE iudgeth þy her-
tes. To do righteounesse and iudgme is
more acceptable to the LORDE the sacrifice.
A presumptuous lobe, a piewde stomacke,
& the lasterne of the vngodly is synne. The
deuyses of one that is diligēt, byngē plei-
suresounesse: but he his vnabused, commeth to
powerte. Who so hoodeth vp riches w
þy disceatynge of his conge, he is a soie, &
like vnto them that see their owne deatch.

The robberyes of the vngodly shalbe their
owne destruction, for they wolde net do the
thinge that was right. The wayes of the
fromarde are strange, but þy workes of him
y is cleane, are right. It is better to dwell
in a counten vnder y house coppe, then with a
braulinge woman in a wyde house.

The soule of the vngodly wysheth euell,
and hath no pitie vpon his neighbour.

When the scoonefull is purryshed, the
noisant cack þy better hulle: & when a wyf
man is warned, he wil receaue the more
vnderstandinge. The righteous enformeth
the house of the vngodly, but y vngodly
on still a fect their owne wickēdnesse. Who
so stoppeth his eare at the cryng of the
re, he shal criē himself and not be herd. A
piewy rewarde pacifieth displeasure, and a
grise in the bosome filleth furiousnesse.

The rust deuyeth in doyngē the thinge
that is right, but the workers of wickēdnesse
abhore the same. The man that wanteth
cut of the waye of wysdome, shal remaine
in the cōgregation of þy deeb. For y
pleasure in bancketes, shal be pouer man.
Who so deuyeth in wyne and delicates, shal
not be riche. The vngodly shalke gins
for the rightuous, & the wisde for the
stull.

It is better to dwell in a wyrdome, w
with a chydngē and an angrie woman. In
a wyse mans house there is greate treasure
and pienceounesse, but a foolish body
speach vp all. Who so followeth righte-
nesse and mercy, syncheth both life, righte-
nesse and hond. A wyse man wyrdeth
the cice of the mightie, and as for the strength
they trust in, he byngeth it downe. Who
keepeth his mouth and his tonge, the soule
perth his soule from troubles. He that
perth his soule from troubles, he his
perth presumptuous, is called a scoonefull
which in wath darre worke maliciouss.

The voluptuousnesse of the flesh shal
his owne deatch, for his hādes will not
lab. He couereth and deuyeth all the daye
longe, but the rightuous is allwaye genyng
keepeth nochingē backe. The sacrificē
of the vngodly is abheminacion, for they
the thinge y is gotten w wickēdnesse. A
wyrdnesse shal perishe, but he y wilde
conent to heare, shal allwaye haue powere
of his
himself. An vngodly man goeth forth
ly, but the iust resounereth his owne
workes.

There is no wysdome, there is no
standinge, there is no counsell agaynst
LORDE. The horse is prepared agaynst
daye of battayll, but the LORDE engraunt
the victory.

The XXXI. Chapter.

Good name is more worth then
re riches, and leuyng fauē is better
then siluer and golde. Wherther rich
or pouerte do merde so, it commeth all
of God. A wyse man seyth the plague
and
deeth himself, but the foolish go on
are purryshed. The ende of leuylme is

face of God, is riches, honoꝝ, prosperite and health. Speares and fynes arc in þ waye of the fowarde, but he that sepe his soule, let him selfe sech soch. If thou reachest a childe in his yowth what maye he shuide go, he shall not leane it when he is olde. The rich ruleth the poore, and þ borowen is seruante to þ lene. **Se þ is much wylde conesse, shall reape so much. The robbe of his plage shall destroye him. A long ynge eye shall be blessed, for he grauc of his bled vnto þ poore. Cast out þ fescerfull man, and so shall fescis go out w þm, ye variance, and slaunder shall cease. Who so delveth eo be of a clene herte and of gracions typpes, þ ynge shall be his frende. The eyes of þ LORDE preserue knowlege, but as for þ wordes of þ deuytful, he bryn gethem to nauight. The flemishull body foytethere is a lyd w out, I mighte le saye in þ fterre. The mouth of an harloe is a depe pyer, wher in he filtereth that þ LORDE is angry w thall. Foolshenes sickeeth in the herte of þ lab, but þ rob of correccien bawteth is awaye. Who so both a poore man vntenge to mercif his owne riches, neurch (ceruelly) vnto the rich, and at the last cometh to po nance himself. My sonne, lene borowen thine ure, and herken vnto the trades of wysdome, to applye þ mynde vnto my deccryne: for it is a pleasure thinge yf thou sepe it in thine herte, and pacieut it in thy mouth: hat thou mayest allwaye put þ trust in the LORDE, for none I learned þ wey of it with counsell and learninge: þ I might shewe þ the treuth and that thou w the verue mightest answer them þ laye any thinge against þ? Se þ thou robbe not þ poore because he is weak, and oppresse not þ simple in iudgement: for þ LORDE himself wyl defende thir cause, and do violence vnto them þ haue vsed violence. Make no frendshipe with an angrie nyllfull man, and kepe no: company w þ furious: lest thou leane his wayes, and receiue hurt vnto thy soule. Be not thou one of them þ hynde the hande vps þe mysse, and are swertie for de: for yf thou hast ne bing to paye, they shall take awaye thy bedd from vnder the. Thou shalt not remitte the lande march, which thy fore fathers haue sic. Seest thou not, þ they which be diligem in their businesse stonde before þ ynges, and not amonge the simple peopel?**

The XXIII Chapter

When thou sittest at the table to eate w a lord, obdye thy fill manerly w þ thinges that are set before þ. Measure thine appetize: and yf thou wilt

rule thine owne selfe, ne ever greydy of his meate, for meate begyeth and disturbeth.

Take not our greates trowale and labd to be riche, be noce of soch a purpos. Why wilt thou set thine eye vpon þ thinge, which suddenly vanissheth awaye? For riches make them seine w ynges, and take their flight li ke an Aegle into þ ayre. Take not thou w þ cryuous, and desyre no his meate, for he hath a martnedus herte. Seest thou vnto þ eate and drynke, where as his herte is not w þ? See þ morsels that thou hast eaten shall theu verbrake, and lese those swete wordes. Tel ne thinge in to þ eares of a fool, for he wyl despise the wysdome of thy wordes. Remoue not þ olde lande marke, and come not within þ felde of the fatherlesse: for he þ delinerech them is mightie, euen þe that defende their cause agaynst the. Applye thine herte vnto learninge, and thine eare to the wordes of knowlege. Withholde not correction from þ childe, for yf thou barest him w the robbe, he shall not dye thereof. Thou mayest test him w the robbe, but thou deluyest his soule from hell. My sonne, yf þ herte receiue wysdome, my herte also shall reioyce: ye my reynes shall be very glad, yf þ typpes speake the thinge þ is sight. Let not thine herte be gelous to felous symone, but kepe þ still in the feare of the LORDE all the dayes linge: for the ende is not yet come, and thy pacieut abydinge shall not be in wayne. My sonne, ne eate w be wyse, so shall thine hert prosper in the waye. Kepe no company w wyne be beters and ryotous eaters of flesh: for soch ad be diondardes and ryotous, shall come to po uerite, þ he that is genen to much sepe, shall go w a raggyd cere. Gene care vnto thy father that leueth the, and despyse not thy mother when she is olde. Labd for ro gett þ treuth, sell not awaye wysdome, nouer vnto vnto despying: for a richereus father is maruelous glad of a wyse sonne, 2 delyeth in his fo shall thy father be glad, and thy mother that bare the, shall reioyse. My sonne, gene me thyme herte, and let thine eyes haue pleasure in my wayes. For an whow is a depe greue, and an harloe is a narrow pyer. She surkech like a thefe, and those that be not aware, she biugeth vnto her. Where is woe: where is sorrow: where is strife: where is bialyngge: where are woundes without cause: where be red eyes: Euen amonge those that be euer at the nyne, and sitte out where the lesse is. Lete not thou vpon the wyne, how reth it is, and w hat a cold it groweth in the glasse. It goeth downe so fly, but at the last it is by

Eccl. 27.
1. 7. m. all.

Procl. d.

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Procl. d.
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Procl. d.

Salomons Droucbes

tezh like a serps, and styngeth as an Abder.
So shal thine eyes lode vnto strange wo-
men, z thine herte shal muse vpon frowarde
thynge. **See** thou shalt be as though thou
stepte, in z myddel of y se, or vpo y troppe
of the mast. They wounded me shal thou
saie: but it hath not hurte me, they smote me,
but I fele it not. **Whē** I am wel wakened,
I wil go to y daynt agayns.

The XXXIII. Chapter.

BE not thou godous ouer wicked mā, z
desyre not thou to be amonge them.
For here heret ymagineth to do hurte,
z ther lippes calke of myschese. **Ther**ow
wyddome an house shalbe buyded, z w
vnderstoning it shalbe fit vp. **Ther**ow
discrecion shal y chābers be fylled w all cost
ly z pleasaunt riches. **A** wyse mā is strōge,
ye a mā of vnderstōdinge is better, thē he y
is myghte of strōgth. **For** with discrecion
must warre be cākt in hande, and where as
are many y can geue counceill, there is y vic
tory. **Wyddome** is an hie thinge, ye cūd to
y soole, for he darre not ope his mouth in y
gate. **Se** y ymagineth myschese, maye wel
be called an vngacious personne. **The**
thought of y foolish is synne, z y soene-
full is an abhominacion vnto mē. **As** thou
be ouerfene z negligēt in tyme of neede, thē is
thy strōgth but small. **Del**uēt thē y go vnto
death, z a cūd aware to be slaine, z be nat
negligēt thern. **As** thou wilt saie: I knowe
not of it. **Thy**nest then y he which made
y heres, doth not cōsidre it: z y he which
regardeth y soule, saith tenor: **Shal** not he
recoynce every man accordinge to his wor-
tes? **My** sonne, then carest thou z y sicere
hony cōbe, because it is good z fitte in thy
moum. **When** so shall y knowe of mys-
chode be vnto y soule, as soone as thou hast
geet it. **And** there is good hope, ye y ho-
pe shal not be in wayne. **Lay** no pury wai-
re wickednes vpon y house of y righteous,
z by quere not his restinge place. **For** a iust
mā sallect iusticymes, z ryseth vp agayns,
but y vngodly fall in to wickednes. **Reioy**
ce not thou as y fall of thine enemye, and lee
not thine herte be glad whan he stonbleth.

Lest y **LORDE** when he seeth it be angrie,
z turne his mych from him vnto the. **Let**
not y reatly z glowy moue y, so soele w y
wicked and vngodly. **And** why? y wicked
hath no chynge to hope for, z y cādle of the
vngodly shal be put out. **My** sonne, feare
thou y **LORDE** z y kyng, z fepe no cōpany
w y slaunderous: for their destruction shal
come suddenly, z who knoweth y fall of the
boob?

These are also y saynges of y wyse.

The xxv. Chap.

It is not good, to haue respecte of any
sonne in iudgmet. **Se** y saith to y vngod-
ly: thou art righteous, him shal the people
curse, ye y cōmūc shal abhorre him. **Se**
they y rebuke y vngodly shalbe cōmūc, z
a riche blessinge shal come vnto thē. **Who**
kech him fit to be well loued, that geaueth
good answer. **First** made vp y wote: y
wote, z loke well vnto y which thou hast
in y fide, z thē buyde thine house. **Be**
false wyneffe agayns y neyghb, z bus
him not w y typpes. **Saye** not: I wil hit
him, eue as he hath teakē of me, z wil ma-
ke curry mā accordinge to his dedes. **I**
ure by y fide of y flourishill, z by y vna-
be of the foolish mā. **And** lo, it was alle-
uēt w neddo, z fiede fuli of th siler, z
stone wall was brokē be me. **This** I
z cōsidre it wel: **I**okēd vpo it, z reke w
a warayng. **See** slepe on still a lide, shal
a lide, fide thine hēdes together: ye a lide
so shall pouerte come vnto the as one y
naleyth by y waye, z necessarye a w
ned man.

The XXV. Chapter.

These also are Salomons pōuēti-
which thē men of **El**echias kyng of
Iuda garhard together. **It** is the
hōnd of God to kepe a thinge secret: **ker**
kynges hōnd is to searcho out a thinge. **U**
heaven is his, z earth is drepe, and y tynge
hert is vnsearchoable. **Take** y velle
y syluer, z there shalbe a cleane vessell
of. **Take** awaye vngodinesse fro y tynge,
his state shalbe stablised w righteousness.

Put not forth y self in y presence of
the, z pūcāse not in to y place of greates.
Dexter it is y it be saide vnto y: come
hither, then then to be set downe in y pū-
ce of y prynce, when thou seyst with thy
eyes. **Let** not haiste to go to the mast,
shal haplye thou oude y self so at y last, y
neghbb put y to shame. **Handle** thine
mast w y neghbb himself, z bifore not an-
ther mans secret: lest whan men heare
of, it turne to y dishōnd, z lest thine casti-
ng be not cāssif. **A** word spoken in ban-
son, is like apples of golde in a syster vnto.

The correction of the wyse is to an ob-
dient care, a golden cheyne and a Jewel of
golde. **Like** as the wyner coole in the hot-
nest, so is a faith full messanger to him that
sent him, z restesslyeeth his masters mynde.
Who so maketh greace boaste z geat
norhing, is like cloude z wynde without
rayne. **With** patience maye a prynce be pe-
cāshed, z w a soft songe maye a righteous
biokē. **As** thou findest hony, take so much
as is sufficient for y: lest thou be over full, z
be abate out agayne. **With** patience y souer-
eign

Pro. 22. 6
24. 4

2

Mal. 2. 1

11. 4

Pro. 17. 2

Pro. 23. 3

24. 4

Job. 41. 5

Pro. 11. 4

Pro. 22. 2

thy neighbours house, lest he be wery of the, and so abhorre the. Who so beareth false witness agaynst his neighbour, he is a veyn peere, a swearer & a sharpe arrowe. The hope of the vngodly in tyme of neede, is like a rotten eoth and a slippery foote. Who so syngeth agaynste to a wicked herre, clotheeth himselfe with ragges in the colde, and poureth wyne out upon chaffe. If thine enemy hunger, feede him: if he be drye, geue him drynke: for so shalt thou haue coales of fyre vpo his heade, and the LORD shall rewarde the. The rich wynde dryeth awaye the rayne, euen so doth an earnest soker countenaunce a backbiters tongue. It is better to syle in a corner vnder the rose, then to be a bawlynge woman in a wyde house. A good repute out of a faire conuerse, is like colde water to a thyrstie soule. A righteous man fallinge downe before the vngodly, is like a troubleth well and a springe is destroyed. Like as it is not good to care to much hony, euen so he that will starye out bye thynge, it shal be to the hurt vnto hym. He that can not rule himselfe, is like a cite, whiche is broken downe, and hath no walles.

The xxvi. Chapter.

Like as stone is not meete in sommer, ner rayne in harvest: euen so is wordes vnsimly for a fool. Like as a bynde and the swalowe take their flight and flighte and there, so the curse that is gauen in wayne, shal not ligghe vpon a man. Vnto the horse belongeth a vobyppe, to the Ass a bysole, and a rodde to the soles backe. Geue not the foole an answer to a scer his foolishness, lest thou become like vnto him: but make a foole an answer to his foolishness, lest he be wise in his owne conceite. He is lame of his feete, yett vnderstande is he in vanite, that vnderstande any thinge to a foole. Like as it is an vncomly thinge to haue legges & yett to be lame, eue so is a parable in a fooles mouth. He that ferreth a foole in hye dignite, is in euill as if a man vnd cast a picious stone vpo a galous. A parable in a fooles mouth, is like a thorne in a pichers hand, or a broken man in a hand. A man of experience discerneth all thinges well, but who so byreth a foole, byreth himselfe as well as he. Like as the dogg turneth agayne to his vomite, euen so a foole begynnet his foolishness agayne a fresh. If thou sycst a man in his wise in his owne conceite, thereto is more hope in a foole then in a bynde. The slothfull sayeth: there is a hope in my waye, and a lyon in my myddest

of the streete. Like as the dogg turneth aboute vpon the tresholde, euen so doeth the slothfull vnder himselfe in his bedde. The slothfull bodye thursteth his hode in to his bosome, and it greeth him to put it agayne to his mouth. The slothfull thursteth himselfe wyser, then wy. men beate fyre and reach. Who so goeth by and medleth with other mens strife, he is like one that taketh a dogg by the eares. Like as one sturth deadly arrowes and dares out of a pny place, euen so doeth a vssimbleth with his neighbour, and then sayeth: I dyd it but in spoire. Where no wodd is, there the fyre goeth out: and where the bachevter is taken awaye, there the strife ceaseth. Coles kynde heate, and wodd by fyre: euen so doeth a bawlynge fellowe steepe vnto variance. A slaunderous wordes are like slatery, but they pearse in inward partes of a body. Venymous lippes & a wicked herre, are like a postherde covered with siluer dyoffe. An enemye vssimbleth with his lippes, and in the meane season he ymagineth myscheise: but whan he speakech saye, beleue him not, for there are seuen abhominacion in his herte. Who so sepech euill with secretly to do hurte, his malice shal be shewed before the whole congregacion. Who so byggeth up a pyer, shal fall therein: and he that weltereth a stone, shal stombe vpon it himselfe. A vssimbleyng conge hatech one that rebutech him, and a slateryng mouth woyleth myscheise.

The xxvii. Chapter.

Like not thy boost of comtoire, for thou knowest not what maye happen to daye. Let another man prayse the, & not thine owne mouth: yett other shall lippes, and not thine. The stone is heavy, and the sonde weighty: but a fooles wrath is heavier then they both. Wrath is a cruelle thinge, and furiousnesse is a very tempest: yett who is able to abyce enuye? An open rebuke is better, then a secreete loue. Faithfull are the woundes of a loner, but the lippes of an enemye are disceatfull. He that is full, abdoneth an hony combe: but vnto him that is hungry, euery sower thinge is sweete. He that oft tymes synneth, is like a bynde that forsaketh his nest. The herre is glad of a sweete oymment and sauoure, but a stomacke that can geue good counsell, reioyseth a mans neighbour. Thyne owne frende and thy fathers frende se thou forsake not, but goe not in to thy brothers house in tyme of thy trouble.

Better is a frende at hōde, then a broether
 fatte of. My sonne, be wise, and thou shalt
 make me a glad heart: for that I shall make an
 freere unto my rebukers. A wise man seynge
 the plague wyll hyde him self, as for foolcs
 they go on kill, and suffer harme. Take his
 garment that is surerrie for a straunger, & ta
 ke a pledge of him for the vnknowenmans
 sake. He that is to hastie to praise his neigh
 bour aboue measure, shall be taken as one of
 gheuch him an euell repute. A bawdyng
 woman and the rose of the house droppynge
 in a rayne daye, maye well be compared
 together. He that restrayneth her, restray
 neth the wynde, and holdeth oyle fast in his
 hōde. Like as one vis whereth another,
 so doth one man censure another. Who
 so keepeth his sye ere, shall enioy the frutes
 thereof: he that mayneth upon his master,
 shall come to honour. Like as in one wa
 ter there appeare dyuerser faces, tū so dyuer
 ser men haue dyuerser hertes. Like as hell &
 destruction are neuer full, euen so the eyes of
 me can neuer be satisfied. Syluer is tryed
 in the moule, & golde in the fornace, & so is
 a man, rehan he is openly praysed to his fa
 ce. Though thou shuldest buy a foole w
 a pestill in a mortar like ormeuell, yet wil not
 his foolishnesse go from him. Se y thou
 knowe the nombre of thy carell thy self, and
 loke well to thy flockes. For riches abyde
 not all waye, & the crowne endureth not for
 euer. The hay groweth, & grassē cōmeth
 up, & herbes are gathered in & mountaynes.
 The lamberd shal clothe the, & for the goe
 ses thou shalt haue moneye to y husbandry.
 Thou shalt haue goates mylk ynough
 to fede the, to wpholde thy husbande, & to
 susteyne thy maydens.

C The xxviii. Chapter.
 The vngodly flyeth no man chafynge
 him, but the righteous stenderth stiff
 as a lyon. Because of synne y lon
 de doth ofte chaunge hir prynces: but choi
 men of vnderstoninge & wysdomē a realme
 endureth longe. One poore man oppress
 ge another by violencē, is like a conynuall
 raue that destroyeth y frute. They that
 seuse the lawe, praysē y vngodly: but such
 as kepe the lawe, abhoire them. Wicked
 men dyscerne not the thinge y is righte, but
 they that seke after the LORDE, dyscast all
 thinges. A poore man leynge a godly li
 fe, is better then the riche that goeth in
 rōde waye. Who so keepeth the lawe, is
 a childe of vnderstoninge: but he y fidech
 ryuous men, shameth his father. Who so

increaseth his riches by wastage & wyng
 ge, let him gasper them to helpe the poore
 withal. He that turneth awaye his ear
 from hearinge y lawe, his praye shall be
 hoired. Who so leach y righteous man
 an euell waye, shall fall in to his ownne
 net, but y iust shall haue the good in posses
 sion.
 The rich man chynketh him self to be
 safe, but the poore that hath vnderston
 inge, can perceiue him wyl ynough. When
 vngodly men are in prosperite, the both dom
 re flourish: but when the vngodly come up,
 y frate of men chaungeth. He that hyeth
 his symes, shall not prosper: but who
 Enrelegeth them and forsaketh them, shall
 haue mercy. Well is him that sideth
 waye in awe: as for him that hardeneth
 here, he shall fall in to mischefe. Like as
 rearinge lyon and an boogrie bear, wyl
 is an vngodly pryncē ouer the poore peple.
 Where the pryncē is without vnder
 dinge, there is greates oppression & wronge
 but y he be sōdly one as hauech con
 science, he shall longe raigne. He that w
 lece sheddeth any mans bloude, shall be
 nagare vnto his graue, and no man shall
 able to succō him. Who so leacheth a god
 ly and an innocēt life, shall be safe: he
 that
 geeth from a waye, shall once haue
 fall. He y sylleth his lorde, shall haue
 reousness of dreb: but he that soloweth
 mēse, shall haue pouerete ynough. A
 full man is greately to be commēdē, but
 that maketh to much haist for to be rich,
 shall not be vngiltie. To haue respect
 of persones in iudgment is not good: but
 why: he wil do wronge, yet euen for a
 pea
 of bued. He that will be rich all to som
 hath an euell eye, and considereth not: his
 pouerete shall come upon him. He that
 bueth a man, shall fynde more saueneas
 y last, the he that starveth him. Who so
 bech his father and mother, and sayeth
 no synne: the same is like vnto a mo
 chen.
 He that is of a proude stomack, shall
 up friste: but he that putteth his trust
 y LORDE, shall be well fedd. He that
 trusteth in his owne hert, is a foole: but
 he that
 letch wisely, shall be safe. He that
 geeth
 to the poore, shall not wame: but he
 that
 neth awaye his eyes from such as be
 in need
 see, shall suffre greates pouerete
 him self.
 When the vngodly are come up,
 not
 are saue to hyde them self: but whē
 they
 perish, the righteous increasē.

B ryuous men, shameth his father. Who so
 increaseth his riches by wastage & wyng
 ge, let him gasper them to helpe the poore
 withal. He that turneth awaye his ear
 from hearinge y lawe, his praye shall be
 hoired. Who so leach y righteous man
 an euell waye, shall fall in to his ownne
 net, but y iust shall haue the good in posses
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 The rich man chynketh him self to be
 safe, but the poore that hath vnderston
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 hath an euell eye, and considereth not: his
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 bueth a man, shall fynde more saueneas
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 bech his father and mother, and sayeth
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 He that is of a proude stomack, shall
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 letch wisely, shall be safe. He that
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 to the poore, shall not wame: but he
 that
 neth awaye his eyes from such as be
 in need
 see, shall suffre greates pouerete
 him self.
 When the vngodly are come up,
 not
 are saue to hyde them self: but whē
 they
 perish, the righteous increasē.

What is stiffnecked & will not be re-
 formed, shall suddenly be destroyed &
 our eny helpe. Where the righteous
 have the over hande, the people are in prospe-
 ritie: but where the ungodly beareth rule, the
 people mourne. Who so loveth wysdo-
 me, shall keepe his saether a glad man: but he
 that despiseth her counsaile, shall bringe greivous
 paine vnto himselfe. Who so shall crye out
 vnto the righteous, sayinge, I have sinned, he
 shall be mercifull vnto him, & shall saye, Be-
 hold, I was in my sinne, but I have not denyed
 it: I have sinned, & I have not hid my
 iniquitie. Who so shall saye, I will not
 sinne, he shall be hated of all. Who so shall
 saye, I will not be angry, he shall be angry
 with his neighbour, & shall be hated of
 all. Who so shall saye, I will not be
 angry, he shall be angry with his neighbour,
 & shall be hated of all. Who so shall
 saye, I will not be angry, he shall be angry
 with his neighbour, & shall be hated of
 all. Who so shall saye, I will not be angry,
 he shall be angry with his neighbour, &
 shall be hated of all.

A pynne deuyr in the eyes, all his seruants
 are ungodly. The poore and the leu-
 der mee together, shall be hated of all eyes.
 The state of the kinge shall faithfully
 indyge the poore, shall continue sure for
 his enemies. The rodde and correction
 shall keepe the child from sinne. When the
 ungodly come vpon the righteous, he shall
 be hated of all. The righteous shall be
 hated of all. The righteous shall be hated
 of all. The righteous shall be hated of all.
 The righteous shall be hated of all. The
 righteous shall be hated of all. The righteous
 shall be hated of all. The righteous shall be
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 of all. The righteous shall be hated of all.

If thou seest a man that is haustie
 to speake many wordes, thou mayest trust a
 fool more then him. He that delicately
 bringeth vpon his seruant from a child,
 shall make him his master at length. An
 angry man stretcheth vpon strife, and he
 that beareth euill will in his mynde,
 doeth much euill. A pynne deuyr
 commeth a fall, but a lowly spere
 bringeth greatesse. Who shall be
 hated of all, he shall be hated of all.
 Who shall be hated of all, he shall be
 hated of all. Who shall be hated of all,
 he shall be hated of all. Who shall be
 hated of all, he shall be hated of all.

The righteous abhorre the ungodly: but as
 for those that be in the right waye, they
 will hate them.

The XXX. Chapter.

The wisdomes of Agur the sonne
 of Iak.

The prophetic of a true faithfull man,
 hath God helpd, whom God
 hath chosen for a nonshed. For though
 I am the least of all, I have no mas vnder
 my dig: for I knowe not wisdomes, yete haue
 I vnderstandinge, & am not enscourmed
 in godly thinges. Who hath climmed vp
 to heauen? Who hath come downe
 from thence? Who hath holden the
 wayes of the earth? Who hath
 comprehendd the waters in a
 garment? Who hath set all the
 endes of the world? What is his
 name, or his sonnes name? Canst
 thou tell? All the wordes of
 God are pure & cleane, for he is
 a shyld vnto all them, that put
 their trust in him. Put thou
 nothinge therfore vnto his
 wordes, lest he reprove thee,
 and thou be founde as a liar.

Two thinges I requyre of thee,
 that thou wilt not denye me
 before I dye. Remove from
 vnto me wante, and I yeo: geue
 me neither pouer nor riches,
 ony graunte me a necessary
 nyng. Lest yf I be to full,
 I denye thee, & I saye: what
 shall I do to the LORD? And
 lest I be constrained to
 sweare, I shall fall into
 cursing, and shall curse
 the name of my God. Accuse
 not a seruant vnto his master,
 lest he speake euill of the
 alfo, and thou be hurt. He
 that bringeth vpon an euill
 report vnto the generacion
 of his father and mother,
 is not worthy to be
 commended.

The generacion that rebuyleth
 them selues cleane, shall not
 be defende from their
 synfulness. There are
 people yf haue a pynne
 deuyr, and cast vpon
 their eylydes. This
 people the are swerdes,
 and with their darte
 bones they consume
 and deuoure the
 temple of the earth,
 and the poore
 from amonge
 them. This generacion
 (which is like an
 houselocke) hath
 two daughter: the
 one is called, feare
 the LORD, the other,
 bringe vnto the
 LORD.

There be thre thinges
 that are neuer
 satisfied, and the
 fourth shall neuer
 be. The hell, a
 womans wombe,
 and the earth
 that neuer
 hath water
 quenched. As for
 fyre, it is
 sayd neuer to
 be quenched. Who
 so laugheth
 his saether to
 scorn, and
 stretcheth
 his necke
 vnto his
 mother, he
 shall be
 commended
 as naught:
 the rauen
 picketh
 out his
 eyes in
 the milke,
 and
 deuoureth
 the
 be of the
 yongle
 Begles.

There be thre thinges
 that are
 never
 satisfied,
 and the
 fourth
 shall
 never
 be.

Psalm 112
 10-14

Deut 32
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Prov 27

Job 11
 Deu 27

Gen 3
 1-5

The waye of an Aegle is 3 aye, 3 waye of a sturpe ouer 3 stone, 3 waye of a shippe in 3 se, 3 waye of a mā w a yonge womā.

Such is the waye also of a wyfe 3 beatech wedlocke, which wyreth hir mouth like as whā she hath eat, 3 sa-yeth: As for me, I haue done no harme.

C Thow wiche thinges the earth is disquieted, 3 the fourth maye it not beare: Thow w a fowle 3 beatech rule, thow w a foole 3 haue greate riches, thow w an ydle houswife, 3 thow w an handmayden 3 is heye to hir mastres. There be foure thinges in the earth, the which are very litle: but in wysdomme they excede the wyse. The Lemmings are but a weake people, yet gather they their meate together in 3 haters.

104.4

The conyes are but a feble folk, yet make they their couches amonge the rockes. The grasshoppers haue not a gyde, yet go they fowth together by heapes. The spyder laboureth w hir hādes, 3 3 in 3 kynge's palace.

There be thre thinges 3 go stiffly, but the goinge of the fourth is the goodliest of all. A Lion which is kynge of bestes, 3 geueth place to no man: A cock ready to fyght: A rāme: And a kynge 3 goeth fowth w his people.

If thou be so foolish to magnifie 3 self, or medle 3t w any such thinge, the laye thine hāde upon 3 mouth. Who so dymneth my self, maketh bitter: he that rubbeth his nose, maketh it blede, and he that causeth wrath, bryngeth fowth strife.

The XXXI. Chapter.

21

These are the wordes of kynge Lamuel, 3 3 lesson 3 his mocher taughte him. My sonne, thou some of my boyes: O my deare beloved sonne, geue not ouer thy substance 3t w mynd vnto women, which are the destruccion of 3 kynge. O Lamuel, geue kynges no wyne, geue 3t mynes 3t pynnes no stronge drynke: lest they beinge dionken forget the lawe, 3 regarde not 3 cause of the poore, 3 of all such as be in aduersitee. Geue stronge drynke vnto such as are condemned to deathe, 3 wyne vnto thos 3t mourn: that they maye drynke it, 3t forget their misse 3t aduersitee. Be thou an aduocate 3t some in iudgment thysse, speake for all such as be borne 3t iustourles. With 3t mouth defende 3t thinge 3t is lawfull and ryght, and 3t cause of 3t poore and helpelesse.

22

Who so synneth an honest faithfull wo-

mā, she is moche more worth the perle. The herce of hir husbande maye 3t 3t wā in her, so that he shal haue no neede of spyce.

She wil do him good 3t not end all 3t dayes of hir life. She occupieth woll 3t say, 3t laboreth gladly w hir handes. She is like a marchauntes shippe, that bryngeth 3t vnto yales from farre. She is vp in 3t night season, to prouyde meate for hir housholde, 3t foode for hir maydens. She considereth de, 3t byeth it, and w the frize of hir handes she planteth a wyngarde. She greteth hir loynes with strengch, and courage, 3t armes. And yf she perceaue that hir hus wifre both good, 3t hir candle goeth not out by night. She layeth hir fynge's vnto the spyndle, 3t hir hande taketh holde of 3t roote.

She openeth hir hande to 3t poore, yet she stretcheth forth hir hādes to such as haue neede. She feareth not 3t the colde of wynter shal hurt her house, for all hir housholde bestes are duple clothed. She maketh hir self fayre vnto men, hir clothinge is whyt, 3t purple. Her hūshāde is made by 3t gates, whē he stretcheth amonge 3t rulers of londe. She maketh cloth of sylke, 3t silke it, and deluyreth a gyrdle vnto 3t marchaunt.

Strengch and honoure is hir clothing, 3t in the latter daye she shal reioyse. She openeth hir mouth with wysdomme, 3t in her age is the lawe of grace. She looketh vnto the wayes of hir housholde, 3t teacheth her bred with vtilnes. Her children misse 3t all hir blessed, 3t hir husbande maketh moche of her. Many daughteres there be 3t garbantes together, but thou goest aboueth all.

As for faub, it is disceatfull, and baser is a wāyne thinge: but a woman that feareth the LORDE, she is worthy to be praised. Geue her of the frize of hir handes, and let hir owne wordes praise her in the gates.

The ende of the proverbes of Salomon.

Ecclesiastes.

What this booke cometh yneth.

Chap. I. All thynges (yf any wyl cōspire them wyl) are but vanite. These thynges and ge nym all they are nothyng meaker and more vnderstāp, then man him self.

Chap. II. In this chapter (and in the o ther also) he maketh of tyme nation of the wordes and cōuersaciō of the vngodly: that by this meane he maye reuerce those men to despyse all creaturen, in respect of the on ly creaturinge God.

Chap. III. Every thyng hath a tyme. There is no thyng but God hath put recty suf fesse and transpasse in it, to correcte men with all. What so ever a man enjoyeth of this la boure, the same is a gift of God, given to the maner that men shalbe feare him.

Chap. IIII. A cōsideraciō of wisers thynges. There is nothyng foer excellent and byre, but if it do not the deuy and office where wto it is ordred, it shalbe brought lowe.

Chap. V. Agaynst foolish and temerari ous wises. Let no man marvaile that so much wylle is done, for the world is cremany. Agaynst the rich and agaynst the poore.

Chap. VI. Agaynst those that saye that they do not enjoye their riches: how man and foelish they be.

Chap. VII. To man knowe that what is for to come. God worthy a thyng it is to have a go od name. The profit of wysdome.

Chap. VIII. Of the obediēce which men owe unto God and to their heuē. The light of seruaunce of God is not to be despised. It is impossible for any man, to cōspend the wto man that be in the world.

Chap. IX. Lette thynges happen unto all men: therefore with myrth and thank fulnesse shalbe men enjoye the giftes of God. Wylle demeriteth all thynges.

Chap. X. XI In these two chapters are many wysdom and profitable sentēces, wch worthy to be considered of every man.

Chap. XII. In this chapter the preacher spea keth with his whole meaning, as though he woulde saye. As for all the thynges that be vnder the Sonne (wch of I have spoken) I have cō sidered them, and proued them metely wch by experyence. And this is the conclusiō that there is nothyng suchfast and durable but God him self, who men ought to feare, and to done his cōmāndementes before theye eyes wem from their yowth wch.

The first Chapter.

These are the wordes of the Preacher, the sonne of David, Kinge of Ierusalem.



All is but vanite (saiesh y þe preacher) all is but playne vanite.

For what els hath a mā, of all the labo þe he taketh vnder the Sonne: One generaciō passeth awaye, another cometh, but the earth abydeth still. The Sonne ariseth, the Sonne goeth downe, it raiurneth to his place, þe maye there rise up agayne. The wynde goeth to wardes þe South, it setcheth his cōspase aboute vnto the North, it so turneth in to hymself agayne. All floudes runne in to the see, yet the see is not fylled: so loke vnto what place the riuers runne, thence they come agayne. All thynges are so harde, þe no mā can expresse them. The eye is not satisfied wch sighte, the eare is not fylled wch hearinge. The thyng þe hath bene, cometh to passe agayne: the thyng þe hath bene done, is done agayne, there is no new thyng vnder the Sonne. Is there any thyng, wherof it maye be sayde: lo, this is newe: for it was lōge ages in the tymes þe haue bene be fore vs. The thynges yf is past, is out of remembrance: Euen so the thynges that are fore to come, shal no more be thoughte vpon amonge the that come after. I my self þe Preacher, beyng the Kinge of Iudael & Ierusalem, applyed my myrde to sette euery search for the knowlege of all thynges þe are done vnder hea uen. Such traunyle I labo hath God geue vnto þe child of me, to expre clyse the silēce therof.

Thus I haue considered all the thynges that come to passe vnder the Sonne, & lo, they are all but vanite & vepaciō of mynde. The croked can not be mayde straighe, & the sautes ca not be nūbed. I cōmoned wch myne owne herte, sayenge: lo, I am come to a greate cōstate, and haue gotte more wysdome, the all theye y haue done before me in Ierusalem. Rec my hert had greate experyence of wysdome & knowlege, for there vnto I applyed my myrde: yf I might knowe what were wysdome & vnderstādinge, what were erred & foolishnes. And I perceaued yf this also was but a vepaciō of mynde: for wherere moche wysdome is, there is also greate traunyle & disquietnes: & yf moche knowlege a man hath, the more is his care.

Pro. 27. c. Eccles. 14. c. Eccles. 1. 25

Pro. 27. c. and 4. c.

Pro. 27. c. and 4. c.

The II. Chapter.

As I sayde I thus in my hert: I am good, I will take myne ease & haue good dayes. But lo, that was vanite also: for so moche that I sayde vnto laughter: thou art madde, and so myrth: what doest thou?

So I thought in my heart, to withdraue my flesh from wyne, to applye my mynde vnto wysdome, and to compend the foolishnesse which are vnder the Sonne. I might see what were best for men to do, so longe as they lyue vnder heauen.

124-4
6.7

I made gorgeous fayre woordes, I buylde me houses, and planted vnyardes: I made me orchardes and gardens of pleasure, and planted trees in them of all maner frutes. I made poles of water, to water the greene and fruitful trees withall. I bought seruaunts and maydes, and had a greate herd of holde. I had oxen and sheepe. I had more substance of them, then all they were before me in Ierusalem. I gathered silver and golde together, euen a treasure of tyngees & lonbeas.

128-4-9

I prouided me syngers and wemen which coude playe of instrumentes, to make me meryth and pastime. I gat me brylllyng cypres also and glasses. (Sordly) I was greater in mine worshippe, then all my predecessors in Ierusalem. For wysdome remaineth with me: & I seeke what so euer myne eyes desired. Let them haue it: & Robertin so euer my heart desired or had any pleasure, I withelde it, not for this. Thus my heart reioysed in all that I dyd, and this I seke for the portion of all my trauaile. But when I considered all the woordes that my handes had wrought, and all the laboure that I had taken therein: lo, all was but vanitie and vexation of mynde, & nothinge of any value vnder the Sonne. Then turned I me to considere wysdome, creature and foolishnesse: for what is he amonge men, that might be compared to me? I ynge in such woordes: and I saue, that wysdome excelleth foolishnesse, as farre as light doth darknesse. For a wyse man beareth his eyes aboue in his heade, but the fool geeth in the darknesse. I perceaued also that they both had one ende.

C

Then thoughte I in my mynde: If it happen vnto the foole as it doth vnto me, what needeth me then to labour any more for wysdome? So I confessed within my heart, that this also was but vanitie. For the wylle is euer as licke in remembrance as the foolish, and all the dayes for to come shall be forgotten, yee the wyse man dyeth as well as the foole. Thus began I to be weery of my life, in so much that I coude awaye with nothinge that is done vnder the Sonne, for all was but vanitie & vexation of mynde: yee I was weery of all my laboure, which I had taken

vnder the Sonne, because I shoulde be layne to leaue them vnto another man, that might seeke after me: for what should I be, what he shall be a wyse man or a foole? And yet shall he be lorde of all my laboure, which I had done: for such wysdome haue taken vnder the Sonne. I see not this a vayne thinge:

So I turned me to reioysce in my mynde from all such trauaile, as I seke vnder the Sonne: for so much as a man shalde may him self with wysdome, with vnderstandinge and opperience, and yet be fayne to leaue his laboure vnto another, & neuer seeke for them. This is also a vayne thinge and a greate misery. For what geeth he a man of all that laboure of his mynde, & beareth vnder the Sonne, but benyngesse, & some quietnes all the dayes of his life? In so much that his heart can not rest in the night. I see not this also a vayne thinge: For it is not better then for a man to eate and drynke, and his soule to be merry in his labour: yee I saw that this also was a gifte of God: for many may eate, drynke, or synge any thinge to please with him: And why the geeth man a man, what it pleaseth him: better he will be vnder vnderstandinge, or gladnesse. Vnto the synner he geeth weerynes and sion, that he may gather and heape together things, & a fewe words shall be gotten vnto whom it pleaseth God. This is now a vayne thinge, yee a very disquietnesse and vexation of mynde.

The iii. Chapter.

Very thinge hath a tyme, yee all that is vnder the heauen, hath his tyme, and his season. There is a tyme to be borne, and a tyme to dye. There is a tyme to plant, and a tyme to plucke vp the thinge, & a tyme to beate the whole: A tyme to beate downe, and a tyme to beate vp: A tyme to wepe, and a tyme to laugh: A tyme to mourne, and a tyme to dance: A tyme to cast awaye stones, and a tyme to gather stones together: A tyme to embrace, & a tyme to refrayne from embrace: A tyme to wyne, and a tyme to leste: A tyme to spare, and a tyme to spende: A tyme to cut in peeces, and a tyme to sowe together: A tyme to kepe silence, and a tyme to speake: A tyme to loue, & a tyme to hate: A tyme of warre, and a tyme of peace.

What hath a man a tyme (that doeth any thinge) but weerynesse and labour: For as touching the trauaile and carefullnesse which God hath geuen vnto me, I see that he hath geuen it them, to be exercised in it. All that

hath he ordered marvellous goodly, so every thinge his due tyme. He hath placed igno-
rance also in the hearts of men, & they shal
never fynde out & groundes of his woorkes,
which he doth from & beginninge to & en-
de. So I perceived, & in these thinges the
n is workeinge better for a man, the to be me-
re to do well, so longe as he lyveth. For
all & a man catcheth & dryeth, yet what so
ever a man enjoyeth of all his labo, & same is
a gift of God. I considered also & what so
ever God doeth, it is cōtinueth for ever, & & no
thinge can be put unto it nor take from it: &
& God doeth it to & intent, & men shalde sea
n him. The thinge & hath bene, is now: &
the thinge & is for to come, hath bene a fore
tyme, for God restoreth agayne the thinge
that was past. Moreover, I sawe under &
Sonne, vngodlynesse in the steade of iudg-
ment, & iniquitie in steade of rightuousnesse.

Then thoughte I in my mynde: God shal
separate the righteous from the vngodly, &
thou shalt see the tyme & iudgment of all coun-
aile & woorkes. I comend w myne o-
mynge also concerninge the childre of men:
howe God hath chosen them, and yet letteth
thev aspeare, as though they were bestles: for
it happeneth unto men as it doth unto beas-
tes, as the one dyeth, so dyeth & other: yet
they heare both one manner of death, so & (in
this) a man hath no premyence above a
best: but all are subdued unto vanite. They
go all vnto one place, for as they be all of
dust, so shal they all turne vnto dust agayne.

Who knoweth the spere of man & goeth
upward, and the breath of the beast & goeth
downe in to the earth? Wherefore I per-
ceaved, there is nothinge better for a man,
then to be ioyfull in his labour, for that is
his portion. But who wil bringe him to
see the thinge, that shal come a farre him?

The III. Chapter.

I turned me, and considered all
the violence wronge that is done un-
der the Sonne: and behelde, the crea-
ture of such as were oppressed, and there was
no man to comforte them, or that wolde deli-
ver and defende them from the violence of
their oppressours. Wherefore I iudged those
that are dead, to be more happye then such
as be alive: yet him that is yet vnto borne to be
better at ease: the they both, because he seeth
enye the miserable woorkes that are done un-
der the Sonne. Agayne, I sawe that all
travayle and diligence of labour was ha-
ted of every man. This is also a vaine thyn-
g, and a vexacion of mynde. The foolc fol-

loeth his handes together, & catcheth up his o-
wne flesch. One hand shall reache he is bet-
ter to rest, the both & hantes shall wch labo
and travayle. Moreover, I turned me, and
behelde yet another vanite under the Son-
ne. There is one man, no moe but himself
alone, havinge neither childre nor brother:
yet is there no ende of his careful travay-
le, his eyes can not be satisfied with riches,
(yet doeth he not remembre himself, & saye:)
for whom do I take such travayle? See
whose pleasure do I thus consume a waye
my lyfe: This is also a wayne and miserable
thinge. Therefore two are better then one,
for they maye well enjoye the profite of their
laboure. If one of them fall, his compan-
nyon helpeth him up agayne: but wo is him
that is alone, for if he fall, he hath no o-
ther to helpe him up. Agayne, when a too
sleepe together, they are warme: but howe can
a body be warme alone? One maye be over-
come, but two maye make resistence: A thre
solde cable is not lightlye broken. A poore
childe beyng wylde, is better then an olde
hinge, that doeth, and can not beware in
tyme to come. Some one cometh out of
prison, & is made a bynge: & another which
is borne in the kynngdome, cometh vnto po-
wer. And I perceived, of all men travay-
ge under the Sonne, go to the seconde chil-
de, that cometh up in the steade of the o-
ther. As for the people that have bene be-
fore him, and that come after him, they are
innumerable: yet is not their ioye the grea-
ter thowen him. This is also a vaine thinge
and a vexacion of mynde. When thou
comest in to the house of God, kepe thy fo-
ote, and beware nye, that thou mayest heare:
that is better then the offeringes of foolles,
for they knowe not what eall they do.

Gen. 41. b
1. Reg. 18. a
1. Reg. 11. c
1. Par. 12. a
2. Par. 21. a

The V. Chapter.

Do not haste with thy mouth, & let
thee not beine hert speake eny thinge rash-
ly before God. For God is in hea-
ven, & thou vpon earth, that thou see thy wronge
be sene. For where men carefulness is,
there are many dreames: & where many wo-
des are, there men maye heare foolles. If
thou make a vowe unto God, be not slacke
to performe it. As for foolishlye vowes, he
hath no pleasure in them. If thou promysse
enye thinge, paye it: for better it is to than thou
make no vowe, then that thou shouldest pro-
mise, and not paye. Vse not thy mouth to
cause & flesch: for to syme, if thou saye not be-
fore the angel: my foolishnesse is in & sawe.

Deu. 23. d
Baruc. 4. e

For the God wil be angry at thy voyce,
and destroye all y^e workes of thine handes.
And why? there as are many dreames &
many wordes, there are also bynarye vani-
ties: but lcke y^e cheu feare God. If thou
seest the poore to be oppressed and wronge-
ously dealt withall, so y^e equite & the right
of the lame is waished in the londe: maruell
not thou as thou idd gmet, for one greater ma
kepeth touch with another, and the mightie
helpe the selow together. The whole londe
is also with the sides and all that is therein,
is in subieccion and bondage vnto y^e Kinge.

B He that loueth money, wil neuer be satisfi-
ed with money: and who so delireth in ri-
ches, shal haue no profite thereof. Is not this
also a wayne thinge: Where as many riches
are, there are many also that spende them a-
waye. And what pleasure more hath he
that possesseth them, sauynge that he maye
lcke vpon them with his eyes? A labour-
inge man slepeth sweetly, whether he be li-
cke or moch that he careth: but the abundan-
ce of the rich wil not suffre him to slepe.

There is there a foure plague, which I haue se-
ne vnder the Sonne: namely riches kepte to
the harte of him y^e hath them in possession.

For oft t meas they perishe with his grea-
tem sery and trouble: and yf he haue a chal-
de, it geueth nothinge. Like as he came
nated out of his mothers wombe, so geeth
he thither agayne, and carrieth nothinge a-
waye with him of all his labour. This is
a miserable plague, y^e he shal go awaye euen
as he came. What helpech it him then, y^e
he hath labored in the wynde: All the daies
of his life also must he eate in the darke,
with greate carefulness, sickness & sorrow.

C There fore me thinke it a better and a fay-
rer thinge, a man to eate and drynke, and to
be refreshed of all his labour, y^e he takech
vnder the Sonne all the dayes of his life
which God geueth him, for this is his por-
cion. For vnto whom so euer God geueth
riches, goodes and power, he geueth it him
to enioye it, to take it for his porcion, and to
be refreshed of his labour: this is now the
gifte of God. For he thinketh not moch
how longe he shal liue, for so moch as God
fylleth his hert with gladnesse.

The VI. Chapter.

A There is yet a plague vnder y^e Sonne,
& it is a generall thinge amonge mi-
n: when God geueth a man riches, good-
des & honoure, so that he wanteth nothinge
of all that his herte can desire: and yet God
geueth him not leaue to enioye the same, but

another man spedech them. This is a way-
ne thinge & a miserable plague. If a man
begget an hundred children, and liueth many
yeares, so that his dayes are many in num-
ber, and yet can not enioye his good, maye
be buried: as for him y^e liueth, that an vn-
ly byrth is better than he. For he cometh
to naughte, & geeth his waye in to darkness,
and his name is forgotten. Moreover, he
seeth not the Sonne, and knoweth of ney-
ther here nor there: Yet though he liue
two thousande yeares, yet hath he no good
life. Come not all to one place: All that
doureth a man taketh, is for himselfe, an
yet his desire is neuer fylled after his wy-
de. For what hath the wyse more than
foole: What helpech it the poore, that
knoweth to walke before the dayynge? The
sighte of the eyes is better, then that the
foole shulde so departe a waye. Honour
is also a wayne thinge and a bysymet of
mynde. What is more excellent then
yet can be not in the lawe get the victory
him that is mightier the best: A wayne
ge is it to cast out many wordes, but not
hath a mande.

The VII. Chapter.

O who knoweth what is good in
a mans liuynge, in y^e dayes of his
life, which is but a shadowe: he
that wil tell a man, what shal happen
vnto him vnder the Sonne? A good name is
worth then a precious oymment, and y^e
daye of death is better the y^e daye of byrth.

It is better to go in to an house of
mourninge, then in to a banquet house. Such
is the ende of all men, and he that is
geueth, taketh it to herre. It is better to be
sery then to laugh, for wher the countenance
is heavy, the hert is ioyfull. The hert of y^e
wyse is in the mourninge house, but the
hert of the foolish is in the house of mery-
ty. It is better to geue eare to the chasty-
tynges, then to beate the songe of fo-
les. For the laughinge of foolles is like
the crackynge of thames vnder a port. This
is but a wayne thinge.

Who so doeth wronge, maketh a wy-
man to goe out of his wit, and destroyeth
gentle hert. The ende of a thinge is bet-
ter then the begynnyng. The patient
spere is better then the hie mynde. Do
not hastilye angrye in y^e mynde, for many
teeth in the bosome of a foole. Saye
not thou: What is the cause that y^e dayes of
olde tyme were better, then they y^e be now:
for that were no wyse question. Why

is better then riches, yett much more worth then the eye sight. For wysdome defendeth as well as money, and the excellent knowlege and wysdome geueth life vnto him that hath it in possession. Considre the worke of God, how that no man can make the thinge straight, which he maketh crooked. Use well the tyme of prosperite, and remember the tyme of mysfortune: for God maketh the one by the other, so that a man can fynde nothin gea.

C These things also haue I considered in my tyme of vanite: y^e the iust man persisteth for his righteousnes sake, & the vngodly liueth in his wickednesse. Therfore withoutt neither to righteous nor our wyse, y^e thou perishest: neither to vnrightheous also nor to foolissh, lest thou die before thy tyme. It is good forthe to take holde of this, & not to lett y^e go out of thy hande. For he y^e feareth God shall escape them all.

Wysdome geueth more courage vnto the wyse, then ten mightie men of the cite: for tyme is not one iust vnto earth, y^e doth good, & simeth not. Take not heede vnto euery word that is spoken, lest thou heare thy seruante curs: the: for thine name here knoweth, that thou thy self also hast oft tymes spokt euell by other men. All these thinges haue I proued because of wysdome: for I thought to be wyse, but she wente farther from me then she was before, yett so depe that I might be not ready vnto her. I applied my mynde also vnto knowlege, and to seeke our science, wysdome and vnderstandinge: to knowe the foolishnesse of the vngodly, and the erreure of beinge fooles. And I founde, that a woman is betterer then death: for she is a very angle, her bert is a nett, and her handes are cherynes. Who so pleaseth God shall escape from her: but the synner will be taken w^h her.

Dehold I sayed y^e teacher this haue I diligently searched out & proued, y^e I might come by knowlege: which so yett I see, and finde it not. Amonge a thousande men I haue founde one, but not one woman amonge all. & o, this onely haue I founde, that God made man iust & right, but they seeke diuerse forsooke, where as no man hath wysdome & vnderstandinge, to geue answer there vnto.

The viii. Chapter.

Wysdome maketh a mans face to shyn, but malice purteth it out of fauour. Kepe the kynge's commaundment: I wanne there the oath y^e thou shalt make vnto God. Be not hastie to go out of his sight, & thou shalt continue in no euell thinge.

ge: for what so euer it pleaseth him, y^e doeth he. Like as when a kynge geueth a charge, his commaundement is myghtie: & thou so who maye saye vnto him: what doest thou? Who so keepeth the commaundement, shall fele no harme: but a wyse mans hart by ceareth tyme and maner: for euery thinge will haue opportunitie and indgement, and this is the thinge that maketh men fall of carelesnesse & for owne. And why? a man knoweth not what is for to come, for who wyll call him: whether is there any man y^e hath power ouer y^e spirit, so kepe shal y^e spirit, nor to haue any power in the tyme of death: It is not he also that can make an ende of the battaylle, ther maye vngodlynes deliure him y^e meddeth withall.

All these thinges haue I considered, and applied my mynde vnto euery worde that is vnder the Sonne: how one man hath leishipe vpon another to his owne harme. For I haue oft sene y^e vngodly brought to their graues, and fallen downe from the hye and gloriouse place: in so much y^e they were forgotten in the cite, where they were had in so hye & greates reputation. This is also a vaine thinge. Because no man that euell workes are not hastily purysht, the hart of man geueth him self ouer vnto wickednesse. But though an euell personne offerde as handereth tyme, and haue a longe life: yett am I sure, that it shal go well witheth that feare God, because they haue him before their eyes. & agayne, as for the vngodly, it shall not be well with him, neither shal he prouide his dayes: but euen as a shadowe, so shall he be that feareth not God.

Yet is there a vanite vpon earth: There be iust men, vnto whom it happeneth, as though they had the workes of the vngodly: & agayne, there be vngodly, with whom it geueth as though they had the workes of y^e righteous. This me thinkt also a vaine thinge. Therfore I commendeth gladnesse, because a man hath no better thinge vnder the Sonne, then to eate and drinke, and to be merry: for that shal he haue of his labour all the daies of his life, which God geueth him vnder the Sonne. When I applied my mynde to learne wysdome, and to knowe the vanaile thinge in the worlde (and that of such a fashion, y^e I Iuffed not myne eyes to slepe neither daye nor night) I vnderstode of all y^e workes of God, that it is not possible for a man, to attayne vnto y^e workes that are done vnder y^e Sonne: and though he bestowe his labour to seeke them out, yett can he not

reach vnto the: yet though a wyse man wol
de undertake to knowe them, yet myght he
not fynde them.

The IX. Chapter.

ALl these thinges purposed I in
my mynde to sette out. The righte-
ous and wyse see and their wordes al
so are in the hande of God: and there is no
man that knoweth ether the loue or hate of
the thinge that he hath before him. It hap-
peneth vnto one as vnto another: It goeth
with the righteous as with the vngodly:
with the good & cleane as with the vn-
cleane: with him that offereth as with him that
offereth none like as it goeth with the
vertuous. So goeth it also with the synner: As it
happeneth vnto the penured, so happeneth
it also vnto him that is a frayed to be man
savour. Amonge all thinges that come to pas-
se vnder the Sonne, this is a misery, that it
happeneth vnto all alyke. This is the cau-
se also that the hartes of men are full of
troublersse, & madd foolishnesse is in their
brer as long as they lyue, vntill they dye.

And why? As long as a man lyueth, he
is carles: for a quyl dogg (saye they) is bet-
ter the a beehon: for they that be lyuynge,
knowe that they shall dye: but they that be ded,
knowe noching, nether desire they any mo-
re. For their memoriall is forgoett, so that
they be nether loued, hated nor enuyed: nether ha-
ueth they any more parte in of worlde, in all
that is done vnder the Sonne. So thou that
wast, eate thy bread with ioye, & drynke that
wast with gladnesse, for thy workes please God.
Let thy garments be all waye whyte, & let
thy hearte be as a newe. Of thy selfe to lye
is fullylly with thy wyse: whom thou louest, all
of daies of thy life, which is but vayne: & God
hath greued the vnder the Sonne, all of daies
of thy vnicite: for his portion in this li-
fe, of all thy laboure & trauayle that thou hast
vnder the Sonne. What so euer thou hast
in hande to do, that do with all thy pow-
er: for amonge the deedes where as thou goest
vnto: there is nether worke, counsell, knowlege
nor wysdome.

So I turned me vnto oether thinges
vnder the Sonne, and I sawe, that in runnyng,
it helpeth not to be swiftest in barayll, it help-
eth not to be strongeste to fyghte, it helpeth
not to be wisest to ridde, it helpeth not to be
swiftest to haue in fauoure, it helpeth not to
be cunningest: but that all I lych in vaine & for-
tunc. For a man knoweth not his tyme, but like
as the fysh receaue with the angle, and as
the byrde are catched with the snare: so are

so arement taken in the perillous tyme, when
it cometh suddenly vpon them.

This wysdome haue I seen also vnder
the Sonne, & me thoughte it a greace thinge. The
re was a litle cite, & a fewe men within it: so
it came a greace byng & beseged it: & made
greace but woorkes against it. And in the cite
there was founde a poore man (but he was
wyse) which by his wysdome deliuered the
cite: yet was there no body, & had any respec-
t to sodey a symple man. Then sayde I:
wysdome is better then strength. Cleane
les, a symple mans wysdome is bespyred, &
his wordes are not herbe. A wise mans coun-
cell that is folowed in silence, is farr aboue
the cryenge of a captain amonge foole. For
wysdome is better then hamer: but one
that is alone destroyeth much good.

The X. Chapter.

Let fyre that corruppe sweete
meate & make it to flyme, are
thinges more worth then the
meate of a foole. A wyse mans part
is vpon the righte hande, but a foolles part is
vpon the left. A doynge foole thinketh, & as
ry ma dooth as foolishly as himselfe. For a
capitall pleure he greut the to beare rule, he
negligent the in thine offic. For so shal
grete wisednesse be put downe, as it were
mebe cyne. Another plague is there, which
I haue sene vnder the Sonne: namely, if
ignoraunce is commonly amonge prynces,
a foole stytch in greate dignite, & the
wise are set downe beneath: If seruantes
rye vpon hoyses, & prynces goynge vpon them
as it were seruantes. But he that
is vpon a pytt, shall fall therein himselfe: & he
that beareth downe the hedge, a serpent
shall bite him. Who so remoueth
stones, shall be trauayle with
hall: and he that heareth
shall be hurt therewith.

When an yon is blowne, and of point
sharpened, it must be wher a game, and
with myght: Euen so doth wysdome
diligence. A babler of his tongue is no
better, then a serpent that syngeth
with
byssynge. The worder out of a
wyse mans mouth are grauous, but
the lippe of a foole wil destroye
himself. The begynnyng of
his callynge is foolishnesse, and
the last ende of his mouth is
greace made effe. A foole
is so full of wordes, that a man
can not what ende he wil make:
who wil thinne him to make
a conclusion: The labour
of a foolish is greuous vnto
the, & he that knowe not
how to go in to the cite.

¶ We be vnto the ☉ thou realme and son
be) whose kynge is but a childe, and whose
prynces are early at their banckettes. But
will is the ☉ thou realme and londe) whose
kinge is come of nobles, and whose prynces
are in due season, for strength and noc for
lust. Thowm slouchfullnesse the halles fall
downe, and chidom yde hādes it rayneth in
at the house. It was maketh men to laugh,
and wyne maketh them merry: but vnto mo-
ney all thinges obediēt. Why the kyn-
ge mēuell in y thought, and speake no hur-
in of y ryke in chy ptey chamber: for a by-
be of the ayne shall betraye thy voyce, and w-
for fathers shall be bewraye thy wordes.

The X. Chapter.

¶ Ende thy wayes ouer the waters,
and so shall thou fynde the aſter ma-
ny years. Sece it a waye amonge se
was a light, for thou knowest noc what myſt
ryshal come vpon earth. Whe the cloude
are full, they poure out rayne vpon the earth.
And whe y are full, (whether it be comar
the south or north) in what place so euer it
fall, the it lyeth. He that regardeth y wyne
be, shal noc so we: and he that hath respecte
vnto the cloude, shal noc reape. ¶ Now li-
ce thou knowest noc the waye of the wyne-
ber how y bones are fylled in a mothers
womb: Euen so thou knowest noc the wor-
ke of God, which is the workemaster of all.

¶ Cease noc thou therfore with chy han-
des to ſewe thy ſide, whether it be in y mo-
nyng or in the evening: for thou knowest
noc whether this or that shall prosper, z yf
they both take it is the better. The lighte is
ſure, z a pleaſant thinge is it for the eyes
to loke vpon the Sonne. If a man lync ma-
ny years, and be glad in them all, let him re-
member the dayes of darknesse, which shall
be but vnto. He glad then ☉ thou yonge
man in chy youth, and let thine heart be me-
ry in chy yonge dayes: ſolow the wayes of
this vnto here, and the lust of thine eyes:
but be thou ſure, that God shall bringe the in
to iudgment for all these thinges.

The XII. Chapter.

¶ It is vnto pleasure out of y heart,
z remoueth all from chy body: for all
☉ behoude and youth is but vnto. Re-

member chy maker in chy youth, or euer thy
dayes of aduerſite come, and on the yeares
dwarre nye, when thou shalt saye I haue no
pleaſure in them: before the Sonne, y lighte,
y lincme and the ſtartes be durted, and
on the cloude turne agayne after the raine
when the ſtupes of the house shall crumble,
and when the ſtronger men shall bowe them
ſilues: when the Myllers ſtones ſhall becauſe
they be ſo ſore, and when the ſight of the
wymbours shall waue dymme: when the dwe-
res in the ſtreces shall be ſhore, and when y
voyce of the Myllers shall be layed downe
when men shall crye up at the voyce of the
wynde, and when all y dongeours of muſyke
shall be brought lowe: when men shall ſtate
in hys place, and be a ſtrayed in the ſtreces:
when the Almonde are ſhalbe deſpyed, the
greshopper come out, and when greates
poutre shall blowe in: when man goeth to
his longe home, and the mourners go about
the ſtreces. ¶ On er the ſyluer lace be ra-
den awaye, and on the golden benche be bro-
ken: On the port be broken on the well, z the
whele vpon the Caſtelle: On dust be turned
againe vnto earth from whence it came, and
on the ſpate returne vnto God, which gaue
it. All is but vnto (ſayeth the preacher) all is
but playne vnto.

The ſame preacher was noc wyſe alone,
but taught the people knowledge alſo: he ga-
ue good beh, ſunghe out the goodde and ſer-
ueth many parables. His diligence was to
fynde out acceptable wordes, right ſcrip-
ture, and the wordes of exult. For the wordes
of y wyſe are like pickes and nails that go
thowm, wherewith men are kepte together
for they are greuen of one ſpexhe be onely.
Therefore be warre (my ſonne) that aboute the
ſe thou make the noc many z innumerable bo-
les, noc take dymme doctrynes in hande, to
weary chy body withall.

Let us heare the conclucion of all thinges:
Feare God, and kepe his commandemēt-
tes, for that toucheth all men: for God
shall iudge all wordes and ſer-
ce thinges, whether they
be good or euill.

The ende of Ecclesiastes,
called the Preacher.

Salomons

Balecces,

called

Cantica Canticorum.

The first Chapter.



Qhat thy mouth wolde geue me a Kysse, for y brestes are more pleasaunt then wyne, & that because of the good and pleasaunt sauoure. Thy name is a sweete smellynge oymment; therefore do the maydens loue thee: yete that same moneth me also to loue a fater the.

The kynge hath brought me into his pryue chamber. We wil be glad & reioyce in the, we thynke more of thy brestes then of wyne: well is them that louethe.

I am black (o ye daughteres of Ierusalem) like as the cermes of the Cedarres, and as the hangynges of Salomon: but yet am I faire & well sauoured withal. My aruill noe at me & I am so black: & why? & Sonne hath shyned vpo me. For when my mothers childe had euill wil at me, they made me & keper of the vynyarde. Thus was I fayre to kepe a vynyarde, which was not myne owne.

Tell me (o chon whom my soule loueth) wherethou fideist, wherethou restest at the noone day: I will go amonge, and come vnto the flockes of thy companyons.

If thou knowe noe y self (o chon sayest amonge women) cha go y waye south after y forestepes of the shepe, as though thou woldest seke y goozes besyde y shepherdes cermes. There wil I rarye for the (my loue) whom myne boosst & with my charmes, which shal be no fierer then Pharaos.

Then shal thy cheskes & thy neck be made fayre, & hanged w spages & goodly ismelat a necke bande of golde wil we make y w syluer doerons. When the kynge syteth at the table, he shal smell my Tarbas: for a bodeil of Myrre (o my beloved) lyeth betwixte my brestes. A cluster of grapes of Cyprus, or of the vynyardes of Engaddi, art thou vnto me, O my beloved.

O how saye art thou (my loue) how saye art thou: thou hast beuen eyes. O how saye art thou (my beloved) how well sauored art thou? Oure bed is betwixt flowers, & syllynges of oure house are of Cedre tre, & oure baltes of Cypresse.

The ii. Chapter.

I Am the floure of the silbe, and blyss of the valleyes: as the rose amonge the thornes, so is my loue amonge the daughteres.

Like as the apple tre amonge the trees of the wodde, so is my beloved amonge the founes. My delite is to sit vnder his shadowe, for his frute is sweete vnto my throte. & he leaue me in to his wyne seller, and leaue me specially well. Kysse me w grapes, & soume me wch apples, for I am sicke of lone. O lest ha de yeech vnder his heade, & his right hande enhaue me.

I charge you (o ye daughteres of Jerusalem) by the Rom & byndes of the silbe, & y wake not vpon my loue nor touch hit, all for be content her self.

We thynke I heare the voyce of my beloved, there cometh he hoppinge vpon y mountaynes, and leapinge ouer the lisse hilles. My beloved is like a Roos or a yong hart. Beholde, he stoneth behynde of wall, he lokech in arabe wyndowes, & peepeth thro the grate.

My beloved answered & sayde vnto me: O stide vpon my loue, my doue, my beery full come: so lo, the wynter is now past, the myrre is amais & gone. The floures are comyn in the silbe, the wysynging tyme is come, the voyce of the turtle done is herde in oure lande. The syge tre bynyngch soue hit syge, the vyne beare blossoms, and haue a good smell.

O stide vpon my loue, my beery full, and o me (my beere) out of the caues of iherosol, out of the holes of the wall: O let me sit thy countenance and heare thy voyce, for sweete is thy voyce and fayre is thy face. Get to the foyes, yee the lisse foyes that haue y wyne, for oure vyne beare blossoms.

My loue is myne, and I am his, (which febeth on us gethe the lisse) vntill the daye beare, and till the shadowes be gone, Come o gayne preud y (o thy beloved) like as a Roos or a yong hart vnto the mountaynes.

The iii. Chapter.

I mighte in my bedd, I songhe hym, whom my soule loueth: yee daughtery songhe I him, but I founde him not. I wil get vpon (thought) and go aboute the cite: vpon the martre and in all y fyttes will I seke him whom my soule loueth: but when I songhe hym, I founde him not. The watchmen that go aboute y cite, founde me. Save ye not him, whom my soule loueth:

So when I was a little past them, I found him whom my soule loueth. I haue got an hode vpon him, and wil not let him go, mail I bringe him in to my mothers house, and in to her chamber that bare me.

I charge you o ye daughters of Ierusalem by the Roses and hyndes of the salbe, that ye wal not wry my louener touch her, till she be wauer herself.

Whos this, that cometh out of y^e y^e demefulda piers of smoke, as it were a smell of Myrr, frankincense and all maner spices of the Apoccaty?

Beholde, aboute Salomons bedchamber the stande LX. maleauus men of the mightie in Iud. They holde swertes euery one, & are open in warre. Every man hath his swerthys by his side, because of feare in the night.

Yonge Salomon hath made himself a hostate of the wodd of Libanus, the piers of off flint, the coveringe of golde, y^e scare of purple, y^e grounde pleasurably paved for the daughters of Ierusalem.

So forth, o ye daughters of Sion) and be hidde yonge Salomon in the crowne, w^{ch}er with his mother crowned him in the daye of his marriage, and in the daye of the glad-wiffe of his bett.

The III. Chapter.

How saye art thou (my lone) how saye art thou: thou hast douce eyes beyde that which I sech hid within. Thy haire lockes are like a flocke of shepe that dypped, which go first vp from the washinge place: where euery one beareth two tymes, and not one vnfructfull amonge them. Thy lippes are like a rose coloured ryboue, thy wordes are loudly: thy doctes are like a pier of a pomgranate, beydes that which I sech hid within. Thy neck is like the tower of David builded with balmoiles, wher vpon there haue a thousande sheldes, y^e all the weap^{er}s of the graunces. Thy twoo lippes art like twoo tymes, of yonge roes, which seke amonge the lilies. O that I mighte go to the mountayne of Myrr, and to the hill of frankynsenf: all the waye break, and all the shadowes be past awaye. Thou art all fyre (my lone) y^e no spact is there in the.

Come come from Libanus (o my spense) come to me from Libanus: come soone the myr waye from the toppes of Aman, from the toppes of Samir and Serapion, from the Libons demes and from the mountaynes of y^e leopardes. Thou hast wotidde my hert (o my sister, my spouse) thou hast wotidde my bett, with one of thine eyes, and with one

cheyne of thy neck. O how saye art loudly are thy bestes, my sister, my ipe use: Thy bestes are more pleasaunt then wyne, and the smell of thy oymntences passeth all spices. Thy lippes (o my spouse) doo ppe as the hony combe, y^e mylke and hony is under thy renge, and the smell of thy garmentes is like the smell of frankynsenf.

Thou art a well kepte garden (o my sister, my spouse) thou art a well kepte water pynge, a lealed well. The fructes that spowse in the, are like a very paradys of p^{er}granates w^{ch} fruce frutes: as Cypresse, Cardus, Gasfron, Calmus, and all the beres of Libanus. Myrr, Aloes, and all the best spices. Thou art a well of gardens, a well of luyng^{er} matters, which renne downe from Libanus. W^{ch} thou no thyng^{er}, come thou southw^{er}de, and blome vpo my garde, that the smell ther of maye be caried on euery syde: That my beloved maye come in to my garden, & eate of the frutes and apples that growe therein.

The V. Chapter.

Come in to my garden o my sister, my spouse: I haue gathered my Myrr w^{ch} my spice. I wil sace my hony and my hony c^{er}be, I wil drynke my wyne & my mylke (Eate o ye frenches) drynke and be merry, ye belene.

As I was a slepe, & my hert wakynge, I herde the voyce of my beloved, wh^{er} he knoched, O pen to me (sayde he) o my sister, my lene, my doue, my darlinge: so my heade is full of dew, and y^e ockes of my hayre are full of the mighte dioppes.

I haue put off my cote, how ca I do it en agayne: I haue washed my feet, how shal I style them agayne: W^{ch}er when my loue put in his hanbe at the hole, my hert was moued to garde him: so that I sode up to open vnto my beloved. My hades dypped in Myrr, & the Myrr ranne downe my fingers vpon y^e locke. Neuer bestest wh^{er} I had opened vnto my beloved, he was departed, and gone his waye.

W^{ch}er I like, as a foretyme when he spak, my hert coude no longer respayre: I was so now I songht be, but I coude not fynde him: I c^{er}ed vpon him, neuer bestest he gaue me no answer. So the watchmen that wente aboute the cite, saide me, smore me, and woued me: Noe they that kepte the walles, tokt awaye my garmente fro me. I charge you the fore o ye daughters of Ierusalem if ye fynde my beloved, that ye call him, howe that I am sicke for loue.

Who is thy loue aboute other louers, O thou

sayest amonge women: O, what can thy loue do, more then other louers, that thou chargest vs so straitly?

As for my lone, he is whyte and reade colourd, a singular personne amonge many thousandes: his heade is the most fyne golde, the lockes of his haire are busshed, brown as the enerynge: his eyes are as the eyes of doves by the water brookes, washen with mycke, and remainyng in a plentiful place: his chere is like a garden bedd, where in the 2pocaryes plate all manner of sweete thinges: his lippes droppe as the floures of the most principall Myrr, his handes are full of golde rymges and precious stones, his body is as the pure verry, dectre ouer with Saphyres: his legges are as the pilers of Iherusalem, set upon sockets of golde: his face is as Libanus, and as the breuy of the Cedre trees: his throte is sweete, yet he is altogether the louely. Soch one is my lone, o ye doughty eers of Iherusalem soch one is my lone.

Whiche is thy lone goneth? thou sayest amonge women: whiche is thy lone departed, that we maye see him with thee?

The VI. Chapter.

My lone is gone downe in to his garden, vnto I sweete smelling beddes, that he maye refresh himself in the garden, and gather floures. My lone is myne, and I am his, which sedeth amonge the lilies.

Then are pleasant (o my lone) men as I selynesse myself, thou art saye as Iherusalem, glorious as an armye of men with their banners (Turne awaye thine eyes fro me, for they make me to proude) Thy haire lockes are like a flocke of goates vpon I mount of Salaa. Thy teth are like a flocke of shepe I be clypped, which go out of the washing place: wher euerie one beareth two clypps, and not one withoute full amonge them. Thy chere are like a pear of a pomgranate, besides I which I seth hid within. There are three score quenes, some score concubynes, and yenge women withoute nombre. But one is my dove,

My dearyng. She is the dely beloved of his mother, and deare vnto her that bare her. Whā the daughters sawe her, they sayde she was blessed: see the quenes and concubynes playe for her. What is she this, that peperh out as the morning saye as the Moone, excellent as the Sonne, glorious as an armye of men with their banners?

I wente downe in to the matt garden, to see what grew by the brookes, to loke yf the wyntage stonished, and yf the pomgranates

were shot forth. Then the charytes of the prynce of my people made me secretly saye. Turne agayne, turne agayne, O thou lambe, turne agayne, turne agayne, that we maye loke vpon thee.

The VII. Chapter.

What pleasure haue ye moue in the lambe, than when she danceth amonge the men of warre? O how pleasaunt are thy treadynges with thy feet, thou prynces daughter: Thy chere is like a fayre iewell, which is wrought by an nyngle workmaster: Thy navel is like a rubie begetter, which is neuer withoute vnto thy wombe is like an heape of ybony, set aboute with lilies: Thy two breasts are like two clypps of yonye roses: Thy neck is as a tower of yonye: Thyne eyes are like water pales in Iherusalem, besyde the piers of Bathabbim: Thy nose is like the tower of Libanus, which looketh towards Damascus: Thy heade that stoncedh vpon the hill Carmel: The haire of thy heade is like thynges purple solden vpon plates.

O how saye and lovely are the charyte lynes in pleasures: Thy stature is like a cete, and thy bestes like the grapes. I sayde: I wil clymme vp in to the battes, and kee holde of his bianchias. Thy beles shall be as the vyne grapes, the lym of the no strels like the smell of an apple, and thy chere like the best wyne.

This shall be pure & cleare fro my lone, his lippes and teth shall haue their pleasure: There wil I turne me vnto my lone, and I shall turne him vnto me. O come on my waye, let vs go forth in to the silde, and enterre lodgyng in the villages. In the morninge wil we ryse by clymme, and go for the waye: yf it be spynge foeth, yf the grapes be growne, and yf the pomgranates be shot out. There wil I gende the my bestes: that I shall the Mandragoras graue their smell be: be oure bones: There o my lone, haue I Ipe vnto the all manner of frutes, both new and olde.

The VIII. Chapter.

That I mighte fynde the withoute: My lone, I, whom I loue as my beste: which suckte my mothers breast: that thou woldest not be offended, yf I set the and broughte in to my mother: lest that thou mightest teach me, and that I mighte gawe the ryme of I syced wyne: and of the sweete sappe of my pomgranates: as I left hande I seth vnder my heade, and I seth hande couereth me.

Ecd. 4. 6

Cant. 4. 4

Is. 42. 11

Charge youe yoſe daughters of Jeruſale
 ye make not vp my loue nee coudy her,
 ſhe be content her ſelf. What is ſhe thio,
 & ſtand up from the wilbernes, and lea
 y upon hir loue: I am the ſame that wa
 the vp amonge the apple trees, where thy
 ſer be me y, where y mocher broughe
 is to the woodde.

O ſer me as a ſcale vps thine here, and as
 the upon thine arme: for loue is mightie
 the death, & gelouſy as the hell. Hir co
 ar of fire, and a very flamme of the LOR
 : If many waters are not able to quench
 a, whether maye y ſtreames diuorſe it. For
 man wolde geue all the good of his hou
 ſe for loe, he ſhalde counte it nothinge.

When com loue is colde dure yonge ſiſter,
 he beſtes are not yet growne, what ſhal
 e be vnto her? If ſhe be a wall, we ſhal
 ſhe a ſiſter bell worke there vpon: If ſhe
 is a net, we ſhal feſten her with bordes of
 drewe.

If be a wall, & my luſtes like comes,

then am I as one that hath ſounde ſaſoure
 in his ſight.

Salomon had a vynyarde at Baal ha
 mon, this vynyarde deliuered he vnto the be
 pers: y every one ſea the frute ther of ſhal
 geue him a thouſande peces of ſyluer. Was
 my vynyarde (o Salomon) geue the a thou
 ſande, and two hundred to y depers of the
 frute.

Then that dwelleſt in the garden, O let
 me heare thy voyce, that my company

one maye beſten to the ſame. O

get the awaye (my loue) as

a roo as a yonge hee

vnto the ſtreete

ſmellinge

rodicay

nes.

..

The ende of Salomons Balcees,
 called Cantica Canticorum.

Scares eſcaped in the pynninge of this parte.

Vpon the ſeconde leaf, the ſeconde ſyde, in the ſyxe Chapter of Job, the letter R,
 Within the yoke an egg, read, Within the yoke of an egg.

In the pſalter.

Vpon the xxiij. leaf, the ſeconde ſyde, in the xxxviij. pſalme, the ſeconde verſe
 Vpon the trees, read, Vpon the wyllie trees.



All the Prophetes in English.

Esay.
 Jeromy.
 Baruch.
 Ezechiel.
 Daniel.
 Osee.
 Joel.
 Amos.
 Abdy.

Jonas.
 Michas.
 Naum.
 Abacuc.
 Sophony.
 Aggeus.
 Zachary.
 Malachy.



The Prophet Esay.

What Esay conveyeth.

- Chap. I. The prophet rebuketh the people of Iſrael, for their abominations.
- Chap. II. The callinge of the Gentien.
- Chap. III. Punyſhment of God, ſpecially for the pryde of Iuſtmen.
- Chap. IIII. Plagues to come, with a promyſe of the graces and conſolation to ſuch a Chriſt.
- Chap. V. The louenge of Iudaea of God towards Iſrael, of ſoother people. Agayne, the wiſdom & fulnes and ſenſitiuſnes of them.
- Chap. VI. The ſenſitiuſnes of Esay. The hardenenes of the people.
- Chap. VII. He rebuketh the Fryge, for theynge of aſeayd of the vngodly Fryges of the Gentien, and becauſe he put not his truſt in God. He gathen him a rolle of grace, which he recea.
- Chap. VIII. The people ſoſaile (eath nor. God, & ſeke helpe at the Gentien.
- Chap. IX. He parrith the in mynde of the myſtry that he dooth & ſome conynges and Fryng domes of Chriſt. Punyſhment for their pryde.
- Chap. X. Punyſhment of vngoddenes in Iuſra. The comfoſe of Iſrael agaynſt the pryde of the Fryng of the Eſſyrians.
- Chap. XI. A propheete of Chriſt.
- Chap. XII. A thankſguyng of the faithfull.
- Chap. XIII. Punyſhment to eo (full people) me vpon Babilon, by the perſians & Medes.
- Chap. XIII. God will haue mercy on his people. He threateneth Paſſetha.
- Chap. XV. The plague of Moab.
- Chap. XVI. The reuolucion of Iſraels.
- Chap. XVII. Punyſhment of Damſcus & ſyria.
- Chap. XVIII. The callinge of the Gentien.
- Chap. XIX. XX. Plagues vpon Egipte & Ethiopia.
- Chap. XXI. The punyſhment of Babilon, Armenia, and Arabia.
- Chap. XXII. The punyſhment vpon Ieruſalem by Sennacherib Babilon is put downe, Eliſyem cometh in his ſtead.
- Chap. XXIII. The punyſhment of Egipt, of all the egipts by the flood, and of the Iſra.
- Chap. XXIII. Of the generall punyſhment of the whole earth vnto the ende of the worlde.
- Chap. XXV. A thankſguyng vnto God. The callinge of the Gentien.
- Chap. XXVI. Men ought to truſt only in God.
- Chap. XXVII. The punyſhment of Leuicathan. The goodnes of God. The deliuerance of Iſrael. The callinge of the Gentien.
- Chap. XXVIII. The punyſhment of Eſaphmat & of many ſaynes & of the ſhene in Sien.
- Chap. XXIX. Punyſhment vpon Ieruſalem for mens lawes and doctrynes.
- Chap. XXX. Gods people are punyſhed, for ſe Fryng helpe at other then him ſelf.
- Chap. XXXI. He callith the people agayne to God, and promyſeth them defence.
- Chap. XXXII. He threateneth the Fryng of egipt reapeſen. He threateneth the cartiffe egipt.
- Chap. XXXIII. Punyſhment vpon the enemies of Gods people.
- Chap. XXXIII. Gods plague vpon the Gentien.
- Chap. XXXV. A conſolation, or ſerete promyſe to conynges the callinge of the Gentien.

- Chap. XXXVI. Sennacherib the Fryng of the ſyrians ſendeth his hoſt to beſiege Ieruſalem.
- Chap. XXXVII. The prayer of Hezekias. God ſoreth him by Esay. The angel of the Lord parrith the Eſſyrians hoſt to ſhame.
- Chap. XXXVIII. Hezekias is dead ſafe. God parrith him vpon agayne. He thanketh God.
- Chap. XXXIX. The Fryng of Babilon ſendeth Embaſſadours vnto Hezekias, which ſheweth them his treaſure, & diſplayeth God ſhould.
- Chap. XL. The deliuerance out vnto of ſerclous of the captiues of Babilon, and of faithfull alſo in Chriſt. The vntyre of many excellent power of God.
- Chap. XLI. God reaſoneth with the Iuſe & grieues, & reſpondeh the people of Iuſra. The vntyre of fulnes.
- Chap. XLII. The conynges & power of God.
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- Chap. XLIII. Vnſhall faulnes of the people. The wantre of Idoles or ymagas. The madde foolenes of thoſe that make the, or worſhip the.
- Chap. XLV. The Lord is only a ſhene.
- Chap. XLVI. Of the beſtme. The conynges of ymagas. The power of the true God.
- Chap. XLVII. Plagues vpon proud Babilon.
- Chap. XLVIII. Agaynſt the name of ymagas.
- Chap. XLIX. The conynges & office of Chriſt.
- Chap. L. The Iuſe are reſuſed, becauſe they haue ſoſaile their malice, and go vnto ſome gyrlt ſtrange goddes.
- Chap. LI. The mightie God hath made in them good; if they cleue to him, theſe ſhall no body hurteth them.
- Chap. LI. A promyſe of Meſſias; he ſeeketh vnto the Iuſe and Genties alſo to be conynges of him.
- Chap. LIII. He complaineth of the beſtme. The of the people, & reſuſed clearly of Chriſt.
- Chap. LIII. One church of Iuſe & Gentien.
- Chap. LV. God callith all men to be goodnes in Chriſt.
- Chap. LVI. How the church of Chriſt ſhall prepare his ſelf agaynſt the conynges. The conynges of ſalſe propheetes and rulers.
- Chap. LVII. He rebuketh the perſians, Medes and the people, and promyſeth mercy to all ſob as wyl turne.
- Chap. LVIII. He parrith the propheetes in mynde of their office. What the true ſal is.
- Chap. LIX. Why God heareth not the Iuſe.
- Chap. LX. He callith vnto all ſob as ſhall be. What they wyl knowe his goodnes.
- Chap. LXI. The office of a propheet, ſpecially in Chriſt.
- Chap. LXII. The propheet maye not ſeue ſe ſerue, to ſerue, and to exorte, vntill the light of grace aryſe in Sien.
- Chap. LXIII. An exortacion to receaue the Sauoure ſon to come.
- Chap. LXIII. He longeth ſore for the conynges of the Sauoure, ſheweth his power, & prayeth for the people.
- Chap. LXV. Of the ſoſtayinge of the Iuſe, and callinge of the Gentien.
- Chap. LXVI. The curioſe ceremonies of the Iuſe are reſuſed and heaile ſheweth the true ſeruyce of God.



This is the prophecy of
Esay the sonne of Amos, which he
shewed vpon Iuda and Jeru-
salem: In the tyme of Osi-
as, Iourban, Abas, and
Eschias kynnges
of Iuda.



The first Chapter.
Are o heauen, hearken o earth,
for the LORD speaketh: I ha-
ue nourished & brought vp chil-
dren, and they are fallen away
fro me. An oxe knoweth his
LORDE, and an Ass his masters stall, but
Iud knoweth no thinge, my people ha-
ue not understandinge. Alas for this synful peo-
ple, which are experte in blasphemies, a fra-
wde generation, vnnatural children. They
haue forsaken the LORD, they haue picou-
slye the holy one of Israel vnto anger, and
are gone backward. Wherefore shulde ye be
pleged any more? For ye are euer fallinge a-
waye. The whole heade is sicke, and the he-
art is very heuy. From the sole of the foote
vnto the heade, there is no whole parte in
all y^e body: but all are woundes, botches,
fins and strepes, which can nerher be hel-
ped, bounde up, mollified, nor eased with any
equipment.

Your londe lieth wast, youre cities a-
re bent vp, youre enemies denoure youre
londe, and ye must be saynt to stonde, and lo-
ke vpon it: and it is desolate, as it were with
remains in a hanel. Moreover y^e daughter of
Syon is left alone like a vnyne
and like a marchouse in tyme of warre, like
a besieged cite. And excepte the LORD of
heauen had left vs a fewe alvies: they shulde ha-
ue bene as Sodoma, & like vnto Gomora.

Heare the wordes of the LORD ye cy-
taines of Sodoma: and hearken vnto the
lawe of your God, & how people of Gomora.
Why offer ye so many sacrifices vnto me? I
am desolate for the dredd of strynges of we-

thers, and with y^e sacrefice of bestbeastes. I
haue no pleasure in the bloude of bullockes,
lambes and gootes. When ye appeare before
me, who requyered you to create within my
pouches? Offrende no mo oblacions, for it is
but lost labour. I abhorre youre incense. I
maye not awaye with youre newmoones,
your Sabbathes and solempne dayes. Your
fastingues are also in wayne. I hate youre
new holy dayes and fastingues, euen for my
very hate. They make me weary, I cannot
abide them. Though ye holde out yo^r bon-
des, yet turne I myne eyes from you. And
though ye make many prayers, yet heare I
nothinge at all, for youre bondes are full of
bloude.

Wastly you make you cleane, put awaye yo^r
euill though hee out of my sight, cease from
doinge of euill and violence. Lerne to do
right, applie youre selues to equyte, deliuer
the oppressed, helpe the fatherlesse to his
right, let the wydowes compaignie come be-
fore you. How goe cozsaicly the LORD? we
wil talke together. Is it not so? Though
yours synnes be as red as scarlet, they shal
not be whyter then snowe? And though
they were like purple, shall they not be like
whyyte wool? Is it not so? If ye be louynge &
obedient, ye shal enioye the best thinge that
groweth in the londe. But if ye be obstina-
te and rebellious, ye shalbe deuoured with
the sicerbe: so: thus the LORD hath pro-
mised with his owne mouth.

How happneth it then that the righe-
uous cite (which was full of equyte) is be-
come unfaithfull as an whore: rightuousnes
dwelt in it, but now murdher. Thy Siluer
is turned to dross, and thy wyne mixt wth
water. Thy princes are traytours and com-
paignons of chereus. They loue giftes alogre
ther, and solome rewarde. As for the fa-
therlesse, they hyspe him not to his righte, ne-
ther wil they let the wydowes cause come
before them. Therefore speaketh the LORD
God of hostes the mighty one of Israel: Ah
I must ease me of myne memos, and a ven-
ge me vpon the. And therefore shal I laye my
bonde vpon the, and burne out thy dross
from the finest and purest, and put out all
thy leade, & scethy iudges agayne as they
were some tyme, and thy Senators as they
were from y^e beginninge. Then shalst thou
be called the righteous cite, the faithful ci-
tie. But Zion shalbe redeemed with equyte,
and hye captiue with rightuousnesse. Soe
the transgressours and vngodly, and iohann
Mas ij

Esay. c.
Amos. c.
Mich. c.

Ed. ii. a.

Zach. b.
Mat. c. b.
Esay. a.

C.
Isa. c. a.
and ii. a.
and ii. a.

Deut. ii. b.
Leuit. xx. d.
Deut. ii. d.

Pro. xi. a.
Eze. iii. b.

Isa. c. g.

Zach. d.

are become vnfaithfull vnto the LORDE, must all together be vcerely destroyed.

And excepte ye be ashamed of the offences wherein ye haue so delited, and of the gardens that ye haue chosen: ye shalbe as an oke whose leaues are fallen away, and as a garden that hath no moystnesse. And as for the glory of these thinges, it shalbe turned to drie strawe, and he that made them to a sparke. And they shal both burne together, so that no man shalbe able to quench them.

The seconde Chapter.

Howeuer this is the worde that was epe-
ned vnto Esay the forme of Amos, u-
pon Iuda and Jerusalem. It will be also
in proofe of tyme: That the hill where the
house of the LORDE is builded, shalbe y
chuse amonge hills, and exalted aboue al
the hills. And al he that shal passe vnto
him, speakinge thus one to another: vp
let us go to the hill of the LORDE, and re-
the house of y God of Jacob: y he maye see
us his waye, and y we maye walke in his
pathes. For y lawe shal come out of Syon,
and the worde of Got from Jerusalem, and
shal geue sentence amonge the heathen, and
shal reuolue the multitude of people: So
that they shal breake their swordes and spea-
res, to make sythes, sickles & sawes therof.

From that tyme forth shal not one peo-
ple lift vp weapon agaynst another, neither
shal they leme to fight from thensforth. It
is to the that I erie (o house of Jacob) vp,
let us walke in the sight of the LORDE. But
thou art feared abide with thy people (o
house of Jacob) for ye go farre beyonde yo
fathers, whether it be in Sorcerers: whom
ye haue as the phylistynes had, or in calkers
of mens bythes, wherof ye haue to ma-
ny. As soone as youre londe was ful of syl-
uer and gelde, and no ende of youre trea-
sure: so soone as youre londe was ful of stren-
ge hoyses and no ende of youre charrettes:
Immediately was it ful of Idols also, euen
worshes of youre owne honours, which ye yo-
re selua haue facioned, and youre fingers
haue made. There killeth the man, there sal
ketch the man downe before them, so y thou
canst not bunge him awaye from thence.

And therfore get y soone in to some rock,
and hyde the in the grounde from the sight
of the fearful iudge, and from y glory of his
Magesitie. Which casteth downe y high so-
les of presumptuous persones, and bringe-
th lowe the pryde of sma, and he only shall

be exalted in y daye. For the daye of y
LORDE of hostes shal go ouer all pryde &
prynces, vpon all the that exaltes the selfe:
shal bunge them all to nether: vpon all high
steute Cedrus trees of Libanus, and vpon
the okes of Basan, vpon all high hills, and
vpon all steute mountaynes, vpon all high
towers, and vpon all stronge walles, vpon
all shippes of the see, and vpon euery thinge
y is glorious and pleasant to loke vpon.

And it shall bunge downe the pryde
man, and laye mans presumptuousnesse
lowe, and the LORDE shal only haue the glo-
ry in that daye. But the Idols shal be
ly bereed out. Men shal creepe in to holes
of stene, and in to caves of the earth, from
the sight of the fearful iudge, and from the
sight of his magesty: what tyme as he shal
ketch him vp to shake the earth. Then shal
he cast awaye his goddes of sytter and yd-
de (which he neuer helde as had made to
inuerse) vnto Molles and Basan: so
he maye the better creepe in to the caves
of rocks, and in to the chiftes of hard ston,
from y sight of the fearful iudge, and from
the glory of his Magesity.

The thirde Chapter.

Whermyan can eschue a persone mouth
Langer, for what doth he wylde? He
shal y LORDE of hostes take awaye his
consale & Iuda, all possessors & power, all
meat and drinke, y capteyne and the iudge,
y iudge and the prophete, the wyse and the
aged man, the moost iustful of iustice yeaeres,
and the honorable a be Senators, and
of vnderstandinge: the masters of craft
and orateurs. And I shal geue you chieft-
e to be youre prynces (saith the LORDE):
whiche shall haue the rule of you. One shal
enue be doinge violence and wronge to
another. The voyes shal presume agaynst the
LORDE, and the vyle persone agaynst the ho-
norable. Recorde shal take a frende of his con-
tyned by y bofome, and saye it without
thinge, thou shalt be oure heade, for the
waye I kepe us from this fall and perill.

Then shall he sweare and saye: I can
not helpe you. Howeuer, there is neither
warre clothinge in my chuse, make me no
fetter of the people. For Jerusalem and Iuda
must decaye, because that both their
wordes and counceles are agaynst the LORDE:
they promysse the presence of his magesty
to anger. The chaunginge of their coun-
saunce betwixt them, see they beate
their owne synnes thenselues, and they

ter. 10. c

Es. 29. b

ch. 4. a

zach. 4. d

Isa. 13. c

Isa. 11. a

Isa. 49. a

Acto. 1. a

Isa. 2. b

Mich. 4. b

Deut. 2. c

and 27. d

Isa. 44. b

1. Tell. 1. b

Es. 5. b

ms. & hyperbē not. Wo be vnto their soules, for they shal be breuelly remoued. Then shal they saye: O happie are the godly, for they are entoyed the frutes of their studie. Wo be vnto ye vngodly and vniuersal vs for they shal be remoued after their wretchednes. O my people, rybaundes oppresse y, and women haue rule of the.

O my people, thy leaders becaune the, and made out the waye of thy footsteps. The LORDE is here to comon of the narres, and standeth to geue iudgment with the people. The LORDE shal come forth to reasenth with the Senators and pynners of his people, and shal saye thus vnto them: It is ye that haue built up my wynter, the robbery of the poore in your house. Wherfore do ye oppresse my people, and marre y faces of the innocent: thus shal the God of hostes reuise them.

Moreover thus saith y LORDE: Seinge the daughters of Sion are become so pious, and come in with stretched out neckes, and with manye vntunon eyes: seinge they come in trippinge so nycely with their feet. Wherfore shal the LORDE haue the byades of the daughters of Sion, and make their haire bare in that daye. In that daye shal the LORDE take awaye the gorgeousnes of their apparel, and spanges, cheryes, parettes, and colares, bracelets and hoores, y goodly shouers, wynde and broderd raymet, basshes and heabbandes, rynges and gardes, holy daye clothes and vases, kerchies and pynnes, glasses and smokes, bonets and rashes.

And in steade of good smell there shal be stunk amonge them. And for their gyrdles there shal be lowe bondes. And for welliche haire there shal be baldnesse. In steade of a stomacher, a iack cloth, and for their bewy wyndnesse and sonneburnyng. Their balbondes and their mightie men shal perishe with the swerde in batall.

The fourth Chapter.

O that yme shall their gates mourne and complayne, and they shal crye as the solace of the earth. Then shal the stones saye: Take hede of youc man, and saye: we will laye all one meate and cloothinge together in comon, ony that we maye be called thy wyues, and that this shamefull reproofe maye be take frome. After that crye shal the bananach y LORDE be beautiful and myghtie, and y fruite of the earth shal be saye and pleasaunt for those Israelites that shall springe thero. Then shal the

remnaunt in Sion and the remnaunt at Jerusalem be called holy: namely all theye are as water amonge the drynges at Jerusalem: what cyme as the LORDE shall waite awaye the desolation of the daughter of Sion, and pouge the bloude out from Jerusalem, w y wynde of his smecte and fyre.

Moreover upon all the dwellinges of the hill of Sion and upon their whole congregation, shal the LORDE piouslye a cloude and smote by daye, and the slynging be of a flammynge fyre by nyght, for all their glory shal be preferud. And Jerusalem shal be a tabernacle for a shadowe because of here in the daye tyme, a place and refuge where a man maye kepe him for werber and rayne.

The V. Chapter

O my well than, I will singe my beloved frinde a songe of his wynter. My beloved frinde hath a wynter in a very frutefull plenteous grounde. This he hedged, this he walled rounde aboute, and planted it with goodly grapes. In the myddst of it buylded he a toure, and made a wyne presse therein. And afterwarde when he loked y it shalde bringe him grapes, it broughte forth thornes. I shewe you now my cause (O ye Cityens of Jerusalem and whole Iuda:) Judge I praye you betwixte me and my wynegarbinge. What more coude haue bene done for it, that I haue not done: Wherfore then hath it gotten thornes, where I loked to haue had grapes of it?

Well, I shall tell you how I will do w my vyngarde: I will take the hedge from it, that it maye perishe, and breake downe y wall, that it maye be troden under soe. I will laye it waite, that it shall nethe be raynyed nor cut, but bene thornes and briers. I will also so byd y cloude, that they shal not rayne vpon it. As for the vyngarde of the LORDE of hostes it is the house of Israel, and whole Iuda his sayre plantinge. Of thes he loked for a quyre, but se then in vyngarde: for righteousnesse, lo, I see bad misery.

Do to you that soyme one house to another, and bringe one lende so nigh vnto another, till ye can gette no more grounde. Will ye dwell vpon the earth alone? The LORDE of hostes rometh me thus in my: care: shal not manye greater and more gorgeous houses be so waite, that no man shall dwell in thes? And can ariens of wyne shal geue me a Quarte, and xxx bushels of fyre shal geue me a bushell.

Wo be unto them that rise vp early to use them selues in diuinitynes, and yet at night are more superfluous with wyne. In whose companies are harpes and lutes, cybils, dulcians, and pipes, and wyne. But they regard not the woike of the LORDE, and consider not the operations of his honde. Therefore cometh my folk also in captivitye, because they haue no vnderstandinge. Their glory shall be myre with hunger, and their pride shall be marred for thirste. Therefore gaue he hel, and opened hy mouth: manye loue wyder than pryde, loofinge and reioysing, with ioye, as reioyse therein, maye be founde in to it.

Thus shall man haue a fall, he shall be brought lowe, and the high lodes of the proud shall be downe. But the LORDE of hostes, yf holy God: shall be exalted and vntouched, when he shall declare his raigne and righteousnesse after this maner. Then shall yf lambs care their apointed feeder, and shall feed plentifully in the mountaynes. Wo vnto wyne, psonnes, that diuine wisdomes vnto the, as it were with a coorde, and spure, as it were with a care rope. Which vnto I speake on this maner: let him that hath now, and go forth wth his weite, that we maye fynd it. Let the comel of yf holy one of yfrael come, and diuine me, yf we maye knowe it.

Wo vnto them that call euil good, and good euil: which make hardnesse of sighte, and lighte hardnesse, yf make softer sweete, and sweeter bitter. Wo vnto them that are wise in their owne sighte, and thinke them selues to haue vnderstandinge. Wo vnto them, yf a care comyng men to suppe out wyne, and oportune to sit vp diskeuse. These gyue sentence with the wisdomy for rewardes, but condemne the iust cause of the righteous.

Their rose, like as theye lyeeth up the steame, and as the flame cōsumeth the stubble: Euen so: when their roote is ful, their blossome shall vanishe awaye like dust oymete for theye despyre the laue of the LORDE of hostes, and blaspheme the woide of the holy maner of yfrael.

Their rose is the wrath of the LORDE bynded also agaynst his people, and he shall bech his honde at them: yet he shall shynre so, that the hills shall tremble. And their castles shall lye in the epistretes, like myre. After all this, the wrath of God shall not cease, but he shall stretch his hyde wyder. And he shall gyue a toll vnto a straunge people, and call vnto them in a farr

countre: and beholde, theye shall come hastilye with speede. There is not one sayment lyke amonge them, nor not a stronglye nor sleepye paydour. There shall not one of them put of the gyrdle from his lonyes, nor loose the lathet of his shoe. Their arrowes are sharpe, and their bows are bent. Their horse hoesse: are like fyre, and their care theye like a stormy wynde. Their crye is as it were of a lyon, and the roaringe of the milite lyons helpes. They shall rear, and hitch up the piave, and no man shall recover it: eue get it from the. In that daye theye shall be feare upon them, as the see. And yf a lorde were the londe, beholde, it shall be all carenesse and serene. yf we loke to be brought choide, it shall be carefull with careful deperacion.

The vii Chapter.

In the same yeare yf Kinge Siasa dyed, and the LORDE sittinge upon a high and glorious seate, and his crayne filled yf palace, from atene staires the Seraphius, a hof of euery one had set wynges. With trayned theye covered his face, wth theye his face, and with euery one dyde flye. Theye cried also with euery one in this maner: holy, holy, holy is the LORDE of hostes. The noble woide is ful of his glorye. See the castles and detekes: as meted at the tenege, and the horse was ful of effemete. Then yf saye: Who is me. For I was aslounished: that yf (which am a man of vncle lppen, and dwell amonge people yf aith vncle chippes alle). Shall I yf Kinge and LORDE of hostes with myne eyes.

Then stene one of the Seraphius vnto me, hauinge a hore cele in his honde, which he had taken from the aulter with the tenege, and reuched my mouth, and sayde: lo, this hath touchted thy mouth, and thy vnghteousnesse is taken awaye, and thy synne forgiven. After this yf heard the voyce of the LORDE takinge aduysment on his maner: When shall yf stene, and who wilt eue messanger: The yf saye: hee am yf, sende me. And se he saye: go, and tel this people: ye shall care in dete, but ye shall not vnderstone, ye shall please, and not perceave. I caren the care of this people, stoppe their eares, and shut their eyes, that theye fynd not wth their eyes, heare not with their eares, and vnghten be net with their hartes, and conuerse and be calde.

Then spake yf: LORDE, how long shall

foundational the cities be weertly without habitacions, and yf houses without men, the lorde be also desolace, and the vnbuyt be. For the LORDE shall take the men far awaye, so that the londe shall lye wast. Nevertheless, the tenth parte shall remayn therein, for it shall conuerse and be fructifull. And like wise as the Terebintes and otheres bunge forth their frutes, so shall the holy sede haue frate.

The iuenth Chapter.

It happened in the tyme of Ahas the sonne of Ionathas, which was the sonne of Iosachan kynge of Iuda: that Kezin the kynge of Siria, and Poci Romeles sonne, kynge of Israel: wente vp to ward Jerusalem to besiege it: but wanne it not. For w when the horse of Dauid (that is Ahas) hade more thereof, y Siria and Ephraim were considerate together: his here quoted: yee and y heres also of his people like as a re in the selde, that is moued with the wynde.

Then sayde God vnto Esay: go meete Ahas (thou and thy sonne) Bear Jafub ye the heade of y ouer pelic, in the fore part by the faller grounbe, and saye vnto him: take hede to thyself and be still, but feare not, neether be fayr harted, for these two tales: that is: for these two smokynge fyre brandes, the wrath and furiosnes of Kezin the Syrian and Romeles sonne: because that the kynge of Siria Ephraim and Romeles sonne haue wickedly conspyred agaynst the, sayenge: We will go downe in to Iuda, weze the, and brynge them vnto vs, and ser a kynge there: euen the sonne of Taball. For thus saith the LORDE God there. Ye shall not go forth, neether come to passe: for the heade cite of y Sirians is Damascus, but the head of Damascus is Rezin. And after synce and cheskeue yere, shall Ephraim be no more a people. And the cheske cite of Ephraim is Samaria, but the head of Samaria is Romeles sonne. And yf ye be leuener, there shall no promys be kepte with you.

Afterwar, God spake vnto Ahas, sayen: requyre a token of the LORDE thy God, whiche he be comarde the depty beneath or comarde y higher aboue. The sayde Ahas: I will requyre none, neether will I tempeste the LORDE. The LORDE answered: Then he arte, ye of the house of Dauid: Is it not enough for you, that ye be greuous vnto men, but ye must greue my God also? And therefore the LORDE shall geue you a token

of himself: Beholde, a virgin shall conceaue and beare a sonne, and shall call his name Emmanuel. But ter and hony shall he eate, yf he maye knowe the euil, and chese yf good. But ouer that childe come to knowlege, re- sithne the euil and chese the good: The londe (that thou arte so fayre for) shall be declare of beeh hir pyngoe.

The LORDE also shall sende a tyme vpon the, vpon thy people, and vpon thy fathers house: (soch as neuer came since the tyme of Ephraim departed from Iuda) cho: ro yf kynge of the Assirians. For at the same tyme shall the LORDE whysile for the syes yf are abouthe water of Egipt, and for yf Berye in the Assirians londe. These shall come, and shall lightheall in the vales, in yf wordes of stene, vpon all grene thynges, and in all coners.

At the same tyme shall the LORDE shawe the hayre of the heade and the fere and the beere cleue: of wich the reason that he shall paye them with shall beyonde the water: namely, with yf kynge of the Assirians. At the same tyme shall a man lye with a cowe, and two shepe. Then because of cheske abeyndance of my self, he shall mate butter and eate it. So that eury one which remaineth in the londe, shall eate butter and hony. At the same tyme all vynyardes (though there be a thousand vynes in one, and were solde for a thousand siluer linges) shall be turned to beares and thomes. Like as they shall come in to the londe where artores and bonous, so shall all the londe become beares and thomes. And as for all hilles that now are heuened downe, they shall not come vpo them, for feare of beares and thomes. But the carle shall be dryuen thither, and the shepe shall fede there.

The viij Chapter.

Whouer the LORDE sayde vnto me: Take the a greate leaf, and wyre in it, as men do with a penne, that he speke him to robbe, and haist him to spoyle. And immediately I called vnto me faithfull wyneffes: Oti as the prest, and Zacharias yf some of Baas chias. A fere that wente I vnto the prophete, that now had conuerted and beome a sonne. Then sayde the LORDE to me: geue him this name: Matherchal bashbas, that is: a spider robber, an haistie spoyler. For why, ouer the childe shall haue knowlege to saye: Abi and Im, yf is father, and mother: shall yf rydes of Damascus and yf sulstauce of Samaria be take awaye, thowd in the kynge of yf Assirians.

Luc. 10
Math. 122. Pet. 2. 11
1. Cor. 10. 2

1. Cor. 10. 2

1. Cor. 10. 2

1. Cor. 10. 2
1. Cor. 10. 2

The prophete Esay.

The ix. Chap.

B
e. 1. a
d. 1. a
u. 1. a
n. 1. a

The LORDE shall speake also vnto me, sayenge: for so much as the people which the fliuente water of Silo, and put their delite in Asyn and Bomeles soune: Behelde, the LORDE shall bunge mightie and greac fiondes of water vpon them: namely, yf vyenge of the Assyrians with all his power. Which shall poure out his fury vnto euery man, and renne ouer all their bankes. And shall breake in vpon Iuda, increasinge in power, till he see him by the throte. He shall ysyl also the wyde wyse of thy londe wth his blade wynges, O Emanuel. So together ye people, and gather you, hearken to all ye of farre countries. Mustre you, and gather you: mustre you and gather you, take youre counsel together, yett muste youre counsel come to noughte: go in honte withal, yett shall it not prospeere. Excepte Emanuel: (that is God) be with us. For the LORDE chastised me, and rete me by yf honde, and warned me, sayenge vnto me: that I shulde not walke in the waye of this people. He sayde moreover: rounde with meene of the, who so euer saye: yonder people are bounde together. Neuertheless teare them not, neither be afrayde of them, but saucifie the LORDE of hosties, let him be youre feare and dwede. For he is the ianctienger, and stone of iouctiuar, yf rock to fall vpon, a snare and net to both the houses: to Iuda, and the inhabitours of Ierusalem. And many shall somtyme, fall, and be toke vpon him: yett they shall be ianct and taken.

Reg. 10. c
112. 2. a

Isa. 19. 4

. Per. 2. b
e. Reg. 17. c
Marth. 10. d
1. Cor. 1. d
1. Pet. 2. b

¶ Neuertheless yf people that haue dwelt in darcknesse, shall see a greate light. To syn them that dwelt in the londe of the shadowe of deathe, vpon them shall the lighte shine. Shalt thou multiplye the people, and not increase the ioye alle? They shall crye before the euen so men make me in dyuety, and as men that haue gotten the victory, when they deale the spoyle. For they shall beate the yofte of the people but then: the staffe of hyr shulder, and shal be of his oppresseure, as in yf daye at Malat. ¶ Moreover all ceremonies and seditions power (ye where there is but a core of syn wth londe) shall be burnt, and sode the syn. For vnto us a childe shall be borne, and wth to us a sonne shall be geue. Vp his shalder shall he kyngdome be, and he shall be called wth his name: The wonderous geue of counsel, the mightie God, the euellastynge father, the prynce of peace, he shall makynge ende to encrease the kyngdome and pece, and shall sye vpon the seate of Dauid and in his kyngdome, to see vp the same, to stablish it with equyte and righte doctryne, from thence forth for evermore. This shall the nelson of the LORDE of hosties be to passe.

D
Dan. 1. 4

Heb. 1. d

¶ To wth laye the witness together: (saye the LORDE) and scale the lawe with my disciplines. Thus I waite vpon the LORDE, that hath turned his face from the house of Jacob, and I loke vnto him. But lo, as for me, and the children which the LORDE hath geuen me: we are a token and a wonder in Israel, for the LORDE of hosties sake, which dwelleth vpon the hill of Syon.

Mal. 1. p

And the fore yf they saye vnto you: after counsel at the daye of sayers, weid ea, charmes and conuicers, then make them this answer: For there a people anywhere, that a theproue counsel at his God: whether it be concerninge the dead, or the lyuynge? If any man wante lyfte, let him loke vpon the lawe and the testimony, whether they speake not after this meanyng. If he do not this, he shall be rebulde and suffere hunger. And yf he suffere hunger, he is out of spacietye, and I shall bethen his kyng and his God. Then loke he upwarde, and done wth wth wth the earth, and beholde, there

is trouble and darcknesse, vpon a cion is rounde aboute him, and the cloude of seruitude. And out of such aduersite, shall he neede escape.

The ix. Chapter

¶ Ven like as in tyme past it hath ben, shall well see, that yf lorde of Babilon and the londe of Trepthali: (where the ioye of the waye geeth ouer Jordan in to the londe of Galilee) was at the first in litle crede, but after ward sore veyed.

¶ Neuertheless yf people that haue dwelt in darcknesse, shall see a greate light. To syn them that dwelt in the londe of the shadowe of deathe, vpon them shall the lighte shine. Shalt thou multiplye the people, and not increase the ioye alle? They shall crye before the euen so men make me in dyuety, and as men that haue gotten the victory, when they deale the spoyle. For they shall beate the yofte of the people but then: the staffe of hyr shulder, and shal be of his oppresseure, as in yf daye at Malat.

¶ Moreover all ceremonies and seditions power (ye where there is but a core of syn wth londe) shall be burnt, and sode the syn. For vnto us a childe shall be borne, and wth to us a sonne shall be geue. Vp his shalder shall he kyngdome be, and he shall be called wth his name: The wonderous geue of counsel, the mightie God, the euellastynge father, the prynce of peace, he shall makynge ende to encrease the kyngdome and pece, and shall sye vpon the seate of Dauid and in his kyngdome, to see vp the same, to stablish it with equyte and righte doctryne, from thence forth for evermore. This shall the nelson of the LORDE of hosties be to passe.

¶ The LORDE sent a worde into Jacob, the same is come in to Israel. All the people also of Ephraim, and they that dwell in Samaria, can saye with pryde and with mackes, on this maner: The eye wth fallen do none, but we will byde it with harder stones. The tholbery synne ye haue ben, but we shall see it vp agayne with the die. Neuertheless, the LORDE shall prepare Asyn the euemie agaynst the, and shall rebulde their aduersaries, that yf Syrians shall laye helde vpon them be fore, and the phyllystynes behynde, and so denunce Iuda and open mouth.

¶ I see all this, the mouth of the LORDE shall not ceasse, but yett his hande shall stretch out still. For the people cannot come vnto him, that chastyse them, and

The prophet Esay.

to they see the **LORDE** of hoostes. Therfo
re the **LORDE** shall roce out of Jrsal both
hede and tale, bnannd and twygge in o-
ne daye. By the hede, is vnderstonde the
Senatour and honorable man, and by y
tail, the prophet that preacheth lye. For
all they which enforme the people that
they be in a right case, soch be discanera.
Such as men thynke also to be perfecte a
monge these, are but cast awaye.

D Therefore shall the **LORDE** haue no plea-
sure in their yonge mē, neither fauoure the
ir suchelisse and wydowes. For they are
aliogether ypoocrites and wick'ed, and all
their mouthes speake fely. After all this
shall not the **LORDE** wraoth cease, but yet
his honde shall stretch out still. For the
ragoddy burne, as a fyre in the byers and
thornes: And as it were out of a fyre in a
wood or a redbush, so ascenbeth the smoke
of their pyre.

For this cause shall y wraoth of the **LOR**
DE of hoostes fall upon the londe, and the
people shall be consumed, as it were with fy
re, no man shall spare his brother. If a man
do hurte him to the right honde, he shall sa-
ueth, or so the lesse hurte to eat, he shall
rechaue ynough. Every man shall eate the
flesh of his owne arme: Manasse shall eate
Ephraim, and Ephraim Manasse, and
they both shall eate Juba. After all this
shall not the **LORDE**'s wraoth cease, but yet
shall his honde be stretched out still.

The tenth chapeer.

I **W**o be vnto you y make unrightuous
lawes, and deuyse changes, which be
to hurte my to kepe; wherthow the po-
ore are oppressed, on euery syde, and the iu-
stices of my people are there with robb-
ed of iudgment: that wydowes maye be
your praye, and that yemaye robbe the si-
cherelisse. What will ye do in tyme of the
uicacion and destruction, that shall come
from sure: To whom will ye ruine for hel-
pen: to whom will ye geue your honoure,
that he maye kepe: that ye come not a-
monge the prisoners, or lye amonge the
dead: After all this shall not the wraoth of
the **LORDE** cease, but yet shall his honde be
stretched out still.

Wo be also vnto Assur, which is a staff
of my wraoth, in whose honde is the rod of
my punishment. For Jhsal sende him a-
monge those ypoocritish people, amonge
the people that haue deserued my disfaou-
re: Jhsal Jsend him: that he maye utterly
wite them, spoyle them, and treade them

The x. Chap. Ho. v.

downe like the myre in the strece. Howbeit
his meynynge is not so, neither chyneth
his harte of this fashion. But he ymagi-
neth only, how he maye ouerthrowe and
destroye moche people, for he saith: are not
my princes all kynge? Is not Cains as easie
to wyme, as Charchanis? Is it harder
to conquire Antiochia then Arphad: Or is
it lighter to ouercome Damascus then Sa-
maria? As who say: I were able to wyme
the kingdome of the Idolaters and their
goddes, but not Jerusalem and Samaria.
Shal I not do vnto Jerusalem and their
ymages, as I dyd vnto Samaria and the
ir ymages?

Wherfore the **LORDE** saith: As soon
as I haue performed my whole wofde
vpon the hyl of Syon and Jerusalem: the
will I also wysse the noble and stoue kyn-
ge of Assiria, with his wysdome and pry-
de. For he stenderth thus in his owne conceit:
This do I, thow in the power of myne
owne honde, and thow in my wysdome: For
I am wysse, I am he that remove the lon-
des of the people, I robbe their princes:
and like one of the wretches I dyne them
from their hy seates. My honde hath pou-
er out the hoostes of the people, as it were
a nest. And like as egges, that were lay-
de here and there, are gathered together
So do I gather all countrees. And there
is no man, y darre be so bolde, as to toudy
a father, that darre open his mouth, or en-
ce whilper.

But both the eye boost itself, agaynst
him y heweth thertwith, or doch the lawe
make any traunge, agaynst him that re-
lechit: That were euen like, as yf the reb
dydealte it self agaynst him, that beareth
it: or as though y staff shulde magnifie
itself as who saye: it were no wodd. Therfo-
re shall the **LORDE** of hoostes sende him po-
uerie in his riches, and burne up his power,
as it were with a fyr. But the lichte of Jhs-
rael shall be yf fyre, and his Sanctuary shall
be the flame, and it shall brynle, and burne
vpon his thornes and byers in one daye, yee
all the glory of his woddes and sables shall
be consumed with body and soule. As see
him self, he shall be as one chafed awaye. The
trees also of his silde shall be of such a nom-
ber, that a chyld maye tell them.

After yf de ye shall the remanent of Jhs-
rael, and soch as are escaped out of the honse
of Jacob, sete no more cofort at him that
smote them, but shall confortet hem selfe
with faith fulnesse and treuth in the **LOR**

25

4. Reg. 11.

Deu. 24
Eia. 47. b
Eze. 12. b

C

Eia. 41. b
Rom. 9. c

Lu. 17. l

Mat. 23

v. Re. 19. c
Ro. 9. c
Ez. 48. l
and 11. e

DE, the holy, one of Israel. The remnant, yet and the posterite of Jacob, shall conuer-
te into God the mighty one. For though
thy people (o Israel) be as the sonbe of the
see, yet shall but the remnant of them only
conuerte into him. Perfecte is the iudgment
of him that flourish in righteoussesse: and
therefore of LORDE of hostes shall perfectly
fulfill the thinge, that he hath determined
in the myddst of the whole worlde. There-
fore thus saith the LORDE God of hostes:
Thou my people, that dwellest in Sion, be
not afraid for the kinge of the Assyrians:
he shall wagge his staffe at thee, yet and beate
the with the rodd, as the Egipcians dyd
sometyme: But for once a feare, shall my rewarde
and my indignacion be fulfilled agaynst
their blasphemies.

IE
Ez. 37. i
Iude. 7. g
Ro. 14. c

For our the LORDE of hostes shall pre-
pare a scourge for him, like as was the pu-
nyshment of Nadab upon mount of Sich.
And he shall life up his rod over the see, as
he dyd sometye over the Egipcians. Then
shall his barthen be taken from thy shul-
ders, and his yocke from thy necke, yet the sa-
me yocke shall corrupte for very fatnesse. He
shall come to Auz, and go thither toward
Ugiron. But at Uadyma shall he muster
his hostes, and go ouer of soude. Gaba shall
be their resting place, Amana shall be a rest
yde, Gaba Saul shall be awaye. The voyce
of y noyse of thy hostes (o daughter Gal-
lam) shall be herde into lais and co Ana-
choch, which alld shall be in trouble. Uad-
yma shall tremble for feare, yet shall be remayne at
Tabehar daye. After that, shall he life up
his honde agaynst the mount Sion, and a-
gaynst the hill of Ierusalem. But the LORDE
God of hostes shall take awaye the prou-
de from thence, w^{ch} feare. He shall hew downe
the proude, and fill the his mynnde. The
thornes of the wood shall be reered out of
yion, and Libanus shall haue a mightie fall.
The xj. Chapter.

Z
Mk. 4. a
Ez. 48. b
Luc. 4. b
and 7. c

Yf feare this chere shall come a rod forth of
the kynne of Jesse, and a blossome out
of his roote. The spruce of the LORDE shall
lighte upon te: the spruce of myssome, and
strength: yf spruce of knowlege, and of the
feare of God: and shall make him sturue
in the feare of God. For he shall not gene
sentee, after the thinge yf shall be broughe
before his eyes, neither repoues matter at
the first hearinge: but with righteoussesse
shall he iudge the poore, and with holynesse

shal he refourme the simple of the worlde.

He shall synce yf worlde with yf staffe of
his mouth, & with yf beatech of his mouth
shall he slaye the wicked. Righteousnesse
shall be the gyde of his loynes, truth and
faithfullnesse the gydinge w^{ch} of his
runne. The shall yf wolfe dyed with the lye,
and the leopard shall lye downe with the go-
ate. Bulloche, Lyons and carrel shall kepe com-
pany together, so that a litle childe shall
drye them forth. The come and the Beere
shall fede together, and their yongones shall
lye together. The lye shall cate strawe like
the ore, or the corne. The childe whyle he
sucketh, shall haue a desyre to the serpen-
tys, and whyle he is weaned, he shall put his
hande in to the Cocke trye denne. Uoman
shall be euell to another, no man shall be
another, in all the hill of my Sanctuary.
For the earth shall be full of yf the myghte of
y LORDE, euen as though the water of the
see flowed ouer the earth.

Then shall the Gentiles enquire after
the roce of Jesse (which shall be set up
taken into the Gentiles) for his dwellinge
shall be glorious. At the same tyme shall the
LORDE take in honde agayne, co conquest
yf remnant of his people (which are left
alyue) from the Assyrians, Egipcians, Aro-
bians, Morians, Elamites, Calceyes, An-
tiochians and Uedes of the see. And he shall
set up a table amonge the Gentiles, and ge-
ther together yf dispersed of Israel, yet and
the occasions of Iuda from the foure
corners of y worlde. The hatred of Ephraim,
and yf enmye of Iuda shall be cleere reered
out. Ephraim shall teare no eed w^{ch} to Iu-
da, and Iuda shall not hate Ephraim: but
they both together shall lye vpon the shul-
ders of the Philistynes toward the West,
and spoyle them together that dwell to-
ward the East. The Jewmynes and the
Moabites shall see their hodes fall, and the
Ammonites shall be obedient vnto them.

The LORDE also shall cleare the cunnes of
the Egipcian see, and with a mightie w^{ch}
he shall he life up his honde ouer Tyro, and
shall synce his fewe streames and w^{ch} water
go ouer drye shod. And thus shall he make
a waye for his people, yf remayne from
the Assyrians, like as it happened to yf
racles, what tyme they departed out of
the sonde of Egypce.

The xij. Chapter.

What then thou shalt sye: of LORDE
I thanke the, for thou wast despised
at me, but thou hast reformed thy

1. much, and haue mercy vpon me. Beholde,
 2. God is my health, in whom I trust, and am
 not a shamer. For the LORDE God is my
 strength, and my prayse, he also shall be my re-
 3. sign. Therfore with voyce shall ye haue waie
 out of the widdes of the Sauoure, and
 4. then shall ye saye: Let vs gene thankes vnto
 5. the LORDE, and call vpon his name, and de-
 clare his counsels amonge the people, and
 6. tpe his name in remembrance, for his name is
 exalted. O synge praises vnto the LORDE,
 7. for he doth greates things, as it is knowen
 in all the world. Crie out, and be glad, thou
 8. that dwellest in Sion, for greates thy prynces
 are holy one of Israel.

The XIII. Chapter.

1. This is y^e heavy burthen of Babilon, which
 2. I haue sayed some of Amos v^d se. Make
 3. some robes to the hie hills, call vnto them,
 4. holde v^r your h^odes, that the prynces maye
 5. goe in at the dore. For I will sende for my de-
 6. uils and my gynalles (sayeth the LORDE)
 7. and in my wrath I will call for sod, as cry-
 8. umpe in my glory.

1. With that, me thoughte I herde in the
 2. m^ontaynes, a noyse, like as it had bene of a
 3. g^reat people: and a rushing, as though
 4. the kyngdomes of all nacions had come to-
 5. gether. And the LORDE of hostes was
 6. the captiue of the whole armye. As they
 7. had come not only out of farr countreys,
 8. but also from the entres of the heauens: Let
 9. the LORDE hymself with the ministers of
 10. his maych, to destroye the whole lode. Mour-
 11. nethefear, for the daye of the LORDE is at
 12. hande, and commeth as a destroyer frons
 13. alonghe. Then shall all boundes be lerted
 14. downe, and all mens herces shall melt awaie,
 15. they shall stonde in feare, care fullnesse and so-
 16. rowe shall come v^p them, and they shall ha-
 17. ue payne, as a woman that traueleth with
 18. lode. One shall euer be abasshed of ano-
 19. thers, their faces shall burne, like y^e flame.

1. In the daye of the LORDE shall come
 2. terrible, full of indignacion and wrath:
 3. to make the londe waste, and to roete out the
 4. frons thereof. For the starres and planetes of
 5. heuon shall not gene their lighte, the Sonne
 6. shall be quenched in the r^oysing, and the Mo-
 7. nye shall not shyne with his lighte. And I will
 8. punish the wicketnesse of the world, & the
 9. frons of the wiggoly, sayeth the LORDE.
 10. The y^e stomackes of the proude will I ra-
 11. de awaye, and will laye downe the boofing
 12. of synners. I will make a man bearer the
 13. frons of gold, and a man to be more w^ord, the
 14. a g^reat w^ord of Ophir. Moreover, I will

1. shake the heauens, that the earth shall re-
 2. out of hir place.

1. Thus shall it goe w^o Babilon in the month
 2. of the LORDE of hostes in y^e daye of his
 3. fearfull indignacion. And Babilon shall be
 4. as an burnt or chafed doo, and as a flocke
 5. of our shepherde. Every man shall come to his
 6. owne people, & shee chone into his owne lon-
 7. de. Who so is founde alone, shall see the
 8. row: And who so gather together, shall be de-
 9. troied w^o the swerde. Their children shall be
 10. slayne before their eyes, their houses spoyle-
 11. led, & their wyues rauyshed. For so, I shall
 12. bringe v^p y^e L^oubes agaynst the, which shall
 13. not regard synner, nor be desirous of golde.
 14. Then shall y^e y^ounge mens bones be knapped
 15. asunder. The L^oubes shall haue no piere
 16. w^ome w^o childe, & their faces shall not spare
 17. y^e childe. And Babilon y^e glory of kyngdomes
 18. and lertice of the Caldees hande shall be de-
 19. stroied, eue as God destroyed Sodom & Go-
 20. morra. It shall neuer be more inhabited, nei-
 21. ther shall there be any more dwellinge there,
 22. from generation to generation.

1. The Arabians shall make no mo tentes
 2. there, neither shall the shepardes make their
 3. folkes there any more: but wyde beastes
 4. shallie there, & y^e houses shall be full of grea-
 5. te Oules. The striches shall dwell there, & the
 6. spes shall daunse there: The litle Oules shall crie
 7. in the palaces, one a fere another, & Diablos
 8. shall be in the pleasur persons. And as for
 9. Babilons tyme, it is at hande, & hir dayes
 10. maye not be longe absent.

The XIII. Chapter.

1. We y^e LORDE will be mercifull vnto Ja-
 2. cob, & will calle v^p Israel agayne, & set
 3. the in their owne lode. Strangers shall cle-
 4. ue vnto the, & get the to y^e house of Jacob.
 5. They shall take y^e people, & carrye the home
 6. of the. And y^e horse of Israel shall haue the in
 7. possession, for seruantes & maydes in y^e lode
 8. of y^e LORDE. They shall take those prisoners,
 9. whose captiues they had bene afore: & rule
 10. those, y^e had oppressed the. When y^e LORDE
 11. now shall bringe y^e to rest, frons y^e traynle
 12. waye, & harbe bondage: y^e thou wast laden
 13. with all: then shalt thou see this mockage vpon
 14. y^e Kinge of Babilon, & saye: howe happeneth
 15. it y^e y^e oppiessour leauey of? It y^e golden
 16. butt come to an ende: Doutles the LORDE
 17. hath broken the staffe of the w^ord, & the
 18. cepter of y^e lode. Which wh^o he is to w^ord,
 19. smyeth y^e people w^o durate strokes, & in his
 20. w^ord he pericureth the, & t^orneth the c^ol
 21. nually. And the frons y^e wheles will be now
 22. at rest and quyetnesse, & men synge for ioye.

Gen. 19. c.

Abd. d.
Zach. 1. b.

B See then the Syre trees and Cedres of Libanus cutt off at thy fall, sayenge: How thou art layde downe, there come no mo vp to destroye vs. Well also crumbleth at thy commynge. All mightie men and princes of the earth, steepe forth before the. All kynge of the earth stonde vp fro their seates, that they maye all (one after another) synge and speake vnto the. Art thou wounded also as we: art thou become like vnto vs: Thy pompe and thy pride is gone downe to hell: No thes shall be layde vnder the, & wormes shall be thy coveringe.

Luc. 10. c

Apg. 1. d

How art thou fallen from heauen (o Lucifer) thou saie morninge childe: hast thou gotten a fall euen to the grounde, thou that, not rich in soundings, dydest subdue the people: And yet thou thoughtest in thine hart: I will clymme vp in to heauen, and make my seate above the starres of God, I will see vpon the glorious mount toward the West, I will clymme vp above the cloudes, & will be like the highest of all. Therefore I saye, thou shalt be brought downe to the depe of hell. They that se the, shall narrowly loke vpon the, and thinke in them selues, sayenge: Is this the man, that brought all londes in feare, and made þe kingdomes a fraide: Is this he that made the wolde in a matter wast, & art layde the cities to the grounde, whiche let not his prisoners go home?

Eze. 11. c

Eze. 31. c

How happeneth it, that the kynge of all people lie, eury one at home in his owne palace, with roothis, and thou art cast out of thy graue like a wilde bsaunch: like as dead mens rayment that are short therow with the swerde: as they that go downe to the stoma of the depe, as a dead carcase that is redden vnder see: and are not buried w them: Euen because that thou hast waisted thy lode, and destroyed thy people. For the generation of the wicked shall be without bond, for euer. There shall a waye be sought to destroye thur childe, for their fathers wickednes: they shall not come vp agayne to possesse the londe, and fill the wolde ful of castles and towres.

D I will stonde vp agaynst them (sayeth the LORD of hoosten) and root out þe name and generation of Babilon: (saith the LORD) & will geue it to the Oxers, and will make water pobbels of it. And I will swepe them out with the besome of destruction, sayeth the LORD of hoosten. The LORD of hoosten hath sworne an oath, sayenge: It shall come to passe as I haue decreimed: & shall be fulfilled as I haue deuyed. The Assirians shall be destroyed

110. 17. a

in my londe, and vpon my mountaine: as will I create them vnder foot. Who shall see his rocke shall come from vnder þe burthen shall be taken from youre shulders. This deuyce hath God taken theow the wolde woildor, and thus is his honde stretched out ouer all people. For yf the LORD of hoosten decrete a thinge, who maye dissuade it? And yf he stretch forth his honde, who wil holde it in agayne?

The same yere that yng 2. was byn, the God thicarned by Esay on this maner: to yse nor, thou whole Palestina) as though I rod of him I beareth the were broken: for out of þe serpentis roze, there shall waxe a farrice, & the frute shall be a fyne wine. But the poore shall fede of the best things, and the ymple shall dwell in his feite. Therefore wil I destroye w hunger, and it shall laye remnant. Mourne ye portes, wepe ye Gates. And feare thou, o rubole Palestina: for thou shalt come fro the North, a smoke, wher no man maye abyde. Who shall de mayntene the messenge of the Gemya: But the LORD establisheth Syon, the power of my people shall put their trust in him.

The XV. Chapter.

Lo is þe heuy burth vpon Moab: for Moab was destroyed (as me thought) in the nyght season: The wallis of Moab rifled in the nyght, & wanstled awaye: The wyte to Baith and Dibon in the his place: for to wepe: Moab bid mourne fro Ula & Medba: All their heades were colled, and their bearded shauen. In their streets as they gyded aboute with sacke cloth. In all the toppes of their houses & streets was there northinge, but mourninge and weeping. Bethon and Beale cried, that their wy was herde vnto Jahaz. The women of Moab bleared and cried for very sore of their myndes: Who is my her: for Moab saie. They fled vnto the cite of Soar, whiche is like a fayre fruteful bullocke, they went vnto Lubith, wepinge. The waye cometh to ronaim was ful of lamentacion for þe iure. The waters of Dimrim were dried vp, the grasse was withered, the herbes destroyed: what necessary grent thinge there was left. In like maner the thinge y was left of their substance, they carried it by waye to Araby. The cite went ouer the woldes of Moab: from Esclaim vnto Bar, wher there northinge but mourninge. The waters of Dimon were full of bloude, for y camie had sent thither a bonde of man, whiche

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as a lyon layde waite for the remanant of the londe, and for them y were escaped.

The xviij. Chapter.

Thus saith the lordes of the londe a mā of warte, from the rocke that lieth toward the deserte, vnto the hill of the daughter Sion: for as for the daughter of Moab, they were as it had bene a rymblyng byde, y is put out of hir nest, by the fry of Amon: which messanger sayde: gather youre comel, come toger her, couer vnto wch your shadome in the myddaye, as the night doth: hyde the chafed, & bewaie not the that are fled, let the perfect be: No shew dwel amonge you, be oure open refuge agaynst the desyre you: for the aduersary opprest vs, the robber widdoeth vs, & the tyrauntye dryeth vs out of oure londe. But yf tyme of youre kyngdome is ful of grace, therefore herbarfyereth vpon it w' faitfulnes: & reueth in the house of Dauid, knowe the thinge: & do his diligence to helpe shorthastinge to Equite and righte wysnes. As for Moab pnde (shal they answer) it is w' l'ndome. And all though they be exultant, proud, arrogant, & the mynbed: yet is ther strength no chynge like. And therfor Moab complayneth vnto Moab, where thowp they come all to mourne: & now yf they be s'nyteen, they take their deuoye bewebby the drye wall, and make their cōpl'nt.

The suburbs also of Hesbon were made wast, & the p'nces of the Gentyles bew'ed some yf vnyardes of Sibina, which were plantid with noble grapes, and spred into Jaser, and were vnto the ende of the londe, whose braunches stretchyd their selues south beyonde the ste. Therfore y mourne for Jaser, & for yf vnyardes of Sibina of grapes: I poured my teares vpon Hesbon & Eleale, for all their songes were l'nd do w'ne, in their harvest & gatheringe of their grapes: Myrth and there was gone out of yf fildes & vnyardes, in so much, that no man was glad n'c s'ngre. There wete no m'bar in to the wyne p'esse, their mery cheere was layde do w'ne. Wherfore my tely' b'ld: as it had bene a lute for Moab sake, & mye w'ndes m'ndes, for the drye wall like. For it happened thus also: whell Moab sh'ke: but she was turned up syde downe: she went up an hie in to her sanctuary to make hir prayer there, but she mighte not: & sh'ke. This is the deuoye, which the LORDE made in bonde at that tyme agaynst Moab. Turne to the ORDE sayeth thus: In

The xvij. Chap. Ho. vij.

three yere shal yf power of Moab w' their p'p'e (which is greate) be m'nsheo, like as yf burthē of an hyred seruaunte: And as for yf remanant of eban, they shalbe lesse then a fewe, and not rec'nd no ch' w'rt.

The xvij. Chapter.

This is the heuy burthē vpon Damascus: & Deholde, Damascus shal be nomore a cite, but an heape of s'broken stones. The cities of Aroer shalbe wast, The catel shal lie the re, & nomā shal stray the awaye. Ephraim shal no more be strōge, & Damascus shal no more be a kyngdome. And as for yf glory of yf remanant of yf Sirians, it shalbe as the glory of the childre of Israel, s'ith yf LORDS of booties. At that tyme also shal yf glory of Jacob be very p'odie, & his s'arins leane. It shal happē to the, as when one sheareth in harvest, which curcheth his handfull w' the sickle: & when one gathereth yf sheaves together in the valley, of Kephaim, that remaineth yet some eare ouer. Or as when one sheareth an elyete, which fyndeth burrowe or che of yre berre above in the coppe, and foure or fyue in the braunches. Thus the LORDE God of Israel h'ch spoken.

Then shal man couerte agayne vnto his maker, & turne his eyes to the holy one of Israel. And shal not turne to the heathens that are yf worke of his owne hōdes, neither shal he lōke vpon gr'uaues & ymages, which his fingers haue wrought. At the same tyme shal their stronge cities be desolate, like as were once yf s'ns'ke plowes & come, which they fou'ld, for feare of yf children of Israel.

So shalt thou (o Damascus) be desolate, because thou hast forgotten God yf Sanioner, & hast not called to remembrance yf rock of s'ns'ke, Wherfore thou hast also set a s'nye plāte, & grafed a strange braunch. In the daye when thou diddest plant it, it was grete, and gave soone the frute of the side: But in the daye of harvest, thou shalt reape an heape of sorowes & miseries.

Wo be to the multitude of much people, that rush in like the see, and to the heape of silte, that reune: ouer all like grete waters. For though so many people increafe as the flowing waters, and though they be armed, yet they fle farre of, and vanish awaye like the dust w'ch the wynde vpon an hill, and as the whylic wynde there to a storme. Though they be fearful at night, yet in the morninge it is gone w'ch the, This is their position, that do no harme, and be heritage of them, that robbe vs.

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The xviij. Chapter.

WO be to the londe of strange shippes,
which is of this syde of floudes of **U**chid
pua: which sendeth his message over the see
in shippes of rebes upō of water, and sayeth:
go soone, and do yo' message vnto a straunge
and harde folke: to a fearful people, & to
a people yf is further then this: to a despera
te and pyllod folke, whose londe is deuoyd
from vo with ryuers of water. See all ye yf
yt in the compass of the worlde, and dwell
upon the earth: when the token shal be
geuen upō the mountaynes, then loke vp: and
when the doune bloweth, then herten eo. for
thus hath yf **L**ORDE sayde vnto me. I layde
me downe, and pondred the matter in my
houl, at the noone daye when it was hote:
and there fel a myslunge shower, like a dew,
as it happeneth in barush. But the fruses,
were not yet ripe cut of, and the grapes we
re but yonge and grene. Then one inuice of
the grapes with an hoke, yet he hewed dow
ne also the bawes and the bannades, & vdy
cast the awaye. And thus they were lay
de wast, for the soules of the mountaynes,
and so: yf bestes of the earth together. So
yf the soules sat ther upon, and the bestes
of the earth reynered there. Then shal the
re be a patient brought vnto the **L**ORDE of
hoostes: vnto the harde folke, that feiul
folke, and thas further is the this: yf despe
rate and pyllod folke (whose londe is deuoy
d from vo with floudes of water) vnto
the place of the name of the **L**ORDE of hoos
tes: euen vnto the hill of **S**ion.

Deut. 32. 2

The xix. Chapter.

This is the heuy burthen upon **E**gipt:
Beholde, the **L**ORDE wil ryde vpon a
swift chariot, and come in to **E**gipte. And
the goddes of **E**gipte shal tymbel at his
comynge, and the hert of **E**gipte shal qua
ke within her. For thus saith the **L**ORDE:
I wil stee vpon the **E**giptians one agaynst
a nocher amonge them selues, so that one
shal be euer agaynst his brother and neigh
bour, yet one cite agaynst anoche, and one
kingdome agaynst anoche. And **E**gipte
shal be dyed in hir self. Why they are coun
cel at their goddes, at their prophetes, at
their soycha yers and widyes: thou wilt I
bunge their councel to naught.

2

I wil deliuer **E**gipte also in to the hon
de of athenous rulers, and a vualinge shal
haue the rule of them. The water of the see
shal be dyed in. Thus shal synke awaye,
& be dionte vp. The ryuers also shal be dia
ren out, the welles shal decrease and drie

The xix. Chap.

awaye. Rede and rush shal fayle, the graf
fe by the waters syde: or vpon yf ryuers be
de, yet and what so euer is sowne by the wa
ters, shal be withered, destroyed, & bionte
to naught. The fyshers shal mourne, all
soch as cast angles in the water, shal com
plaine, & they that speere their nettes in the
water, shal be saynt harrd. Such as labo
re vpon star: & yf, shal come pouert, &
they also that weete yne workes. All the
poundes of **E**gipte, all the policie of the
Mountes & dyces shal come to naught.

See the vnbise. etc. prynces of **J**oan, the
council of the wise Senatours of **P**henas,
shal turne to foolishnesse: Those that dem
boast i saye of **P**haroes behalfe: I amone
of wylde people. I am come of yf olde regall
progeny. But n here are no to chy wylde
Leet them tel the r sheme the, what the **L**
DE of hoostes hath taken in honde agaynst
Egipte. Soles are those prynces of **J**oan,
proude are the prynces of **T**oph: yet they
dyscaue **E**gipte with the nobilitie of the
stocke. For the **L**ORDE hath made **E**gy
piondell with the spere of erreure, and they
shal vse it in all matters: and lile as a wom
ma goeth spe winge abente. For **E**gipte
lacke good counsel, so yf they shal not be
w we that to do, nerther e gainnynge no
ne, nether vpon the lde nor water. The
Egiptians be lile vnto we me, as theyd
icid, as the listinge vp of the hde, which
LORDE of hoostes shal lile vnto them.

The londe of **J**uda also shal make the **E**
giptians a feyre, tho so vobch but spech
vpon it, shal put them in feare: And that
cause of the counel, which yf **L**ORDE of
hoostes hath deuoyd agaynst them. Then
shal the fyre cities of **E**gipte speake with the
naamites rage, and be swaere by the **L**ORDE
of hoostes, & heliopolis shal be one of them.
As the same ymes shal the **L**ORDE of hoos
tes haue an aulter in the myddes of the
lde of **E**gipte, with this title ther by: The
the **L**ORDE. This shal be a token of retri
ny vnto the **L**ORDE of hoostes in the londe
of **E**gipte, when they shal criue vnto him
cause of those that oppresse them: that
shal finde them a capre yne and a **S**anct
to deliuer them.

Moreover, **E**gipte shal be boughe
the **L**ORDE, and the **E**giptians also shal be
we the **L**ORDE at the same yme: they shal
do him reuerence with peace offeringes, and
with meat offeringes: they shal pome
offringes, yet & paye him a lile. Thus the
LORDE shal smyte **E**gipte, & heale it agaynst

Ier. 49. 2

Ier. 49. 2

Luce. 19. 2

Mat. 23. 2

The prophet Esay.

shal they turne to y^e LORDE, and he also shal haue mercy vpon them, and saue them. Then shal there be a common waye out of Egipte into Assiria. The Assirians shal come in to Egipte, and the Egiptians in to Assiria. The Egiptians also and the Assirians shal both haue one Godd seruaice. Then shal Israel with honoure be the thirde to Egipte and Assir. And the LORDE of heouens shal bless them, sayenge: Blessed is my people of the Egiptians. Assir is the worke of my handes, but Israel is myne inheritance.

The xx. Chapter.

In the same year that Sardan came to Babel, where Sargé the kinge of the Assirians sent him, what tyme as he also be held Babel, & wine it of same season: The spirit the LORDE vnto Esay of sonne of Amos, sayenge: go and lowse of y^e sack cloeth thy thynges, and put of y^e shooes from thy feet. And so he byd, goinge naked & barefoot. Then sayde the LORDE: where as my seruants Esay goeth naked and barefoot, it is a token and signification of the thinge, that after the year shal come vpon Egipte and Ethiopia. For euen thus shal the kinge of the Assirians drie both yonge and olde, as prisoners naked and barefoot, out of Egipte and Ethiopia, And shal discomf of the land of Egipte. They shal be also at their witte, and ashamed one of another: the Egiptians of the Morians, and the Morians of the Egiptians, at the sight of the glory.

Moreover they that dwell in y^e Iles shal sytten the same daye: beholde, this is our hope, to whom we fled to seeke helpe, that we might be deliuered from the kinge of Assirians. How will we escape!

The xxj. Chapter.

In this is the heuy burthen of the waist: for a grieuous visio was shewed vnto me, like as when a storme of wynde and rayne rusheth in from the wyndierne, that terti the lande. Who so maye disceare (sayde the voyce) let him disceare: Who so maye dystroye, let him dystroye. O y^e Lam, besege it o Madad, for y^e wall still all their grounynges. With this, the raymes of my backe were fulfilled: for my paines came vpon me, as vpon a woman in hir travaile. When y^e herber, y^e was a bawle: and whé y^e loled vp, y^e was a stone. Myne here pained, y^e trembled in fear. The darcknesse made me fearfull vnto mynne.

In these things maketh y^e table (sayde this voyce) bape the woad, eate and drynke: y^e

The xxij. Chap. Fo. viij.

ye captaynes, take you to youre shyde, for thus the LORDE hath charged me: go thy waye, and set a watchman, that he maye tell what he seeth. And whé he had wayed diligently, he sawe two hostines: the one rydinge vpon an Asse, the other vpon a camel. And the lyon cried: LORDE, y^e haue sponde waytinge all the whole daye, and haue kepte my watch, all the night. With y^e came there one rydinge vpon a chare, which answered, and sayde: Babilonis fallen, he is turned vpon his downe, and all y^e ymages of hir goddes are smytten to y^e ground. This (o my slowe thowghtes and sanners) haue y^e herde of the LORDE of heouens the God of Israel, so shewe it vnto you.

tere. n. a. Apoc. 14. b. and 18. a.

The heuy burthen of Duma.

One of Saír cried vnto me, watchman, what hast thou espied by night? Watchman, what hast thou espied by night? The watchman answered: The daye is breake on, and the night is comyng: for your request be earnest, then axe, and come agayne.

tere. 40. b.

The heuy burthen vpon Arabia.

At euen y^e shal abyde in the wod, in the waye toward Debaram. Here the thurshie wyth roater, (o ye citizens of Sama) mete those which dyed that are fled. For thus shal runne awaye: from the weapen, from the dymme sword, from the bett downe, and from the greete battell. For thus hath the LORDE spoken vnto me: ouer a year shal all the power of Cedar be gone, like as when the office of an hyrd seruauce goeth out: And the remnaunt of the good Archers of Cedar, shal be very fewe: for the LORDE God of Israel hath spoken it.

C. 18. a. b.

tere. 40. c.

The xxij. Chapter.

The heuy burthen, apon the valley of Vision.

What hast thou there to do, that thou synnest vnto me to the house topper, o thou cite of miracles, sedicious and wilfull synge, thy slayne me are nerther killed wth swerde, nor deed in batell: for all thy captaynes g^o at them to their houses from the ordinance, we they are altogether y^e broken awaye, and fled farre of. When y^e perceaues y^e y^e saye: a waye for me, if y^e maye wepe byrately. Take no labour for to cosforte me, as touching the destruction of my people, for this is y^e daye of the LORDE of heouens, wherein he will plage, treade downe, and me

tere. 9. a. Luc. 19. d.

be out the valley of Dision, and breake downe the walles, with such a crack, that it shal geue a sounde in the mountaynes.

B I sawe the Elamites take the quyners to care and to horse, and that the walles were bare from battelle. Thy goodly valleys were full of charrettes, the horse men made them soone to besage the gates. Then was the courtinge of Iuda put from thence, and then was sene the sege of the rymbic house. There shal ye see the ryses in the walles of

a. Reg. 1. b

the cite of David, wherof there shall be many. Ye shal gather together the waters of the lower pole, and red the houses of Jerusalem, and breake of some of the to tpe of walles. And ye shal make a pyt bet wytre & rmales. And ye shal make of the water of the olde pole, and nothinge regarde him, that toke it in hande and made it. And at the same tyme shal y^e LORDE of hoostes cal me to weepinge mourninge, to badnest and putinge on of sacke clothe. But they to fulfill their lust and wilfulnes, slaughter of, they byll shepe, they eate costly meate, & drynke wyne: let vs eate and drinke, tomorow we shal die. Heur the les whē the LORDE of hoostes herde of it, he sayde yee, y^e this wickednes of yours shalbe remiterd, ye must die for it. This hath y^e LORDE God of hoostes spoken.

Sap. 1. b
1. Cor. 11. c

C Thus sayeth the LORDE God of hoostes: Go in to the treasury unto Sobna the gouernour, and saye vnto him: What hast thou here to do? & from whence comest thou? that thou hast made the a grame here? For he had caused a costly tombe of stonc to be made for himself, and a place to lye in to be herous out of a rock. Beholde the LORDE shal cast the ouer by violence, he will deck the of another fashion, and put vpon the a strange clothe. He shal carie y^e in to a sacre cōtre, like a ball with his handes, There shal the thou die, there shal the pompe of thy charrettes haue an ende: thou wyllcme of the house of thy LORDE: I wil shute the ouer of thine office, and put the from thine estate.

Esay. 2. a

D After this wil I cal my seruaunt Eliakim, y^e sonne of helkia, and araze him with thy coce, and gyde him with thy gyble, and I wil geue thy power in to his hande: he shalbe a father of the citizens of Jerusalem, and of the B. ymes of Iuda. I wil also laye the keye of Dauids heuie vpon his shulders, and yf he open, no man shal shute, and yf he do shute, no man shal open. I wil fasten him to a ncle in the place of the most hie faste fulnesse, and he shalbe vpon the glorious throne of his fathers house. They shal bā-

Apoc. 1. d
Iob. 12. b

10. a

ge vpon him all the glory of his fathers house, of the children and chyldeers chylde, all as parrall small and great, all instruments of measure & musike. This shal come to pass, (saith the LORDE of hoostes) when the welle, y^e is fastened to the place of the highest faste fulnesse, shalbe pluckt of, and whē the weighte that hangeth vpon it, shal fall, in broken, and be wexen in pece. For the LORDE himself hath sayde it.

The xxxij. Chapter.

A heavy burthen vpon Titus. **Mourne** y^e shippes of Tharsis, for she is thowne downe to the grounde, and comen out of them, that are come from Citim. The Jewellers of the Ionides, the marchourmes of Sidon, and they that occupied the se (of whom thou wast ful some tyme) are a poynte. For by se were there frutes brought vnto the, and all maner of come by water. Thou wast the comon market of al people. Sidon is sory for it, yee and all y^e poynte of the see cōplaceth, and saith: O y^e I had neuer trauced with childe, that I had neuer borne eny, y^e I had neuer nonnyed bye, ner brought vp daughter. As soone as I se gyper percaueth it, yee the wite as for saye. Thus it self. Go ouer the see, I Mourne y^e dwell in the Jica. Jo noe that the glorious cite, which hath bene of longe antiquite, wherof many a dweller in ge farrre of, comen be her so greatly: Who hath deuyshid things vpon Titus the crowne of salaces, wherof marchalites and capteynes were the highest and principal of the worlde. Thus the LORDE of hoostes hath deuyshid, that he maye put downe al pompe, and minish all the glory of the worlde. Go thou wthy Ionide, (o thou daughter of the see) as men go ouer the water, and there is no gyble more.

Thus the LORDE that remoueth the kingdomes, and hath taken in hande agaynst that mightie Canaan (for it ont) hath stretched out his hande ouer the se, and sayde: From hence forth shalt thoumpe be no more myghte of thou daughter Sidon: for thou shalt be put downe of the earth. Seconde vp therfore, and go where the me me wil carie the, wherof thou shalt al haue no rest. Beholde: for thine ensample. The Caldees were soday a people, that no man was like them. As sur buyed they the se vpon his castles & palaces, and breake them downe agayne. And therfore comen (y^e shippes of the see) for youre power shalbe thowne downe.

After that, shal the lxx. yeares of Tyrus (euen as long as the tynges life was) be forgotten. And after lxx. yeares, it shal happen to Tyrus as with a harlot that playeth upon a late. Take chyldren (saie men to her) and go aboute the cite, then art yet an vnknowne wench, make passyme with dyverse valentes, wherby, thou mayest come in to a captiuitie. Thus shal it happen after lxx. yeares. The LORDE shal visit the cite of Tyrus, and it shal come agayne to hy Marchaundise, and shal occupie with al the Kingdomes that be in the world. But all hit occupie and wynnynge, shal be halowd vnto the L O R D E. For then shal they laye vp nothinge behinde them nor vpon theyr bes: but the marchaundise of Tyrus shal beloge vnto the ciuities of the LORDE, to the feedinge and sustenynge of the hūgry, and to the clothyng of the aged.

The xxxij. Chapter.

¶ The LORDE shal waite and plage the world, he shal make the face of the earth desolate, & scarce abode yf inhabitours therof. Then shal the priest be as the people, the master as the seruante, the dame like the mayde, the seller like the byer, he that leueth vpon vsury, like him yf he to woth vpon vsury, the creditor, as the detter. Wee miserably shal yf woulde be waisted & clement destroyed. For yf LORDE hath so determyned in himself. The earth shal be henge and decaye: The face off earth shal perish & fall awaie, the proude people off yf woulde shal come to naught, for yf earth is corrupte off her indwellece.

¶ For why they haue offended yf lawe, they wnght the ordināces, and made the euill things to remaine off none effecte. And therfore shal the curse denoure the earth: for they yf wretchednes, haue synned, wherfore they shal be henge also, and those that remaine, shal be very few. The swete wyne shal moune, the grapes shal be meale, and all yf haue bene meate in harte, shal fighe. The myssh of cabarettes shal be layde downe, the chere of the ioyful shal cease, and the pleasure off stutes shal be an ende: there shal no moie wyne be wrighte with myssh, the beer shal be bytter to the thar drinke it, the wicheb cities shal be broken downe, all houses shal be shur, that no man maye come in.

In the stretes shal there be lift vp a cribe because off wyne, all men chere shal wanish awaie, and all ioye of the earth shal passe. Desolacion shal remaie in the citie, and the gates shal be smytten with waistnesse. For it shal happen vnto all londes and to all

people, like as when a mā smytten downe yf oluyes, yf are left vpon the tree: as if each a one grapes, when the wyne gatheringe is over. And those same that remaine, shal lift vp their voyce, and be glad, & shal magnifie the glory off the LORDE, euen from the ste, & praye in the name off the LORDE God off Israell, in the valeys and Iheros. We here songes sung to the praise off the righteous, fro al the endes off the world. Therfore I must speake: O my vnfruitfulness, off my pouerte, woe is me, all is ful off synners, which offende off purpose and malice. And therfore, (o thou that dwellest vpon the earth) there is at hande for the, feare, pye and snare. Who so escapeth the terrible crie, shal fall in to the pye. And yf he come out off the pye, he shal be take with the snare. For the wyndowes aboute shal be opened, and the foundation off the earth shal moue.

The earth shal geue a greete crack, it shal beue a iour ruine, and take an horrible fall. The earth shal shaker like a drunken man, and be take awaie like a tent. The myddes shal lie heuie vpon her, yf she must fall, and neuer rise vp agayne. Yet the same cyne shal the LORDE mystre together the hie booste aboute, and yf kynges off the world vpon the earth. These shal be coupled together as prisoners be, and shal be hur in one warde and punished innumerable daies. The Moone and the Sonne shal be ashamed, when the LORDE off hoostee shal rule them at Jerusalem vpon the mount Zion, before and with his excellent council.

The xxx. Chapter

¶ LORDE, thou art my God, I will praye in the, and magnifie yf name: for thou bringest marvelous things to passe, accordinge to thine olde counceles, truly and stedfastly. Thou makest off women, heapes off stone, and off head cities, broken walles: The palaces off the wicheb destroyed thou out off the cite, that the yf shal neuer be buyled agayne. Therfore the very rude people must magnifie the, and the cities off the cruel heathen must feare the. For thou art the poore mans helpe, a strenght for the needful in his needesite. Thou art a defence agaynst euil wecher, a shadowe agaynst the heet. But vnto the presumptuous, thou art like a stronge whyle roynde, that casteth downe the boostynge off the vngodly, thou takest men from heate with the shadowe off the clowde, thou cuttest off the bismaches off cyuantees. Moreover the LORDE off hoostee shal once prepare a staff for all people vpon the hill: **25**

plenteous, costly, pleasant feast, of fat and
welfed beastes, of sweet and most pure thin-
ges. Upon the hill shal he take awaye the sy-
de vale yf hagereth before yf face of al people,
and the coveringe wherewith all Gentiles
are covered. As for vearch, he shal venterly
cōsume it. The LORDE God shal wipe awaye
the teares from all faces, and take awaye
the confusio of his people theowm yf whole
worlde. For yf LORDE himself hath sayde it.

At the same tyme shal it be sayde: lo, this
is oure God in whō we put oure trust, and
he hath healed vs. This is the LORDE that
we haue wayed for: Let vs reioyse & deli-
re in his healyng. For the hōde of yf LORDE cea-
seth vpon the hill. But I Iacob shal be dis-
comfited vnder him, like as the strawe in roode
vnder feete in a dōge hill. For he shal stretch
out his hōdes vpon him, like as a swimmer
dorch to fō ymme. And wth the power of his
hōdes shal he cast downe his bie pompe.
As for his frōge holdes & his walles: he shal
burne them, cast the downe, and fell the to
the grounde in to dust.

The xxviij. Chapter.

When shal this songe be sung in the lon-
de of Iuda: We haue a strōge arm, the
walles & the ordina^{ce} shall kepe vs. Ope yf
gates, yf the good peoplenaye go in, whiche
laboureth for the treuth. And thou, which
art the deere and hast the matter in hōde:
shal praye for peace, eue the peace yf me
hope for in the. Hope stil in the LORDE, for
in the LORDE God is euery thinge strōge.
For why, it is he, yf bringeth lowe the bie
mynde citadels, & casteth downe the piou-
de ciues. & casteth the to the grounde, yee e-
ne in to yf myre, yf the y maye be trode vnder
the feete of the symple, & with the stepes of
the poore. Thou (LORDE) castest the path
of yf righteous, wherher it be right, wherher
the waye of yf righteous be right. Therefore
(LORDE) we haue a respecte vnto the waye
of thy iudgements, thy name and thy reme-
diance reioyse the soule. My soule lusteth
after thee all the night lōge, & my mynde hai-
steth frely to the. For as soone as thy iud-
gme is knowne to the woulde, the the in a
hicours of the earth learne rightwousnesse.

Wher the vngodly (though he haue receiued
grace) yett lemeth he not rightwousnesse. but
in that place where he is punished, he offen-
deth, & feareth not the glory of the LORDE.
LORDE, they wil not se thine bie hōde,
but they shal se it, and be confounded: whē
thou shalte deuoure them with the wach
of the people, and with the fyre of thine e-

memie. But vnto vs (LORDE) piouyde re-
pente: for thou werkest in vs all o woulde.
O LORDE oure God, though fōch loches ha-
ue domination vpon vs as knowe not the
yet graue, that we maye only hope in the,
and kepe thy name in remembraunce. The
malicious T yrauntes whē they die, are
the in list nou in the resurreccō, for they
rest the and roovert the one, and despoyle
all the memoryall of them. Agayne, thou
increasest the people (LORDE), thou in-
creasest the people, thou shalt be prayed
and magnified in all yf endes of the woulde. The
people that sete vnto the in trouble, the
same aduersite whiche they complaine of
vnto the a chastenynge before the. Lorde
a wise wth childe (whē his crauyle cometh
vpon her) is ashamed, cryeth and suffreth
payne: Lorde so are we (LORDE) in thy sight.
We are with childe, we crauyle, & beare, &
with the spere we bringe forth health, we
rebowe the earth in vnderstōme, and the
inhabitours of the woulde perishe not.

But as for thy dead men and ouns, that
be departed, they are in list and resurreccō.
They lie in the earth, they wake, & chaunge
for yf de wth a be wth flite & lighthe. But yf
ple of the malicious T yrauntes is stille
awake. So go now my people in to thy chāce,
and shue the doore to the, and suffre now yf
a wth clings of an eye, till the wach be over-
pass. For behold, the LORDE wil go out
of his habitacion, & vyfere the wiche-
dnes of the that dwell vpon earth. He wil discover
the bloude that she hath deuoured, she shal
ouer hyde the, that she hath murdered.

The xxviij. Chapter.

When the LORDE wth his heare, gra-
nd and lōge stearde shal vyfere & ena-
che, that in vincible serpete: eue I Iacob yf
serpens, and shal slaye the Wallfish in yf.
At the same tyme shal me synge of the
vnto the of I Iacob. The LORDE kepe it, and
make it in due season. I watche baye a night,
that no man breake in to it. I beare no
wth in my mynde. Who wil cempel me that
I greatly forgeringe all face of iudgement,
shal be burne it vnto once wth thowme & be-
lowe. O wth wth en force me to kepe or make
pace. It wil come to this poynce, yf Iacob
shal be rooted againe, and I Iacob shal ge-
ne & beare floures, & they shal fell yf
woulde wth their frute. Smytech beate
smyte, as enel as he is smytet him selfe.
Streitech he not yf martiretes, as he is
martireted. Every martiretēch wth yf
yf he receaueth: he muste ch vpon his soule

De. 12. c.
1. Co. 1. 8
Apo. 7. d
Mat. 2. a

Eph. 1. a

Pro. 11. b
2. Co. 1. a
1. Ial. 1. b

Rom. 1. a
Eph. 1. b
Eph. 3. a

Pro. 10. a
1. Ial. 1. d

Phil. 2. a
and 1. a

The prophet Esay.

be, as vps the dayes of extreme heate. And therefore shal the iniquite of Iacob be thus mowed. And so shal he take awaye all yf frute of his synnes.

134 As for aulter stones, he shal make them all as stones beaten to powder: the Stones and Tribes shal nor stonde. The stronge cities shalbe desolate, and yf saye cities shal be like a wilderness. The carel shal sece and lie there, and the shepe shal care it vp. Their buruett shal be burnt, their nywes which were their bewtie when they came forth shal be defyled. For it is a people withoute understandinge, and therfore he yf created them, shal not fauoure them: and he yf made them, shal not be merciful to the. In yf tyme shal yf NORDE shute from yf swithe wynde of Euphrates, wynde yf ryues of Egipte. And there shal the children be choien out one by one. Then shal the greace troyner be blowen, so that those which haue le me destroyed in the Assirians londe, and those that be scattered abrode in Egipte: shal come yf worshippe the NORDE at Ierusalem, vps the holy mount.

The xxviiij. Chapter.

135 The word be to yf crowne of pryde, to yf tronck of Ephraim, and to the saydinge fleete to the glory of his ppe, yf is vps the toppe of the piteuous valley: which mē be ouer when w' wyne. Beholde, the strength and power of the NORDE shal breake in to the londe on euery syde, like a tempest of hale, that beareth downe stronge holdes, and lieth on a hounte, mighte and ouer flowinge water. And the proude crowne of the bounte Ephraim, shal be trode: vnder foot 136 And as for the saydinge flour, the glory of his pompe, which is vpon the toppe of the piteuous valley: it shal happen vnto him, as to an onymely frute before the haruest come. Which as soone as it is sene, is by and by deuoured, or euer it come well in a mans hande.

And then shal the NORDE of hoostes be a voyful crowne, and a glorious garlande vnto the remanens of his people. Vnto the lowly, he shal be a spere of iudgment, and vnto them that drye can aye the enemies from yf gues, he shal be a spere of strength. 137 But they go wronge by yf reason of wyne, they fall and stacher because of stryge bynne. Receiue the prestes and prophetes them 138 Thus so amill, they are broken with wyne, and made blamed thoro stronge drynke. They erre in semyge, and in iudgment they soyle. So all tables are so ful of womyte and

The xxxij. Chap. Fo. 7.

flythynges, yf no place is cleare. What is he amonge them, yf can teach, instructe or asfourme the chyldre, which are wened from such or taken from the bestes: of any other fashion, then: Commaunde yf maye be commaunded, byd yf maye be byddē, so byd that maye be forbodde, kepe backe yf maye be keppe backe, here a litle, there a litle. And therfore the NORDE also shal spake to liping lippes and w' a straunge langage vnto this people, to whom he spake a fore of this manner: This shal bringe rest, yf one refreth the werry, ye this shal bringe rest. But they had no will to heare. And therfore the NORDE shal answerē their stubborne Commaunde yf maye be commaunded, byd yf maye be bydden, so byd yf maye be forbodde, kepe backe yf maye be keppe backe, here a litle, there a litle. That they maye go forth, fall backwarde, be husled, inared and taken. Wherefore beare the worde of sebe NORDE, ye mocters that rule the NORDES peepel, which is at Ierusalem. For ye cofore w' silens thuse: Tush, death yf we are at a poynte, it as for hell, we haue made a coddion wyth it: that though they breake out any fore plage, it shal not come vpon vs. For wyth dyceate wil we escape, and wyth mynutenes wil we defende of silens. Therfore thus saith the NORDE God: Beholde, I will laye a stone in Sion, a grace stone, a costly corner stone for a sure foundacion: yf who so putreth his trust in him, shal not be confuted. Righteousnes wil I set vp agayne in yf balaunce, and iudgment in the weightes. The chiefest of hale shal take awaye yf refuge, that ye haue to discause withal, and yf ouerflowing waters shal breake downe yf stryge helde of dissimulation. Thus the appoyntment that ye haue made w' death, shalbe donie a waye, and the coddion that ye made with hell, shal not stode. When the greace destrucce goeth thoro, it shal all to create you, Je shal take you quyte a waye before it. For it shal go forth early in the morninge, and coneyne only yf daye and yf nyght. And the very feare only shal reach you, when ye heare it. For yf bebbe shal be so narrowe yf a mā cā not lye vpon it. And the coveringe to small, that a mā maye not wynde him self tharin. For the NORDE shal steppe forth as he byd vpon the mount Perasim, and shal take on as he byd vps the vale of Gabdon: that he maye bringe forth his dryce, his strange dryce: and fulfil his woite, his wonderfull woite. And therfore make no mockes at it, that your captiuyte increaseth not: for I ha-

Es. 10. a
Mar. 23. b

1 Cor. 13. c

1 Cor. 13. c

Amos. 3. d

Psal. 117. c
Ro. 9. g
1 Pet. 2. a
Loc. 10. b

1 Cor. 13. e

1 Cor. 13. e

Es. 17. f
1 Re. 1. d
Isaie. 10. b
1 Pet. 2. d

ne herbe the LORDE of hoostes saie, that there shal come a soden destruccion and plague upon the whole earth. Take heede, and heere are my voyce, poudre and mercie my wordes are. Seest thou the huf bonde man cuer in due season earnestly to his londe he moweth & ploweth his grounde to sowe. And when he hath made it playne, he sowerth it with seedes of comyn. He soweth yf wheate and Barley in their place, Milium and Rye also in their place. And yf he maye do it righte his God teacheth him and sheweth him. For he readech not the seedes out with a roayne, neither bringeth he the cart here and there out of the comyn, but he throt sheweth yf seedes out with a flake, and the comyn with a rod. As for the wheate, he gryndeth it to make bread thereof. In as much as he can not bringe it to passe wth treadinge out. For neither the bussinge that the cart wheles make, nor his beastes can grynde it. This and such like thinges come of the LORDE of hostes which is maruclous in counsel, and greace in righte dooynesse. The xxix. Chap.

David saie the Lord Ariel, thou site that let some feastes yett passe ouer: then shal Ariel be besieged, so that he shal be heuy and sorrowful, and shal be vnto me euen as a Lyon. For I wil laye siege to the rounde aboute, and kepe yf in with towern, and grate up by the agaynst yf. And thou shalt be brought lowe, and speake out of the earth, and thy wordes shal go humbly out of yf grounde. Thy voyce shal come out of the earth, like the voyce of a witch, and thy talkinge shal growe out of the myre. For the multitude of thine enemies shal be like mealdust. And the nombre of Tyranntes shal be as yf dust that the wynde taketh a waye sodenly.

Thou shalt be visited of the LORDE of hoostes with thondre, earth quake, and with a greace crack, with the whylye wynde, tempest, and with the flame of a conflagration mynne syde. But now the multitude of all the people, that went out agaynst Ariel: the whole hooste, the stronge holdes, and sieges like a beaume which appeareth in the night. It is like as when an hungrie man dreameth that he is eatynge, and when he awaketh, he hath nothinge like as when a thurstie man dreameth that he is drinkeinge, and when he awaketh, he is thyrste, and his soule vnpatient.

So is the multitude of all people, that mustre them seluen agaynst the hill of Sion. But ye shal be at your wittes ende, ye

shal be abashed: ye shal sacke, and releeue and fro. Ye shal be drunken, but not of wyne. Ye shal fall, but not thorow drunkennesse. For the LORDE shal geue you an hard sypinge spere, and holde do wone your enemye: namely yo^r prophetes and deades which shulde se, them shal be couer. And all of you shal be vnto you, as the wordes that stonde in a sealed lecture, when one offereth it to a man that is learned, and sayeth vnto this lecture. The he answereth: It can me rederie, for it is short. But yf it be great, one yf is not learned, or sayde vnto him: take this lecture: Then sayeth he. I can not reder.

Therefore thus saiech the LORDE: In so much as this people disuermeth my me of their mouth, and pietyerth me highly with their lippes: what as there here neuerthe les is faite fro me, and the staie which they ouer vnto me, that came they to mensures and doctrynes: therefore wil I also reue vnto this people, a maruclous terrible and greate thinge. (Namely this:) I wil distroye the wisdom of their wyse, and the understandinge of their learned men shal perishe. Wo be vnto them that sette so depe, to be their ymaginacion be foue the LORDE, which rebearce their cocelles in yf barnes, and saie: who seich we, or who threugh us?

Which ymaginacion of yours is euen as when the potters claye taketh aduysment, as though the worke might saie to yf master: make me not, or as when an earthen vessel saiech of the potter: he vnderstondech not. Se ye not that it is hard by, that Libanus shal be turned in to Charuel, and that Charuel shal be taken as a wodde? Then shal deaf men vnderstonde the wordes of the bolde, and the eyes of the blynde shal se without anye cloude or darkness. The oppressed shal holde a merry fest in the LORDE, and the poore people shal reioyse in the holy one of Israell.

Then shal the furious people cease, and yf mockers shal be put awaye, and all they yf do wronge shal be roored out, such as labour to disuerm me vnto synne: and yf disuerm me, which reipoueth them in the gnat, & such as earne good perfonces to vaine. And therefore the LORDE (even the defender of Abraham) saiech thus vnto the house of Jacob: How shal not Jacob be ashamed, nor his face confounded, when he seich amonge his children: (whom my handes haue made) such as halowe: my name amonge them: that they maye sacrifice the holy one of Jacob, and feare the God of I

Eze. 41. 1
2. 12.

Psal. 115

Psal. 115

The prophēt Ekay.

nal: and that they which a foie tyme were of an erroneous spere, haue now understandinge, and y^e soday as before coude not speake, are now learned in my lawe.

The xxx. Chapter.

Woe be to those shewlinge children (said) with the **LORDE** which sette counsel, but not at me: which take a weelbe in honde, but not after my will: that they maye heare one syme upon another. They go down into **Egipte**, (and are me no counsel) to see helpe at the power of **Pharao**, and confidence in the shadowe of the **Egiptian**. But **Pharao** helpe shalbe your confusion, and the comforte in the **Egiptians** shadowe shalbe your owne shame. Your rulers haue bene at **Zaan**, and y^e messengers came into **Zaan**. But ye shal all be ashamed of the people y^e maye not helpe you, which shal not bringe you strength or comforte, but shame and confusion.

Your besties haue borne burthens vpon their backs towarde the Stone, choise of the waye that is full of perrell and trouble, because of the lyes and byones, of the Cockatrice and shewinge diagon. See the Mules bare your infirmitie, and the Camels broughe vnto creature upon their croked backs, vnto a people that can not helpe you. For the **Egiptians** helpe shalbe but vane and lost. Therefore I holde you also y^e your ryde shalbe haue an ende. Wherefore go heere, and write them this in their tables, and note it in a booke: that it maye remayne by their posterite, and be stil keppe. For it is an obstinate people, vnfaithful children, children that will not heare the lawe of the **LORDE**.

They barre saye to the prophetes: Iureo mixe your flures with nothinge, and vnto y^e **Soythayers**: tell us of nothinge for to come, but speake frendly wordes vnto vs, and preach vs false thinges. Trade out of the waye, go out of the path, turne the holy one of **Israel** from vs. Therefore thus saith the holy one of **Israel**: In as much as ye haue cast of your betwice, and comforted your selues with power and nymble, and put your confidence therein: therfore shal ye haue this myschefe agayne for your destruction and fall, like as an hie wall, that falleth because of some rife or blast, whose breakeing cometh suddenly.

And your destruction shalbe like as an trete pat, which breakech no man toucheth it, yett and breakech so sore, that a man shal not fynde a sheuer of it to steech fyre in,

The xxxi. Chap. Fo. xi.

or to take water with all out of the pye. For the **LORDE** God, euen the holy one of **Israel** hath promised thus: With fasteing and rest shal ye be healed, In quietnesse and hope shal your strength lie. For trust standunge ye rigarde it not, but ye will saie: No, for thus are we cōsūmred to ste vpon bestes. (And therfore shall ye see) we must ryde vpon swift bestes, and therfore your persecutors shal yett be swifter. A thousand of you shal ste for one, or at the most for fyue, which do but only geue you euell wordes: until ye be desolace, as a ship cast vpon an hie mounceyne, and as a tree ten vpon an hill.

Net stonde th the **LORDE** wastinge, that he maye haue mercy vpon you, and listeth him self vpon, that he maye recreate you to grace. For the **LORDE** God is righteous. **Sapies** are all they that waite for him. For thus (o thou people of **Sion** and ye citizens of **Jerusalem**) shal ye neuer be in henyens, for doubtlesse he will haue mercy vpon the. As soone as he heareth the voyce of thy crye, he will helpe the. The **LORDE** geureth you the bred of aduerstie, and the water of trouble. But thine instructor fleth not farre from the, yf thine eyes loke vnto thine instructor, and thine eares hearken to his word, that crye: thafter the and saith: This is the waye, go thither, and turne nether to the right hande nor the left.

Mouer: yf ye destroye the sluer workers of youre Idols, and cast awaye the golden coopes that ye best them withall (as sylthymes) and saie, gett ye hence: The will be geure vnto the ste, that ye shal sowe in the earth, and geue you breade of the increase of the earth, so that all shalbe plenteous and abundant. Thy care all shal be sde in the brede medowes, yett thine ore and Mules that till the ground, shal eate good fodder, which is pougred wth y^e sanne. Goodly ryuers shal flowe out of all his mountaynes and hills. In the daye of the greate slaughter when the towres shal fall, the **Mone** shal shyne as the **Sonne** and y^e **Sone** shyme shalbe scut folde, and haue as much shyme, as in seven dayes beside.

In that daye shal the **LORDE** hymde vpon y^e buist sours of his people, and breake the woundes. He holde, the glory of the **LORDE** shal come from farre, his face shal burne, that no man shalbe able to adyde it, his lippes shal wagge for very indignacion, and his tunge shal be as a consuminge fyre. His breath like a vehement floure of wa

Exo. 14. d

2. Pw. 100 c

Leuit. 13. 10. a. 2

Ro. 1. 2

D

Deut. 4. 2

Mal. 1. 5

IE

2. Pet. 1. 2

The prophet Esay.

ter, which goeth vp to the chioice. That he maye take awaye y^e people, which haue turned them selues vnto vanite, and the byble of feruore, that lieth in ocher folke chaunces.

But ye shal synge, as the vs is in y^e night of the holy solempnitie. Ye shal reioyse from youre heart, as they that come with the pipe, when they go vp to the mount of the

LORDE, vnto y^e rock of y^e Israel. The **LORDE** also shal set vp the power of his voyce, and declare his terrible arme, with his angrie countenaunce, yee and the flame of the consuminge fyre, with earth quake, tempest of

Ed. 10. a

wynde, and yale stones. Then shal the Assirian feare also, because of the voyce of the **LORDE**, which shal smyte him with the rodde. And the same rodde to which the **LORDE** wil sende upon him, shal moue the whole foundation: with noise of warre and basell, to destroye. For he hath prepared the fyre of payne from the begynnyng, yeeuen for kynge also. This hath he made depe a wyde, y^e nouthinge therof

Mal. 1. d

is fyre, and wodde innumerable, which the breath of the **LORDE** kyndleth, as it were a march of byrmstone.

The xxxij. Chapter.

Wo vnto them that goe downe in eoegypte for helpe, and trust in hoises, and comforte them selues in Charetes, because they be many, and in hoise me because they be lustie and stronge. But they regarde not the holy one of y^e Israel, and they aske no question at the **LORDE**. Where as he neuertheles playcely y^e wiled, and yet goeth noc from his wylde, whā he steppeth forth and taketh the victory agaynst the househelde of the frauwerde, and against the helpe of euel doers. Now the Egyprians are men, and not God, and their houses fleshy and mee spere. And as soone as the **LORDE** stretcheth out his hande, then shal the helper fall, and he that shal aide haue bene helpe, and shal altogether be destroyed. For thus hath the

Ap. 1. 2

1. 49. 3

LORDE spokē vnto me: Lite as the Lyon of Lybia whelpeoareth vpon the pray that he hath gotten, and is not affrayde, though y^e multitude of sheperdes crye out vpon him, neither abashed for all the heape of them: So shal the **LORDE** of hosties come downe from the mount Sion, and defende his hill. Lite as byrdes siore aboute their nestes, so shal the **LORDE** of hosties kepe, saue, defende and deliue y^e Jerusalem. Therefore (o ye childe of y^e Israel turne agayne, like as ye haue receaved in youre goinge back, for in y^e daye euery man shal cast out his ydole of

Deu. 11. b

The xxxij. Chap.

fyloer and golde, which ye haue made with youre synful bondes. Assur also shal be slaine with the swerde, not w^o a mans sword. A swerde shal deuoure him, burne a mans

swerde. And he shal sle from the slaughter, and his seruantes shal be taken prisoners. He shal goe for feare to his stronge hold, and his prynces shal fle from his daige. This hath y^e **LORDE** spokē, whō he shal hithe neth in Sion, and his y^e in y^e Jerusalem.

The xxxij. Chapter.

Holdeth, the kinge shal gouerne after y^e rule of righteuousnes, and y^e puaices shal rule accordinge to the baluance of equitie. He shal be vnto me, as a defence for the widdow, and as a refuge for the tempest, like as an yner of tracer in a thurstie place, and y^e shadowe of a greate rock in a due lide. The eyes of the seinge shall not be dymme, and the eyes of chein that heare, shal rate diligētly be. The hurt of che vnwist, shal at anye knowledge, and the vnparfite cūge shal speake plainly and distinctly. Then shal the ygarde be no more called gentile, nor the challe spūerall. But the churche wil be churche mynbed, and his heart wil moue euel and playe the ypoente, and ymagineth howe to agaynst God, to make the hungry leane, and to withholde drinke from the churche: These are the perous weapons of the covetous, these be his shameful countaunce that he maye begyie the peore with dycerful workes, yee euen there as he shal be gosen sentence with the poore. But the libnall person ymagineth honeste thinges, and commeth vp with honesty.

W^o y^e rich and yble cities, hurten me my voyce. Ye careless cities, marke my wordes. After yeares and dayes shal ye be brought in feare, o ye careless cities. For y^e harveste shal be out, and the grapegarde ringe shal not come. O ye rich yble cities, ye that feare no parell, ye shal be abashed and remoued: when ye se the barenesse, the redness and preparinge to warre. Ye shal knead vps youre breste, because of the pleasaunt felde, and because of the fructfull wyngarde. My peoples felde shal bringe thornes and thistles, for in euery bush is y^e lupinusines, and in the cities, wilfulnes. The palaces also shal be broken, and the greates occupide cities be desolate. The towres and bulwarkes shal be becme to comes for comore, the pleasure of y^e limes shal be turned to pasture for shepe: Vnto chey me chey spere be poured vpon vs from above.

Then shal the widewesse be a fructfull

156e 1 the piteous selde shal be reued for
 156d. The shal fight equy dwel in the de-
 156c. and righteousnesse in a frucefull londe.
 156b. And the rewarde of righteousnesse shal be
 156a. peace, and his frute rest and quietnesse for
 155z. And my people shal dwell in the ym-
 155y. of peace, in my tabernacle and pleasure,
 155x. where there is youghin the all. And whē
 155w. the hale fallerh, it shal fall in the wodde and
 155v. in the cite. O how happy shal ye be, whē ye
 155u. shall say I sawe your side besyde all waters
 155t. & drewe thither the frue of your ope & asse.

The xxxiiij. Chapter.

155s. Wherof we vnto the robber shal noc
 155r. be robbed also: and vnto the that
 155q. laiff wait, as who saye there shulde no mai
 155p. be layde for the: Wo vnto the which doest
 155o. hurt men, so shal thou be hurt also. And as
 155n. thou laiff wait, so shal wait be layde for
 155m. the alle.

155l. THE LORD be merciful vnto vs, we wait for
 155k. the. Thine armie as a paynte to wyse vs,
 155j. but be thou our health in the tyme of trou-
 155i. ble. Whate that the people maye ste as the
 155h. anger of thy voyce, & that as thy upstouin
 155g. ge the Gentiles maye be scatted abroad, and
 155f. that their spoyle maye be gathered, as the
 155e. gushoppers are commonly gathered to-
 155d. gether in to the pye. So vnto LORDE, thou
 155c. that dwellest on hie: Let Sion be filled with
 155b. iustys and righteousnesse. Let treuth and
 155a. iustysnesse be in his tyme: power, health,
 155z. wisdom, knowlege & the feare of God are
 155y. his measure. Beholde, their anngels crie
 155x. with our, the messengers of peace wepe
 155w. bitterly. The streets are waist, there wal-
 155v. keth no man therein, the appoyntment is bio-
 155u. ken, the cities are despayed, they are not regar-
 155t. ded, the desolate earth is in heuynes. Liba-
 155s. nus taketh hie but for a spote, that it is he-
 155r. ven dome: Saron is like a wylderne: Ba-
 155q. siz Charmel are turned upside downe. And
 155p. therefore saith y^e LORDE: I wil up, now wil
 155o. I ge up, now wil I arys. He shal conceale
 155n. his face, and beate strawe, & your spier shal
 155m. beke fire, that is maye consume you: & the
 155l. people shal be burnt like yme, & as thomes
 155k. vnto that are beuen of, & cast in the fyre.

155j. Now berken to y^e that are faire of how
 155i. I do with them, & asidde my glory, ye that
 155h. be at honde. The ymners at Sion are a fray
 155g. de, & soone fearfullnesse is come upon the y-
 155f. pouyten. What is he amonge us (saye they)
 155e. that will dwell by that consuming fyre?
 155d. which of vs maye abyde that consuming
 155c. fyre? he that leueth a godly life (saye I) &
 155b. spaketh the treuth: he that abhorreth to

do violence and discreace: he that kepeth his
 155a. hōde that he touch no rewarde, which stop-
 155z. peth his eares, that he heare no counel: a-
 155y. ga ynto the innocent: which holdeth downe
 155x. his eyes, that he se no wel. he it is, that shal
 155w. dwell on hie, whose sauegarde shal be in the
 155v. true rocke, to him shal be geuen the right
 155u. tyme meaz & dymte. His eyes shal se the kyn-
 155t. ge in his glory: & in the wyde world, and his
 155s. herce shal delite in the feare of God. What
 155r. shal then become of the scriyve: of the Sene
 155q. court: what of him that teacheth childre?
 155p. There shalt thou not see a people of a stran-
 155o. ge tilge, to haue so diffused a language, that
 155n. it maye not be vnderstonde: necher so stran-
 155m. ge a speache, but it shal be perceaued.

155l. There shal Sion be sene, the head crite of
 155k. cure solimpe feast. There shal thine eyes
 155j. se Jerusalem that glorious habitation: the
 155i. tabernacle that neuer shal remoue, whose
 155h. nales shal neuer be taken: our world with-
 155g. out ende, whose coarbes euerydane shal ne-
 155f. uer corrupte: for the glorious Kingdome of
 155e. the LORDE: shal there be present amongs vs.
 155d. In that place (where saye broode ryuers &
 155c. streams are) shal nether Gallye rone, ne
 155b. greateshippe sale. For the LORDE shal ou-
 155a. re cape yme, the LORDE shal be our lawe &
 155z. gues, the LORDE shal be our tinge, & he him-
 155y. self shal be our Sauioure. There are the co-
 155x. arbes so layd abode, that they can not be te-
 155w. ter: The mass lie up of sodi a fashion, that
 155v. no baner ner sale hāgeth there: but there is
 155u. dealed greatespoyle, yet lame men runne af-
 155t. ter the pray. There lieth no mā that saith
 155s. I am sicke, but all euel is taken awaye from
 155r. the people, that dwell there.

The xxxiiij. Chapter.

155q. COME ye heithen & heare, take hebe ye
 155p. people. Herde thou earth & all that is
 155o. therein: thou rounde compass & all that
 155n. groweth thereupon: for the LORDE is angrie
 155m. with all people, & his displeasure is kindled a-
 155l. gainst all the multitude of them, to curse
 155k. them, & to slaye them. So that their slayn-
 155j. shal be cast on, & their bodie stinck: they
 155i. can the very hills shal be wet with the blou-
 155h. de of them. All the starres of heauen shal be
 155g. consumed, & the heauen shal folde together
 155f. like a roll, & all the starres therof shall fall,
 155e. like as the leaues fall from the vynes and
 155d. fygetrees. For my swerde: se: each he shal be
 155c. bathed in brauen, & shal immediatly come
 155b. downe vpon Iouma, and vpon the people
 155a. which I haue cursed for my vengeance.

155z. And the LORDE: swerde shal be full of
 155y. bloude, & be rusty with the sainesse & bloude

C
1. Cor. 11

1. Cor. 9

1. Cor. 4

1. Pe. 2

The prophet Esay.

The xxxvi. Chap.

of flames and gooses, with the fatness of udders of the mothers. For the **LORDE** shall be of Ioumae. There shall the **Drucomes** fall with the **Walles**, (that is with the giants) and their londe shall be washed with bloude, & their grounde corrupted with fatnesse. Vnto the alle (o **Sion**) shall come the daye of the vengeance of **God**, and the ye are when as thyne owne iudgements shall be recompensed. Thy floudes shall be turned to prey, and thine earth to bymstone, & therewith shall the londe be kyndled, so that it shall not be quenched daye nor night: But smokes euermore, & so forth to lie wast. And no man shall go choise in thy londe for euer: But Pellicanes, Scowles, great Oules, and Rarions shall haue it in possession, & dwell therein.

For **God** shall spiede out the lyne of desolation upon it, & wepe it with the stones of empynea. When **kinges** are called vpon, they shall be gone, and all princes shall be awaye. The houses shall growe in their palaces, needes & chistles in their stronge holdes, & the diagens maye haue their pleasure therein, & that which maye be a court for **Ustriches**. There shall strange visures and monstrous beastes meete one another, & they will be kepte company together. There shall the lamia lye, & haue hir lodgings. There shall the hedghogge bylde, digge, be there at home, and bringe forth his yongroes. There shall the eyes come together, eche one to his like.

See there now the scripture of the **LORDE** & reade it. There shall none of these thinges be left out, there shall not one (ner sod) like) sayle for what his mouth commaundet, that same doth his sprece gather together (or fulfill) it. Vpon whom so euer I shall let, or to whom he deales hit with the line: those shall possess the inheritance from generation to generation, and dwell therein.

The xxxvii. Chapter.

Of the deserte & wilderness shall reioyse, & flourish as the lily. She shall flourish like a saunnet, and be ioyful, and euer be ioyne of ioyntea more and more. For y glory of libanus, the beate yof **Charmel** & **Sar** shall be reuen her. These shall knowe the honoure of the **LORDE**, and the magesty of our **God**. And therfore strength y weake hedes, and conforthe the feeble knees. Saye vnto them that are of a fearful hert: We of **god** there, and feare not. Beholde: your **God**

cometh, to take vengeance & to reuenge **God** cometh his owne self, and will deliuer you. Then shall the eyes of the blinde be lightened, and the eares of the deaff opened. Then shall the lame man leape as an hart, & the dumme man singe like a lute.

In the wilderness also there shall wells springe, and floudes of water in the deserte. The drie grounde shall come to ryuer, and the thurstie to springes of water. Where as diagens dwelt a foue, there shall growe fere steures and grene rushes. There shall footpaches & comon streetes, this shall be called the holy waye. No vnclene person shall go thow way, for the **LORDE** himself shall go with the that waye, and the ignoraunt shall not erre. There shall be no yon, and no rushinge deaft shall come therein nor be there, but men shall go there fre and safe. And the reuemed of the **LORDE** shall conuerse, and come to **Sion** with thankes giuinge. & blaspheming: for they haue, pleasure & glouise shall be amonge them, And as for all foue and beaymes, it shall vanish awaye.

The xxxviii. Chapter.

In the xliij. yeare of **kinge Eschias**, came **Senna cherib** kinge of the **Assirians** downe, to laye siege vnto all the strong cities of **Juda**. And the kinge of the **Assirians** sent **Rabfades** from **Lachis** toward **Jerusalem**, agaynst **kinge Eschias**, with a gnew hooste, which set him by the conuoy of the our pole, in the waye that goeth thow y fullers lode. And so there came fight vnto him **Eschias** & **Ischias** some the president, **Sobna** the scribe, and **Ioah** **Ischias** some the Secretary.

And **Rabfades** sayde vnto them: **Eschias**, that the greace kinge of **Assirians** sayeth thus vnto him: What presumption is this, that thou trustest vnto: Thou thinkest (peradventure) that thou hast comend pover y noughe, to mayntene this warre: & els wher to trustest thou, that thou shalt be saved of fro me: lo, Thou purrest thy trust in a busken staffe of rebe: (I meane **Eschias**) which herbe leaneth vpon, it goeth in his bonde & smutcheth him thow. **Eschias** is **Pharao** the kinge of **Egipt**, vnto alle the that trust in him. But yf thou woldest saye to me: We trust in y **LORDE** our **God**: **Thou** godly god, in bede: whos he his places & antire: **Eschias** toke downe, and commaunded **Juda** and **Jerusalem**, to worshippe only the **alder**. A byde the, then hast made a conuicion with my lode the kinge of the **Assirians**, that he shall be generer the **Eschias**.

2

Isa. 42. 2

Soph. 2. 2

Isa. 4. 2

Ioh. 1. 2
Deut. 32. 2

Isa. 44. 2
Deut. 32. 2
1. 2

in hisse: Art thou able to see me there up? Singe now that thou canst not resist the power of the smallest pynteebae my LORDE hath, how darrest thou trust in y charreza and horse men of Egypce: Moreover, thinkest thou y I am come downe hither, to destroye this londe with out the LORDE: will: The LORDE sayde unto me: go downe in to that londe, that thou mayest destroye it.

Then sayde Eliachim, Sobna: Johahy was Rabshades: Speake to us thy seruantes (we praye the) in the Sirians language, for we understande it well: And speake not to win the Jewes tunge, lest the folcke heare, which lye upon the wall. Then answered Rabshades: Thinke ye, y the Kinge sent me to speake this only unto you: hath he written me to the also, that lie vpon the wall: that they be not compelled to eate their owne dung, and drinke their owne stalle with you?

And Rabshades stode stiff, & cried with a loud voyce in the Jewes tūge, and sayde: How take ye, how the greates Kinge of the Assiris gaweth you warryng. Thus saith the Kinge: Let not Eschias discease you, for he shal not be able to deluyer you. Moreover, let not Eschias comforte you in the LORDE, when he saith: The LORDE with out doubt shal defende vs, & shal not geue ouer this citie to the handes of the Kinge of the Assiris, belachim not. But thus saith the Kinge of Assiria: opeyne my sauoure, enclayne to me: So maye euery mā enioye his vnyardes and figgetrees, and drinke the water of his cistern: into the tyme that I come myself, & kinge you in to a londe, y is like youre owne: wher in is wheat and wyne, which is both so men with sode, and planted with vnyardes. Let not Eschias discease you, when he sayth unto you: the LORDE shal deluyer vs.

Whiche the goddes of the Gentiles kepe our mannes londe, from the power of the Kinge of the Assirians: Where is the God of hemeth & Arphad: Where is the God of Sephannaim: And who was able to defende Sennanai out of my honde: Or which of all the goddes of the isdes, hath deliuered the citie out of my power, so that the LORDE shuld deluyer Jerusalem from my honde: In which Eschias messengers helde the iungles, and answered not one worde: for the Kinge had charged them, that they shuld geue him none answer. So came Eliachim Elihas some the preside, Sobna the scribe, and Johahy sapha some the Secretery, unto Eschias with rente clothes, & tolde him the wordes of Rabshades.

The xxxvij. Chapter.
When Eschias herde that, he rente his clothes, & put on a sack cloth, & went in to the temple of the LORDE. But he sent Eliachim the preside, Sobna the scribe & the eldest priestes clothed in sack, unto the prophet Esay the forme of Amos, & they sayde unto him: Thus saith Eschias this is the daye of trouble, of plauge & of much ille as when a childe cometh to the byrth, but the woman hath no power to bringe it forth. The LORDE thy God (no doubt) hath well considered the wordes of Rabshades, whom his lorde y Kinge of the Assirians hath sent, to desire & blasphemethe luyng God, with such wordes, as the LORDE y God hath herde right well. And therefore list up y prayer for the remanent, that yet are left. So the seruantes of Kinge Eschias came to Esay.

And Esay gaue them this answer: Saie thus unto your lorde: thus saith the LORDE: Be not a frayde of the wordes that thou hast herde, wherwith the Kinge of Assirians seruantes haue blasphemed me. Whereof, I will cause a wynde go ouer him, as done as he heareth it, he shal go agayne in to his countrey, there will I destroye him with the swerde. Now when Rabshades returned, he founde y Kinge of Assiria layenge sege to Lobna, for he had understood, that he was departed from Lachis. For there came rumoure, y Taracha Kinge of Ethiopia was come south to warre agaynst him.

And when the Kinge of Assiria herde y, he sent other messengers to Kinge Eschias, with this commaundement. Saie thus to Eschias Kinge of Iuda: Let not thy God discease the, in whom thou hopest, & sayest: Jerusalem shal not be geue in to the handes of the Kinge of Assiria. For thou knowest well, how the Kinges of Assiria haue handled all the londes, that they haue subuerted, & happest thou to escape: Were the people of the Gentiles (whom my progenitors conquered) deliuered at any tyme to their gods? No namely, Bosan, Haran, Kegyph, & the childe of Eden, which dwell at Tbalassar. Where is the Kinge of Semath, & the Kinge of Arphad, & the Kinge of the cite Sephannaim, & Na & Aua: How when Eschias had receaued y letter of the messengers, & red it, he went up in to the house of the LORDE, & opened the letter before y LORDE. And Eschias prayed before the LORDE on this maner: O LORDE of hostes, thou God of Israel, which dwellest vpon Cherubim, Thou

X
4.27.19

100.1.1

B
12.1.1

1.22.1.1

4.27.2.1

C

100.1.1

Esa. c.
Cccc. lxx.

art the God, that only is God of all the King-
domes of the world, for thou only hast crea-
ted haue & earth. (Encline thine eare LORDE
to ebid.) open thine eyes (o LORDE,) & se,
and pend all the wordes of Sennacherib, which
hath sent his embassage to blaspheme the,
the living God. (Is to see (o LORDE) that
the Kinges of Assiria haue conquered all King-
domes of London, & cast their goddes in the
yre. (To witte) & those were no goddes
but the wordes of sinners wordes, of wodd or
feme, therefore haue they destroyed them. De-
lyer wa then (o LORDE our God) from the
bondes of Sennacherib, of all Kingdomes of
the earth maye knowe, that thou only art
of LORDE. Then Esay the sonne of Amos sent
vnto Eschias, sayinge: Thus saith y LORD
DE God of y Israel: Where as thou hast ma-
de thy prayer vnto me, as soundinge Senna-
cherib, this is the answer, that the LORDE
hath geuen concerninge him: Despisid art
thou, & mockid, o daughter of Sion, he hath
shaken his heade at thee, o daughter of Jeru-
salem. But thou Sennacherib, whom hast
thou defied, o blasphemer? And agaynst whō
hast thou lifted vp thy voice, & exalted thy
proude lofe? & euen agaynst the holy one of
Israel. Thou wch thy seruantes hast blas-
phemed the LORDE, and thus holdest thou
of thy selfe. I couer the hiemountaynes, & yde
of Libanus with my business. And the
re wil I car downe the bar Libanus & the
sayest I yre trees. I will up in to the heigh-
t of it in to the chesell of his sinne woddes.
If there be no water, I wil grane & drynke.
And as for waies of defence, I shal drie
them up with the fire of myne booste. Yee
(saith I) thou hast thos not herbe, what I ha-
ue taken in bonde, & brought to passe of olde
tyme: That same wil I do now also: waist,
destroye, & bringe the stronge cities vnto hea-
pe of stonnes. For ether inhabitours shall eli-
helame men, bringe in feare & confounded.
They shalbe like the grasie & grene herbes in
the wilde, like the hay vnto house of pees, that
wylberech, a foie it be growne up.

Zaca. b
Matt. 23.
Act. 22.

¶ Then longe a fore this, was Eschias be-
told: And the pipher Esay the sonne
of Amos came vnto him, and sayde: Thus
commandeth the LORDE: See thine
house in daire, for thou must dye, and shalt
not escape. Then Eschias turned his face
warde the wall, & prayed vnto the LORDE,
and sayde: Remember (o LORDE) that I ha-
ue walked before the in truth and a schar-
p heart, and haue done the thinge that is pla-
saunt to the. And Eschias wepte for. Then
sayde God vnto Esay: Go and speake vnto
Eschias: The LORDE God of Dauid thy fa-
ther sendeth y this word: I haue bene thy
prayer, and considered thy teares: beholde,
I will put xx yeares mo vnto thy life, and bot-
ter the and the cite also, from the house of
the Kinge of Assiria, for I will defende the
cite. And take the this token of the LORDE,
he will do it, as he hath spoken: Beholde,
I will returne the shadowes of Ahas Dauid, &
now is layed out with the Sonne, and bot-
ter it ten degrees backward. So the Sonne
turned ten degrees backward, the which
was descended afore.

yardes, and emoye the frutes thereof.

¶ And schol of the house of Juda as of a
ped, shal come together, and the remnaunt
shal take roze beneth, & bringe forth frute
of house. For the escaped shal goe out of Iuda
land, & the remnaunt from the mounte Sion.
And this shal the gelousy of the LORDE
of hoopes bringe to passe. Then forth shal
with the LORDE, concerninge the Kinge of the
Assirians: he shall not come in to the cite,
and shall shute no arrowe in to it, there shall
no shalbe hurte it, neither shall they grane
about it. The same waye that he came, shal
he returne, and not come at this cite, saith
the LORDE. And I wil repte and save the
cite (saith he) for myne owne, & for my
waunte De wds sake.

¶ Thus the angel went forth, and sum
of the Assirians hooste, an cccc. thousand
de. And when men arose up early as Ierusa-
lem: Beholde, all laye ful of dead bodies.
So Sennacherib the Kinge of the Assirians
ke up, and dwelt at Ierusalem. Afterwarde
chaunfed, as he prayed in the Temple of Ierusa-
lem his god, that Israhel and Saram
his owne sonnes slewe him with the sworde,
and fled in to the londe of Atrat. And
Israhel had his sonne reigned after him.

The xxxviij. Chapter.

¶ Then longe a fore this, was Eschias be-
told: And the pipher Esay the sonne
of Amos came vnto him, and sayde: Thus
commandeth the LORDE: See thine
house in daire, for thou must dye, and shalt
not escape. Then Eschias turned his face
warde the wall, & prayed vnto the LORDE,
and sayde: Remember (o LORDE) that I ha-
ue walked before the in truth and a schar-
p heart, and haue done the thinge that is pla-
saunt to the. And Eschias wepte for. Then
sayde God vnto Esay: Go and speake vnto
Eschias: The LORDE God of Dauid thy fa-
ther sendeth y this word: I haue bene thy
prayer, and considered thy teares: beholde,
I will put xx yeares mo vnto thy life, and bot-
ter the and the cite also, from the house of
the Kinge of Assiria, for I will defende the
cite. And take the this token of the LORDE,
he will do it, as he hath spoken: Beholde,
I will returne the shadowes of Ahas Dauid, &
now is layed out with the Sonne, and bot-
ter it ten degrees backward. So the Sonne
turned ten degrees backward, the which
was descended afore.

¶ Then Eschias prayde, which Eschias the
sonne of Iuda wrote, when he had
bene sicke, & was recovered.

The prophet Esay.

I thought I shulde haue gone to the gate of hell in my best age, and haue wanted the residue of my yeares.

I spake within my self: I shal neuer visite the LORD God in this life: I shal neuer see man, amonge the dwellers of the woulde. My age is folden vp together and eaten awaye fro me, like a sheperdes cotage: my life is breuen of, like as a weauer cutteth of his webbe.

Why I was yet eatinge my rest, he beamed me of: he made an ende of me in one daie.

I thought I woulde haue lyued vnto the moone, but he dashed my bones like a lyon, and made an ende of me in one daie.

Then chaured I like a swalowe, and like a crane, and mourned as a dove.

Uplift up myne eyes in to v' high: O LORD God, (saye I) violence is done vnto me, be thou mercie to me.

What shal I speake or say, et hat he maye see this doo? I maye lye out all my yeares, yet in the bytternesse of my life?

Verily LORD, men must lye in bytternesse, & all my life must I passe ouer therein: for thou rauest me vp, and wastest me. But lo, I wil be wel content with this bytternesse.

Neuer theles my comfortacion hath so pleased v', that thou wouldest not make an ende of my life, so that thou hast cast all my synnes aboute thy backe.

So shall pietye not the, death doth not magnifie the.

They that go downe into the graue, pietye neyther crush: but che luyning, yee che luyninge ad noulege the, like as I do this daie. The father recollect his children of thy faithfulness.

Deliver vs (O LORD) and we will synge praises in thy house, all the dayes of our life.

And Esay saye: make a playster of offygen, and laye it upon the sore, so shal it be whole. Then saide Eschias: O what a greace this is to vs, that I shal go vp in to the house of the LORD.

The xxxij. Chapter.

At the same tyme Merodach Balada, Balada's sonne kinge of Babilon, sent letters and presentes to Eschias. For he was recovered, hee that he had bene sick, & was recovered agayne. And Eschias was glad therof, & shewed them the commodities of his treasure: of syluer, of golde, of spices & reuerce, of precious stones, all that was in his gold rebbes and treasure houses. There was none one thinge in Eschias house, & for to

The xl. Chap. Ho. xiiij.

row out all his kingdome, but he let them see it.

The came Esay the prophet to Kinge Eschias, and sayde vnto him: What haue v' men sayde, and from whence came they vnto the? Eschias answered: They came out of a farre countrie vnto me: out of Babilon. Esay sayde: what haue they looked vpon in thyne house? Eschias answered: All that is in myne house, haue they seene: and there is no thinge in my treasure, but I shewed it them.

Then sayde Esay vnto Eschias: Under stande the worde of the LORD of hostes, he holde, the tyme wil come, & that every thinge which is in thyne house, and all that thy progenitours haue layde vp in store vnto this daie, shal be caried to Babilon, and nochinge left behinde. This sayeth the LORD. See and parte of thy sonnes that shal come of the, and whom thou shalt get, shal be caried hence, and become euered chamberlaines in the kinge of Babilons court: Then sayde Eschias to Esay: How God prospereth his owne counsell, which thou hast tolde me. So sayde moouer: So that there be peace, and faithfulness in my tyme.

The xl. Chapter.

Behold of good there my people, be of good obdience (saith your God) Confore Jerusalem, and call her: that bitrawale is at an ende, that bit offence is pardoned, that she hath receaved of the LORD a bonde sufficient correction for all hir synnes.

A voyce crieth: prepare y' waye for the LORD in the wyldenesse, made straight y' path for our God in the deserte. Let all vallies be exalted, and euery mountayne and hill be layde lowe. What so is crooked, let it be made straight, and let the rough places be made playne sables. For the glory of the LORD shal appeare, & all flesh shall see, for why, y' mouth of the LORD hath spoken it.

The same voyce spake: How crieth. And I sayde: what shal I crie? Then spake it: that, all flesh is grasse, and that all the beestie the rof, is as the floure of the felde. When the grasie is withered, the floure falleth awaye. Euen so is the peopls as grasie, when the breath of the LORD bloweth vpon them, Neuerthelesse whether the grasie wither, or the floure fade awaye: Yet the worde of our God endureth for ever. Moreover the voyce crieth thus: Go vp vnto the hill (O Sion) upon that bringest good tidings, lift vp thy voyce with power, O thou preacher Jerusalem. Lift it up without feare, and say vnto the cities of Iuda: Despoile, your God!

4 ar 4

Mat. 11
Mar. 12
Luc. 11
Esa. 40
Ioh. 1

Ioh. 11

Psal. 124
Ecc. 14
Iero. 1
1. Pet. 1

Mat. 24
Psal. 124
Iero. 1
1. Pet. 1

Mat. 24

The prophet Esay.

Beholde, the **LORDE**, euen the almighty shal come with power, & beare rule with his arme. Beholde, hee bingeth his treasure with him, and his weapons go before him. He shal feele his stock like an herdman, he shal gather they: lambs together with his arme, and carie them in his bosome, & shal kindly increase those that beare yonge.

Esay. 4

Who hath holden the waters in his fist? Who hath measured heauen with his spanne, and hath comprehended all the earth of y^e woode in the syngers? Who hath meyed the mountaynes and hills? Who hath reformed the mynde of the **LORDE**? Or who is of his counsel to teach him? He whom hath hee as of old coofell, to make him vnderstande, and to learne him the waye of iudgment: to teach him science, and to instructe him in the waye of vnderstandinge? Beholde, all people are in coparison of him, as a dicpe to a bucke fall, and are counted as the leest thinge of the balauance weyeth. Beholde, y^e Ies^{us} are in comparison of him, as the shadowe of the Sonne beame. A banus is not sufficient to minister fyre for his offeringe, and all the beastes therof are not y^eough to one sacrifice. All people in comparison of him, are reckned, as nothinge, yee vaine vanitie and emptye sic.

Esay. 40
Rom. 1

Esay. 41

C To whom then will ye lifte God? or what similitude will ye set vp vnto him? Shal the caruer make him a carued ymage? and shal the goldsmith couer him with golde, or cast him in to a fourme of syluer plates? No: for shal the ymage maker of the poore man which is disposed, make haue somethinge to set vp all so? Hee ouer and chose a tree, that is not rotten, and carue therout an ymage, y^e moueth not: A no we ye not this? Hee de ye neuer of it? It is not bene preached vnto you since the begynnynge: hee ye not bene enformed of this, hence the foundation of y^e earth was layde: These hee syereth vpon the Circle of the woode, and that all the inhabitants of the woode are in coparison of him, but as theye happen: That hee spreadeth out the beutes as a coveringe, that hee stretcheth them out, as a rent to dwell in: That hee bingeth pines to nothinge, and the iudges of the earth to dust: so that theye be not planted nor sowne a nyne, neither their stocke rooted a nyne in the earth? For as soone as hee bloweth vpon them, theye wither & fade awaye, like the strawe in a whyle mynde.

Esay. 41

D To whom now will ye lifte me, & whom shal I be like, sauech the holynes? Lett vpon y^e eyes an hie, and conside. Who hath

The xli. Chap.

made those thinges, which come out by a greace heape? and hee can call them all by their names. For there is nothinge hee doeth to the greatnesse of his power, strength, and might. How maye then Jacob thinke, a how maye Israel saye: My weapons are by the hande of the **LORDE**, and my God knoweth me of my iudgements. Knowest thou not, hast thou not herbe, that the euerlastinge God, the **LORDE** which made all the coma of the earth, is neither weery nor fayne, and that his wisdom can not be comprehended: but that hee greaeth strength vnto the weery, and power vnto the fayne? Children are weery and fayne, and the strongest men fall: But vnto them that haue the **LORDE** before their eyes, shal strength be increased, Angles wynges shal growe vpon them: When theye runne, theye shal not fall: and when theye go, theye shal not be weery.

The xli. Chapter.

BE still (ye Ies^{us}) and heere vnto me. Be stronge ye people, come hether, and heere y^e cause, we will goe to the lawe together. Who sayeth vpon y^e mounte from the rynging of the Sonne, and allecth him to goe forth? Who calleth downe the people, and subdueth the kinge before him: that hee maye thowse them all to the greide with his sword, and scattereth them like stubble with his bowe? Hee foloweth vpon them, and goeth safely himself, and cometh in no footpach with his feete. Who hath made, created, and called the generacions from the begynnynge? Euen I the **LORDE**, which am the first, and with the last.

Beholde ye Ies^{us}, that ye maye feare, and ye endes of the earth, that ye maye be abashed, diau^{tye}, and come hether: Every man hath exoted his neighbour, and hee, and bydden him be stronge. The Smyth consured the maulder, & the Ironmyth the hammerman, sayenge: Ie shall be good, that we fasten this cast worke: and then theye fastened it with nailes, that it shal not be remoued. And thou Israel my seruante: Jacob my electe sibe of Abrahā my beloved, whom I heb from the endes of the earth by the hande: For I called the from sarr, & saide vnto the: Thou shalt be my seruante: I haue dyffered, & will not cast y^e awaye: be not feare, for I will be with y^e. Lafe not behinde y^e, for I will be with y^e. God, so strength y^e, helpe y^e, & to kepe y^e with this right hode of myne. Beholde, all theye that resist the, shal come to confusion and shame: and theye shal

The prophet Esay.

shall be destroyed & brought to naught. So
 that who so leteth after them, shall not fynde
 them. Thy desyrers shall perish, & so shall
 they that undertake to make battell agaynst
 us. For I thy LORDE & God, will strength
 thyng the honde. Euen I that saye vnto the:
 feare not, I will deliuer thee. Be not a frayde
 chaulke worne Iacob, and thou despyed
 Israel: for I will helpe thee, saith the LORDE,
 & the holyone of Israel thine a venger.
 Beholde, I will make thee a treatinge cart &
 a newe state, & thou mayest thy of she & gryn-
 dethe mount aynes, and bringe the hilles to
 powder. Thou shalt fanne them, & the wynde
 shall carie them awaye, & the whyll wynde
 shall scatter the. But thou shalt reioyse in
 the LORDE, and shalt delite in passyng the
 holyone of Israel.

When the churche and poore see water
 & fynde none, & when thur tange is drie of
 thirst: I geue vnto them, saith the LORDE, I
 the God of Israel, I will make them newe. I bringe
 forth fountes in the hilles, & welles in the
 playne felde. I turne y wilderness to a yure,
 and the drie londe to contryes of water. I
 plante in the wast grounde trees of Cedre,
 Boxe, Myrr and of yues. And in the drie, I
 set Myrtrees, olmes and hartshomes toge-
 ther. All this do I, & they altogether maye
 see and marcke, perceaue with their herres,
 & confesse that the honde of the LORDE ma-
 keth these chynge, and that the holyone of
 Israel bringeth them to passe. Stande at
 your canse (saith the LORDE) and bringe
 forth your strengest grounde, councelesh the
 kynge of Jacob. Let the goddesses come forth
 them selves, and shewe vs the chynge, & are
 poss. what they be: let the declare the vnto
 vs, & we maye take them to herre, and knowe
 them hereafter. Echer, let the shewe vs thynge
 for to come, and tel vs what shall be done
 hereafter: so shall we knowe, that they be god-
 des. Shewe somthinge, ether good or bad,
 for we doch knowlege yf same, & tel it out.

Beholde, ye goddesses are of naught, & yo
 makinge is of naught, but abhominacion
 hath chosen you. I haue made vpon
 you from the North, & he shall come. And
 another from the East, which shall call vpon
 my name, & shall come to the princes, as the
 power to his claye, & as yf Poeter teacheth
 vnto the myne. Who wolde yf a fouer? So wil
 we confesse & saye, that he is righteous. But
 there is none that sheweth or declareth any
 thinge, there is none also that heareth your
 wordes. Beholde, I will first graunte the of
 Sion & Ierusalem to be Evangelistes, But

The xliij. Chap. Ho. xv.

when I cōsider there is not one amonge the
 yf propheticall, neither (when I see him) yf
 any wretch one worde. Lo, wretched are they
 & vayne, with the chynge also that they take
 in honde: yet wynde are they, and emptynes-
 se, with their ymages together.

The xliij. Chapter.
Behold now therefore, this is my ser-
 uant whom I will respect to my self
 my elect. In whom my soule shall be
 pacified. I will geue him my spere, that he
 maye shewe forth iudgment & equyte amonge
 the Gentiles. He shall not be an outcarye,
 ner an hie mynded person. His voyce shall
 not be herde in yf stretes. A blisfed rebe shall
 he not becarie, & the smokinge flax shall be not
 quenched: but saithfully & truly shall he geue
 iudgment. & I shall neither be outcarye ner
 hystie, that he maye restore righteounnesse vnto
 the earth: & the Gentiles also shall kepe his
 lawes. For thus saith God the LORDE vnto
 him: Euen he that made the heauens, and
 spied them aboue, & sit for the earth with
 his increafe: which geureth breath vnto the
 people that is in it, & to them that dwel there-
 in: I the LORDE haue called yf in righteoun-
 nesse, & led the by the honde. Therefore wil I
 also defende the, & geue the for a covenant
 of the people, & to be the light of the Gentiles.
 That thou mayest open the eyes of the blin-
 de, let out the prisoners, & them that sit in
 darknesse, out of the dongeon house. I my
 self, whose name is the LORDE, which geue
 my power to none ether, neither myne honou-
 re to the goddesses: shewe you these newe thin-
 gings, and let you them or they come, for olde
 chynge also are come to passe.

Synge therefore vnto the LORDE, a newe
 songs of thankes geuyng, blowe out this pray-
 se vnto the ende of the world. They that be
 vpon the see, & all that is therein, praise him,
 the Yes & they that dwel in them. Let the
 wilderness with hir cities lift up hir voyce,
 the women also that be in Cebur. Let them
 be glad that sit vpon rockes of stone, and let
 them crye be name from the hie mountaynes
 ascribinge almightynes vnto the LORDE, &
 magnifyinge him amonge the Gentiles. The
 LORDE shall come forth as a gyauante, and
 take a stomache to him like a fishy man of
 warre. He shall roare and crye, and ouercome
 his enemies.

I haue longe holde my peace (saith the
 LORDE) shal I therefore be still, and kepe
 sylence for ayt: I will crye like a travelinge
 woman, and once wil I destroye, and deuou-
 re. I wil make must both mountayne & hill,

Matt. 13
 Marc. 17

Lu. 44
 Ma. 40

Lu. 44
 Luc. 11
 Zac. 9

Ps. 148

C

The prophet Esay.

2 And vpon euery grene thinge, that groweth thereon. I wil drow vpon the floudes of water, & drinke vpon the riuers. I wil bunge the blinde into a streete, that they knowe not: and lede them in to a fote path, that they are ignorant in. I shal make darknesse lichte before the, & the thinge yf is croked, so be straighe. These thinges will I do, & not forget them. And therefore let them conserue, and be vnto me earnestly, that hope in I dole, & iay to fashioned ymagos: ye are oure godes.

lii. 44. b

C Fearinge of ye deaf men, and sharpen youre sightes to se (o ye blinde.) But who is blynde, thei my seruantes: O ye deaf, as my mesaumers, whom I sent vnto them: for who is so blinde as my people, & they yf haue the rule of them: They are like, as yf thou vnder stode: i moch, and kepest nothinge: o ye one here, well, but were not obedient. The LORDE be merciful vnto them for his sighte: use these saies, that his worde might be magnified & praised. But it is a myghteous & wicked peop. Their yonge men belonge all to the schar, & shal be shew in to porsen houses.

lii. 45. a

They shal be caried awaye captiue, and no man shal lonse them. They shal be trode vnder foote, & no man shal labour to bunge the agayne. But who is he amonge you, yf pouerth is in his mynde, yf consideith it: & taketh it for a warnyng in tyme to come.

lii. 46. a
lii. 46. b

Who suffred Jacob to be trodden vnder foote, and Israel to be spoyled: vpon see the LORDE: How haue we synned agaynst him, and haue had no delice to walke in his waye, neither bene obedient vnto his lawe. Therfore haue he poured vpon vs his reuocethful displeasure, and ströge hate, which maketh vs haue to do on euery syde, yet will we not vnderstode: he burneth vs vp, yet syncteth it not in to oure hartes.

The liij. Chapter.

lii. 47. a
lii. 47. b
lii. 48. a
lii. 48. b
lii. 48. c
lii. 48. d

Whenoe the LORDE that made the (o Jacob) and he that fashioned the (o Israel) saith thus: Feare not, for I will sende yf. I haue called yf by thy name, then art myne owne. When thou wast in the water, I was by the, that the ströge floudes shulde not plucke yf awaye: When thou wast in the fire, it shal not burne yf, and the flame shall not kinde vpon the. For I am the LORDE thy God, the holy one of Israel, thy Sauioure. I gaue Egypte for yf deliuerance, the Hiero and the Sabeco for the: because thou wast deare in my sighte,

The liij. Chap.

and because I set by the, and loued the: I pilled all men for the, and deliuered vpon alle people for thy sake, that thou shuldest not feare, for I was with the. I wil bunge thy from the east, and gather the together from the west. I wil saye to the north: let go, and to the south, tpe not backe: But bunge my sonnes from sarr, and my daughter from the endes of the world: Tamey, all these that be called a fter my name: for I haue I created, fashioned, and made for myne honoure.

Bunge forth that people, whether they haue eyes or be blynde, deaf or haue eares. All nacions shal come in one, and be gathered in one people. But which amonge you: vnder goddes shal declare such thinges, tell vs what is to come: Let them bunge their wennesse, so shal they be ste: for the men shal heare it, and iay: it is truch. But I bunge you wittnesse (saith the LORDE) entertho that art my seruantes, whom I haue desent: to the intente that ye might be careful, and geue me faithfull credence: ye and to this side, that I an be, before whom there was neuer any God, and that there shall neuer a fter me. I am only the LORDE, and with me is there no Sauioure. I geue warnyng, I make whole, I teach you, that they shal be no straunge God amonge you. And this recorde must ye beare me yours (saith the LORDE) that I am God. And euen he am I from the begynnyng, and there is none, that can take any thinge of my honde. And what I do, can no man chaunge.

Thus saith the LORDE the holy one of Israel your redeemer: for your sake I will sende to Babilon, and bunge all the strongest of them from thence: Tamey, the Caldeas that be of their shippers: And I the LORDE your holy one which haue made Israel, and am your Kinge. Howen, thus saith the LORDE: When he that maketh a waye in the see, and a fote path in the mightie waters: which bunge forth the charaxes and hoists, the bootes and the power, that they maye fall a slepe and neuer rise, and be estrance, like as now is quenched.

We remember not thinges of olde, and vnder garden thinge that is past: Therefore bebold be, I shal make a new thinge, and shortly shal it apere: Ye shall well knowen, I trowe it you afore, but I will tell it you agayne.

I will make streets in the deserte, and trow

The prophet Esay.

as of water in the wilderness. The wilde
beastes shal worshippe me: the dragon, and
the scorpion. For I shall geue water in y^e wil-
dernes, and streames in the deserte: that I
may geue drinke to my people, whom I cho-
se. This people haue I made for my self, and
they shal shewe forth my praise. For thou
Jacob woldest not call vpon me, but thou
haddest an vniust towards me, o Israel.
Thou wast as menne thy yonge beastes for
harmes sininges, neither didst thou honour me
with thy sacrifices. Thou boughtest me no
man price with thy money, neither pourest
the fat of thy sacrifices vpon me. Howbeit
I haue not bene chargeable vnto thee in offer-
ings, neither greuous in Inceits.

But thou hast laden me with thy synnes,
and waeried me with thy vngodly doings: Whe-
reas I yet am euen he only, that for myne
owne iustice sake do awaye thine offences, &
forget thy synnes: so that I wil neuer thinke
vpon them. Put me now in remembrance
for we will reason together: & shewe what
goodness haue I for thee, & make the quiete. Thy
first father offended me, and thy rulers ha-
ue squared agaynst me. Therefore I reber su-
fered, or I leue the chiefest synners: I byd
cuse Jacob, and gaue Israel into reprob.

The xliij. Chapter.

Obheare now, o Jacob my seruaunt,
and Israel whom I haue chosen. For
thus saith the LORDE, that ma-
de the, fashioned the, and helped he, euen
from thy mothers wombe: Be not a frayde
(o Jacob my seruaunt,) thou righteous,
whom I haue chosen. For I shall poure wa-
ter vpon the drie ground, and riuers vpon
the thyrstie. I shal poure my spere vpon thi
side, and myne encircas vpon thy stocke. They
shal in one together, like as the grasse, and
as the wallies by the waters side. One will
saye: I am the LORDE: Another wil call en-
der the name of Jacob. The thirde shal sub-
scribe with his honde vnto y^e LORDE, and
geue him self vnder the name of Israel.

Moreover, thus hath the LORDE spokē:
I will be the kinge of Israel, and his a venger, y^e
LORDE of hostes: I am the first, and the
last, and without me is no God. For
what is he, that ether man like me, which am
from an iustifyinge: Let him shewe his name
and do where he comē: he may be licened vnto
me. Let him sell you forth plene chylde,

The xliij. Chap. Ho. xvi.

that are past and fore come: yee and that
without any feare or stoppe. For haue not
I euer tolde you hyther to, & warned you? Ye
can beare me recorde vpon selues. Is there
any God excepte me? or any maker, that I
shulde not knowe him?

Wherefor all caruers of Idols are but wa-
yme, and their laboure lesse. They must beare
recede them selues, that seeing they can ne-
ther see nor vnderstand: they shal be confoun-
ded. Who shulde now make a god, or fashion
an Idol, that is profitable for nothinge? He
holde all the fellowshipe of the world to be
broughte to confusion. Let all the workma-
sters of them come and stonde together from a-
monge men: they must be abolished and con-
founded one with another. The smithe taketh
iron, and beateth it with hoes coles, and
fashioneth it with hammer, & maketh it wth
all the strength of his armes: See somtyme
he is saynt for very hunger, and so thurstie,
that he hath no more powere. The carpenter
(or ymagē caruer) taketh me the ymbr, and
spedeth forth his lynē: he maketh it with
some colour: he playeth it, he ruleth it, he
squared it, and maketh it after the ymagē
of a man, and accordinge to the beuētie of a
man: that it maye stonde in the temple.

Moreover, he goeth out to hewe downe
cedre trees: he bringeth home elmes and
oaks, and ether ymbr of the wood. O also
the fyr trees which he planted himself, ad
soch as the raze hath swelled, which wou-
de sturue for me to burne. O this hee taketh
and warreth himself with all: he maketh a
fyr of it to lake hie. And a fier warde ma-
keth a god there of, to honoure it: and an
Idol, so knel before it. One pece he burneth in
the fyr, with another he roseth flesh, that
he maye eate: or ste he lye full, with the thir-
de he warreth himself, and saith: Ah: I
am well warmed, I haue bene at the fyr.
And of the residue, he maketh him a god,
and an Idol for himself. He knelch befo-
re it, he worshippeth it, he prayeth vnto it,
and saith: deliuer me, for thou art my
god.

Yet men neither considre nor vnderstande,
because their eyes are stopped, that they
can not see: and their heares, that they can
not perceiue. They pōndre not in their
myndes: for they haue neither knowlege nor
vnderstandinge: so thinke they: I haue bene
one pece in the fyr, I haue bene died wth f,

coles there of, I have roasted flesh withall, & eaten it: & hal I now of the residue make an abomination, and fall downe before a rotten peece of wood: The keepinge of dust, and foolishnesse of heere hath earned them a syde: soe haue none of them can haue a fre conscience to thinke: maye noe Jerre?

Cast I out this (o Jacob and Israell) for thou art my seruante. I have made the, that thou mightest serue me. O Israell, forget me not. As for thyne offences, I will purge them awaye like the cloudes, and thy synnes as the mist. Turne yf agayne unto me, & I will deliuer yf.

Be gladd ye heauens, whom the LORDE hath made, les all yf is here beneth vpon the earth, beioysfull. Reioyse ye mountaynes & wooddes, with all the trees that are in you: for yf LORDE shall redeme Jacob, & shewe his glory vpon Israell. For thus saith the LORDE thy redemer, euen he that fashioned the from thy mothers wombe: I am the LORDE, which do all thinges myselfe alone. I only haue spied out the heauens, and I only haue layde the foundation of the earth. I be stroye the cedars of wooddes, and make the Soothsayers go wronge. As for the wise, I turne them backward, and make their counnyng foolshynesse.

But I see vpon the purpose of my seruantes, and fulfill the counsell of my messengers. I saye to Ierusalem: turne agayne: And to the cities of Iuda, be ye buyded agayne: and I repaie their decayed places. I saye to the groundes: be drie. And I drie vp thy water founteynes. I saye to Citrus: thou art myne hyrd man, soe that he shall fulfill all thinges after my will. I saye to Ierusalem: be thou buyded, and to the temple: be thou fast grounded.

The xlv. Chapter.

Thus saith the LORDE vnto Citrus his annoynted, whom he leddech by yf right hē: be that the people maye fall downe before him: I will lowe the gyble of thynges, yf they shall open the gates be fore thy face, and not to shut their doores. I will go before the, and make the croked straighte. I shall breake the biesin doore, & burst the yron barres, I shall geue the the hydraesure, & the thinge which is secretly kepte: that thou mayest knowe, yf I the God of Israell haue called the by thy name: and hee for Jacob my seruante sake, & for Israell my chesen. For I called the by yf name, and ordered the, as euer thou knewest me: Euen I the LORDE, before whom there is none other, for w out me there is no God: I haue prepared the, as euer thou knewest me: that it might be knowne from the riy-

ge of the Sonne to the goinge downe of the same, that all is nothinge without me. For I saye the LORDE, & there is no none. For I created the light and darcknes, I make peace and trouble: Noe enen I the LORDE do all these thinges. The heauens above shall bepepe downe, and the cloudes shall rayne righteousnes. The earth shall open it self, and bringe forth health, and thereby shall righteousnes flourish. Euen I the LORDE shall bringe it to passe.

Who be vnto him that chydeth w him. For, the porter he with the porter. Saith yf claye to the porter: What makest thou: w yf woike sturth for nothyng: Who be vnto him, yf saith to his father: why begetteth thou: And to his mother: why bearest thou: Thus saith the LORDE, when the holy one & maide of Israell: Are me of thinges for to come, concerninge my sonnes: and put me in vnto haunce, as touchinge the moortes of my bē: I haue made the earth, and created all vpon it. With my hondes haue I spard fūch heauen, and geuen a commandment for all the hoofe therof: I shall make him up with righteousness, and ordie all his wayes. He shall bysloe my care, & let out my pūdour: that neither for gyftes nor rewardes, saith the LORDE of hoostes.

The LORDE hath sayde mo more: The occupiers of Egipte, the marchantes of the Mooryns and Sabees, shall come vnto the with tribute, they shall be chine, they shall serue me, and go with cherynes vpon their sea. They shall fall downe before the, and make supplication vnto the. For God w out wōd there is none other God: shall be with the. O how pious founde art thou o God, then God: Saviour of Israell: Confounde be ye, and put to dishonour: go hence together with shame, all ye that be worshippers of ydols. But I shall be saved in the LORDE, which is the everlastinge saluaciō: They shall not come to the manner confusion, wōd without end.

For thus saith the LORDE: euen he that created heauen, the God yf made the earth: that fashioned it, and set it forth: I haue not made it for naughte, but I made it to be inhabited: Euen I the LORDE, with out whom there is none other. I haue not spoken falsely, neither in darck places of the earth. For not for naughte the: I saye vnto the side of Jacob: like me. I am the LORDE, which I speak, declare the thinge that is right vnto us and true. Let the be gathered & come together, let the diuynce hyether, yf anye

Isa. 47. d

E

Isa. 47. d
Isa. 47. d

Isa. 47. d

Isa. 47. d

Isa. 47. d

The prophet Esay.

peo of the people: haue they any vnderstanding, that set up the footes of their Idols, and saye vnto a god, that ca not helpe the: Let men be wane nye, let them come hit her, ad wite counsel one at another, and shewe forth: What is he, that tolde this before: or, who spake of it, eue since the begynnynge: haue not I y LORDE done it: without whom there is none oether God: The true God and sauiour, and there is els none but I: And therefore name you vnto me all ye endes of the earth: so shal ye be saued, for I am God, & there is els none. I sweare by my self: one of my mouth cometh y wordes of righteousness, and that maye no man tarme: but all knees shal bowe vnto me, and all tungen shal swea to by me. I saynge: Verely in the LORDE is my righteousnesse and strength. To him shal me come: but all they that thinke some of him, shal be confounded. And the whole side of Israel shal be iustified, & piusified in y LORDE.

The xij. Chapter.

Wysdomes Bel shal fall, & Labd shal be forsaken: wofe ymages are a birthe for the bestes and cattill, to ouerlabe the, and to make them woery. They shal syncke downe, and fall together: for they maye not carye them of then burthen, therfore must they go into captiuyte.

arken vnto me, o house of Jacob, and all ye that remayne yet of the housholde of Israel, whom I haue borne from youre mothers wombe, and broughte you up from yor birth, all ye were growen: I which shall beare you vnto youre last age: I haue made you, I will also nourish you, beare you and saue you. Whom will ye make me like, in fashion y ymage, that I maye be like him: or so els: no douer will take out silver and golde out of youre purses, and weye it, and hyre a goldsmith to make a god of it, that men maye finde douer and worshippe it. Yet must he breake on mens shuldres and bones, and sein his place, that he maye stonde and not moue. Alas that men shoulde crye vnto him, which geueth no answer: and deluyere thee the man that calleth vpon him, from his trouble.

Considre this will, and be ashamed. Go into youre owne sinnes: O ye rannagates. Remember the thinges which are past, since the begynnynge of the worlde: that I am God, and that there is els no God, yete and yete there is no thinge like vnto me. In the begynnynge of a thinge, I shewe the ende therof: and I tel before thinges that are not yete come to passe. Wherof one worde is my dewtye

The xviij. Chap. Ho. xvij.

accomplished, & fulfilled all my pleasure. I call a byrde out of the east, and all that I ca ke in bonde, out of farrre countrees. As soone as I commaunde, I bringe it hit her: as soone as I thinke to deuyse a thinge, I do it. Heare me, o ye that are of an hic stomack, but farrre from righteousnesse. I shal bringe forth my righteousnesse. It is not farrre, and my health shal not tarrye longe a waye. I will laye health in Sib, and gene Israel my glory.

The xviij. Chapter.

Whe as for the O daughter, thou virgin Babylon: thou shalt sye in the dust. Thou shalt sye vpon the groue, and: nor is are one: o thou mayden of Chaldea. Thou shalt nomore be called tender, and pleasaunt. Thou shalt dunge forth the queene, & grue de meel, pure doune thy stomach, make bare thy knees, and shalt waide thow the water ryuer. Thy shame shal be discouered, ad thy prynces shal be sine. For I will avenge me of thee, wofe no man shal let me: saith our redemer, which is calid the LORDE of hostes, the holy one of Israel.

Sye still, helde thy cunse, and get the in to some darke corner. O daughter Caldea: for thou shalt nomore be called lady of stronge domes. I was so wofe with my people, y I punished myne inheritance, and gaue them in to thy power. Therefore, thou shewdest them no mercy, but euen the very aged men of the, didest thou oppresse righte soie with thy yoke, & thou thoughtest thow: I shal be lady for euer. And bryue all that, thou hast not regarded these thinges, ne the east, whae shalbe come a fier.

Heare now therfore, thou wylful, that syest so carelesse, I speakest thus in thine herce: I am alone, and without me is there none: I shal neuer be wydow, nor be solate agayne. And yete both these thinges shal come to the vps one daye in the twinkling of an eye. Tamey, wydow behead, and desolation. They shal mightely fall vpon the, for y malcande of thy witches, and for the greate hege of thy conuincere. For thou hast confortid thy self in thy discretesolence, and domage of thy conuincere. For thou hast confortid thy self in thy discretesolence, and domage of thy conuincere. For thou hast confortid thy self in thy discretesolence, and domage of thy conuincere. For thou hast confortid thy self in thy discretesolence, and domage of thy conuincere.

Esay. 17. 2

Psal. 148. 2, 3

Esay. 47. 1, 2

Pro. 1. 1, 2

Isa. 16. 1, 2

Dan. 1. 1, 2

Isa. 47. 1, 2

The prophet Esay.

The xlix. Chap.

C Now go to thy counsellers, and to the multitude of thy witches, (whom thou hast bene acquainted withal from thy youth) if they maye helpe thee, or strengthen thee. Thou hast hither to had many counsells of them, so let the heauing assewre the beholders of starrs, come on now and desyer thee: yett and let the shewe, when these newe thinges shall come upon thee. Beholde, they shall be like strawe, which if it be kindled with fyre, no man maye rydde it for the vehemence of the flame: And yett it getteth no ynders to warme a mā by, ner cleare fyre to sye by. Euen so shall they be vnto thee, whom thou hast used & occupied from thy youth. Euery one shall shewe of his erroneous waye, yett shall none of them defende thee.

The xliii. Chapter.

B Here this, O thou house of Jacob: ye are called by the name of Israel, and are come out of some stocke wth Juda: which sweare by the name of the LORD, and beare witness by the God of Israel (but not wth truth and righte) wh^{ch} are called s^{er}uants of the holy cite, as they that loke for comfort in the God of Israel, whose name is the LORD of hostes.

phe. a. b
isa. ii. c
num. p. f

The thinges that I shewed you earl^y since the begynnyng: shal I not broughe the to passe, immediatly as they came out of my mouth, and declared them: And they are come: herwith I knowe that thou art obstinate, and that thy neck hath an yron vane, and that thy brow is of brass. Therefore I haue euer since the begynnyng shewed the of thinges for to come, and declared the vnto thee, or earl^y they came to passe: that thou shouldst not saye: myne Idol hath done it, my carned or cast ymage hath shewed it. We are to consider all these thinges, whether it was yett that prospered the: But as forme,

isa. i. i

I tolde the before at the begynnyng, newe & secreete thinges, if thou knewest not of: And some dome now nec of elder tyme, when of theu neuer herdste, before they were broughe to passe: that thou canst not saye: I knowe of them. W^hoouer there be some w^{ch}erof thou hast nether herd nor knowe, nether haue they bene opened vnto thine eares asore eyme. For I knowe that thou woldest maliciously offende, therfore haue I called the a transgressoure, euen from thy mothers wombe.

Therefore for my names sake, I haue withdrawen my mouth, and for myne honoure sake I haue ouersene the, so that I haue not rooted the out. Beholde I haue pouged the, and not soimoneye. I haue chosyn

the in the fyre of p^{ro}uence, And that only for myne owne sake, for I geat myne honoure to none other, that thou shalt not despise me. Herken vnto me O Jacob, & Israel whi I haue called, I am euen he that is, I am first and the last. My honde is the foundacion of the earth, & my righte honde spanned ouer the heauens. As soome as I called the they were there. Gather you all together, & herken: Whiche of yonder goddes hath declared this, that the LORD wil do by the king of Babilon, (whom he loueth & fauoureth) and by the Caldees his arme? Yett I will shewne haue tolde you this before. Yett I shall call him and bunge him forth, & geue him a prosperous iourneye. Come nye & heare this: haue I spok^e eny thi ge hardly since the begynnyng: wh^{ch} a thi ge begynneth, I am that.

Wherefore the LORD God with his spirit hath sent me, And thus saith the LORD thine avenge, the holy one of Israel: I am the LORD thy God, which teach the profitable thinges, and lede y^e the waye, that thou shouldst go. If thou wilt not regard me, my commandement, thy w^{ch} waye shall be as the water streame: & thy righteousness as the waxe flowing in the see. Thy side shall ite as the s^{er}uice in the see, & the frute of thy labour, like the grauel stones thereof: Thy name shall not be reued out, nor destroyed before me. Ye shall go a waye from Babilon, and scape the Caldees with a merry voyce. Thou shalt be spoken of, declared abroad, & go forth vnto the ende of the wolde: so that I shall saye: The LORD hath defended his seruante Jacob, that they suffered no thurst, wh^{ch} they traauayled in the w^{ch} desert. He clea^{re} the rocks a founteyn, and the water gusheth out. As for the vngodly, they haue no paine, saith the LORD.

MESSIAS

The xlix. Chapter.

Herken vnto me, ye Iles, and take heed ye people from farre: The LORD hath called me from my birth, and made me a conu^{er} name for my mothers worbe: he hath made my mouth like a sharpe sworde, vnder y^e dome of his honde hath he defended me, and hyd me in his quoyre, as a good arrowe, and sayde vnto me: Thou art my seruante. I wil be honoured in thee. Then answered I: I shall ke my laboure, I shall spende my strength in vayne. Therefore I wil committe my cause, and my worke vnto the LORD my God. And now saith the LORD, wh^{ch} he hath fashioned me from my mothers wombe, to be his seruante, that I maye bunge I

eb agayne unto him : howbeit, Israel will not be gathered unto hi agayne. In whose sight I am graue, in which also is my LORD, my God and my strength. Let it be but a final thing, that thou art my seruant, to set vp the birchwood of Jacob, to restore the desolation of Israel: yf I make the not also the sight of the Gentiles, that thou mayest be my health unto the ende of the world.

Nowe thus saith the LORD the avenge and holy one of Israel, because of the abominable and despisinge amonge the Gentiles, concerninge the seruant of all them of heaual: Kings and princes shal feare, and stand and weep, because of the LORD that he is faithfull: and because of it be holy one of Israel, which hath chosen the.

And thus saith the LORD: In the year appointed wil I be present with the. And in the houre of wrath wil I helpe the, & deliuer the. I wil make the a pledge for y people: y thou shalt helpe vpon the earth agayne, and chalenge agayne the scattered heretofore: that thou mayest saye to y prisoners go forth, & to them that are in darthnesse: come into the light, that they maye see in the birches, & greene luyng in all places. There shal neither hunger nor thirste, heate nor Sonne burne them. For be that saueueth them, shal feede them, and geue them drink of the sponge of well. I wil make wayes vpon all my mountaynes, and my fore partes shal be exalted. And beholde, they shal come from sarrile, seme from the north and west, some from the south. Reioyse ye heathens, and singe praises: thou earth: talke of ioye ye hills, for God wil comfort his people: he will haue mercy vpon his, y be in terrible.

Then shal Sion saye: God hath forsaken me, and the LORD hath forgotten me. Doth I not forsake the childe of his wombe, ad the sonne whos he hath borne: And though she do singe, ye wil not I forget the. Beholde, I haue written the vp vpon my handes, thy walls are care in my sight. They that haue broken the dome, shal make hast to buyde the vpon agayne: and they that made the wast shal dwell in the. I life vpon thine eyes, and lift aboute the: all these shal gather them together, and come to the. As truly as I lyue saith the LORD: when shal I put them all vpon the, as an apparell, and gyde the to, as a bynde both in Ierusalem. As for thy ioues, they shal be desolate, marked & destroyed: it shal be to narrow for the, that shal dwell in it. And they y wolde deuoure the, shal be starved. Then the childe whos y bare shal

bringe forth unto y, shal saye in thine care: this place is to narrow for me: yete together, y I maye haue roume. Then shal thou thinke by thy self: Who hath begotten me these: I saye I am bare & albe, a captiue & an outcast: And who hath nourished the vp for me: I am desolate & alone, but fro whence come these?

And therfor: thus saith the LORD God: Beholde, I will stretch out myne hande to the Gentiles, and set vp my token to the people. They shal bringe the by somes in their lappes, & carie thy daughters vnto y vpon their shuldres. For Kinges shal be thy nursinge fathers, and Quenes shal be thy nursinge mothers. They shal hal before the wicheir faces shal vpon the earth, and lick vp the dust of thy face: that thou mayest knowe, howe that I am the LORD. And who

Ro 3 d

so puttest his trust in me, shal not be confounded. Who spoyleth the game of his prey: or who catcheth the prisoner from the mightie: And therfore thus standeth the LORD: The prisoners shal be taken from the giants, and the spoyle deliuered from the violence: for I wil maynteyne thy cause agaynst thine aduersaries, and saue thy somes. And wil sethine enemies with their owne flesh, and make the drinke of their owne blood, as of strete wyne. And all flesh shal knowe (o Jacob) that I am the LORD thy Sauiour, and stronge avenge. Chap. 1.

Thus saith the LORD: Where is the bill of y mothers deuorment, that I sent vnto her: or who is the vnter, to whos I shalde you: Beholde, for your owne offences are yete solde: because of youre transgression, is youre mother forsake. For why wolde no man receaue me, when I came: & when I called, no man gaue me answer. Was my hode cleane swete of: that it mighte not helpe: or, had I not power to deliuer. So, as a woide I build vpon the sea, & of water floudes I made the lode: so y fount of water, the fish corruppe and die of thirste. So for heauen, I clooth it with darthnesse, and put a sack vpon it.

2
1 ser. 2 a

Ex 30 a

2
1 ser. 1 c
1 ser. 1 d

1 ser. 1 d

The LORD: God hath geue me a wellerued euge, so that I can comforte them which are troubled, yete y in tyme of sarrile. He walketh in myne care vpon yynes in y mourninge: as y scolemasters do y I mighte herbe. The LORD God hath opened myne care, therfore can I not saye woe, nor wdiuane myself, but I offer my backe vnto y smytere, and my cheere to the nyppers. I tume not my face fro shame ad spicinge, for the LORD God had path me, therfore shal I not be confounded. I haue hardened my face like a ston.

2
1 ser. 1 b

1 ser. 1 b
1 ser. 1 c
1 ser. 1 d

stone, for I am sure, that I shall not come to confusion. Myne aduocate speaketh for me, who reuethen go with me to lawe: Let vs sto be one agaynst another: yf there be any that wil reason with me, let him come here forth to me. Beholde, the LORDE God standeth by me, what is he that can condemne me? lo, they shall be all like as an olde cloth, which yf moches shall eate vp.

Psalm. 101

C Therefore who so feareth the LORDE among you, let him heare the voyce of his seruant. Who so walketh in darkness, and light shyneth vpon him, let him hope in the LORDE, and holde him by his God. But take heed, ye haue all synned a fyre, and gyrded your selues with the flame: Ye walke in the glistrike of youre owne fyre, and in the flame that ye haue kyndled. This cometh vnto you fro my honde, namely, yf ye shall slepe in sorowe.

The li. Chapter.

2 **H**erken vnto me, ye that holde of righteousness, ye that fele the LORDE. Take heed vnto the stone, wherout ye are hewen, and to the grate wherout ye are digged. Confide in his nam your father, & Sara that bare you: how that I called him alone, & prophesied him well: & encreasid him: he was the LORDE comforted Sids, and repayed all his decaye: makinge hit desire as a Paradise, and hit wilderness as the garden of the LORDE. My wrath and ioye was there, thankes geuyng and yf voyce of praise. haue respect vnto me then (omy people) and laye thine care vnto me: for a lawe, and an ordinance shall go forth fro me, to lighten the Gentiles. It is hard by, that my health & my righteousness shall go forth, and the people shall be orderd with myne arme.

Gen. 21. 2
Gen. 22. 4
Gen. 22. 2

2 The Iudoes (that is of Gentiles) shall hope in me, and put their trust in myne arme. Lift vp youre eyes toward heaue, and loke vpon the earth beneath. For the heauens shall vanish awaye like smoke, and the earth shall teare like a clothe, & they that dwell therein, shall perish in like manner. But my health endureth for euer, and my righteousness shall not cease. Therefore herken vnto me, ye haue pleasure in righteousness, thou people that bearest my name in thine herte. Feare not the curse of men, be not a frayde of their blasphemies & reuylnges: for women & mothes shall eat the vp like clothe & woll. But my righteousness shall endure for euer, & my sauyng health from generation to generation.

Mal. 2. 2
Mat. 24. 4
2. Pet. 2. 5

Psalm. 118

Ier. 2. 1

Mat. 23. 2
Luc. 11. 2
Mal. 2. 2

Wake up, wake up, & be stronge: O thou arme of the LORDE, wake vp, lyke as in try-

mes past, euer and since the worlde began. Art not thou he, that hast wounded the proud lacifer, and broken the wings in pieces: Art not thou euen he, which hast broken vp the depe of the see, which hast made drye the see grounde, that the deluyered mighte go throughe? That the redemed of the LORDE, which turned agayne, mighte com with ioye vnto Sids, there to embrace fouer: That mynch and gladnesse mighte be with them: that sorowe & mo mighte flye from the Ier J. I am euen he, that in all thes dayes graunt you consolacion. What art thou then, that fearest a mortall ma, yf childe of man, which goeth awaye as doeth the floure: And ingreest the LORDE that made the earth, and out the heauens, and layde the foundations of the earth. But thou art euer a frayde in the sighte of thine oppresseur, which is vnto doo harme: Where is the weath of the oppresseur? He cometh on fast, it maye haist to apere: It shall not perish, yf it shal be not be able to destroye, neither shall his forsaite of nourishinge. I am the LORDE God, that make the see to be full, and to rage: whose name is the LORDE of hostes. I shall put my worde also in thy mouth, and sende the with the turninge of my mouth: that thou maye set plame the heauens, and bryn the foundations of the earth, and saye vnto Sids: thou art my people.

Awake, awake, and stonde vpon Ierusalem, thou that from the honde of the LORDE, hast broken out the cuppe of his wrath: thou that hast sipped of, and sucked out the stombing cuppe to the become, for amonge all the sonnes whom thou hast begotten, there is not one that maye holde the vnto: and not one to lede the by the honde, of all the sonnes that thou hast nourished. Both the things are happened vnto the, but thou soist for it: Woe, destruction, mourning, hunger & sword: but who hath comforted the? Thy sonnes lie com forles at yf haue of our strete like a talle wenyson, & are ful of myrtable weath of yf LORDE, & punishment of the God. And therefore thou miserable & troublid (humble it not w' myne) I care this: Turne thy LORDE: thy LORDE & God, yf benefiter of his people. Beholde, I will take yf the bigge cuppe out of thy hnde, and yf cuppe of the wregges of my wrath: yf fro hence forth thou shalt neuer drinke it more, & wil put in their hnde that trouble the: which haue fallen to thy soule: stoupe downe, that we maye go over the: make thy hoby case with the grounde, and as the fette to go vpon.

The prophet Esay.

The liij. Chapter.

Who shall vp, take by strength unto the
 put on thine harness of armour o' Ierusalem,
 thou cite of the holy one. For from this tyme
 forth, there shall no vncircumcised nor vn-
 cleane person come in the. Whate hee shal see
 the, shall see it from the toppe, o' Ierusalem. Pluck out
 thy meate from the bosome, o' thou captiue of
 Sion. For thus saith the LORD: He
 that shall see for naught, therefore shall ye bere-
 deved as well without any money.

For thus hath the LORD sayde: My peo-
 ple were downe afore tyme in to Egypte, the
 it to be straungers. Afterwarde byd the kin-
 g of the Assyrians oppresse the, for naught.
 And now what profit is it to me (saith the
 LORD) if my people in frely caried awaye, z
 brought in to be yemes by their rulers, and
 my name euer still blasphemed? saith the
 LORD. But y' my people maye knowe my
 name, I my self will speake in that daye. We
 haue here an 'J. O how benefull are the ser-
 uice of the Ambassador, y' bringeth the mes-
 sages fro the mountaynes, z proclaimeth peac-
 es by which the good tydings, z preacheth
 health, z saith vnto Sion: Thy God is the
 Kinge. Thy watchmen shall lift vp their voy-
 ce, w' loude voyce shall they preach of him: for
 they shall see his presence, whi the LORD shall
 come againe to Sion.

Be glad, o' thou desolate Ierusalem, z reioy-
 ce together: for the LORD will restore his peo-
 ple, he will be ioyer Ierusalem. The LORD
 will make bare his holy arme, z shewe it forth
 in the sight of all the Gentiles, z all the endes
 of the earth shall see the sauynge health of our
 God. Awaye, awaye, get you out fro then
 a z touch no vncleane thinge. Go out from
 amonge you, And be cleane, yet that beareth
 the will of the LORD. But ye shall not go our
 with steeles, nor make haile as they that sle
 awaye: for the LORD shall go before you, and
 the God of Israel shall kepe the watch.

Beholde, my seruant shall deale mysfully,
 therefore shall he be demagnified, exalted z
 greatly honoured. Like as y' multitude shall re-
 vild vpon him, because his face shall be de-
 formed z not as a mans face, z his beuete li-
 kened man: Euen so shall hee multitude of the
 Gentiles loke vnto him, z y' Kinges shall shew
 their mouths before him. For they y' haue
 not bene to be of him, shall see him: and they y'
 haue not heerd of him, shall beholde him.

The liij. Chapter.

Who shall geue credence vnto our
 preachynge: O to whis is the arme
 of the LORD inuene: hee shall growe

The liij. Chap. Ho. xij.

before the LORD: like as a bruisid, z as a rore
 in a drie grounde. Hee shall haue neither den-
 ty nor fauours. When we loke vpon him, there
 shall be no saynesse: we shall haue no lust
 vnto him. Hee shall be the most simple z des-
 pyrd of all, which yet hath good experiance
 of sorrowe z infirmities. We shall reben him
 so simple z so wyle, that we shall hyde our
 faces fro him. Howbeit of a treachy hee only
 taketh awaye our infirmities, z beareth our
 payne: yet we shall iudge him, as though he
 were plagued and cast downe of God: where
 as hee (not with standing) shall be woful for
 our offences, z smytten for our wickednesse.
 For the payne of our punishment shall laye
 vpon him, z w' his stripes shall we be healed.

As for vs, we go all astraye like shepe, e-
 uery one turneth his owne waye. But thro-
 row him, the LORD pardoneth all of synnes,
 hee shall be payned z troubled, ad shall not o-
 pe his mouth, hee shall be led as a shepe to be
 slayne, yet shall hee be as still as a lambe be-
 fore the shearer, z not open his mouth. Hee
 shall be had awaye, his cause not herde, z w'
 out any iudgment: whose generation yet no
 man maye nombre, when hee shall be cut of fro
 the grounde of the lyvinge: Which puny-
 shment shall go vpon him, for the transgressi-
 on of my people. His grauee shall be geue him
 with the cōdemned, z his cruceifige with
 the charyns, where as hee shall neuer violen-
 ce nor wright, neither hath there bene any dis-
 ceartfulnesse in his mouth.

Yet hath it pleased y' LORD to smyte him
 with infirmities, that when hee had made his
 soule an offeringe for synne, hee might see a
 long lastynge se. And this deuice of the LORD
 shall prosper in his honde. With tray-
 le and labours of his soule, shall hee opene
 greate riches. My righteous seruant shall
 reuise his wisdome iustifie z be ioyer the mult-
 tude, for hee shall beare awaye their synnes.
 Therefore will I geue him the multitude for
 his parte, z he shall beuide the stronge spoyle
 because hee shall geue our his soule to death,
 z shall be reuored amonge the transgressours,
 which neuertheles shall take awaye y' synnes
 of the multitude, and make intercession for
 the mysdoers.

The liij. Chapter.

Wherefore be glad now, thou baill that be-
 rest not. Reioyce, synge z be merry, thou
 y' are not with chylde: For the desolatee hath
 moo children, then the married wif, saith the
 LORD. Make chyren to woe, z speede out
 the hangynge of thine habitacion: spare not,
 laye forth thy countes, and make fast thy flo-

Hebr. 2. 4

Math. 23. 13

1. Cor. 13. 4

Ier. 23. 4

Actus 13. 46

1. Cor. 13. 4

Mat. 23. 13

1. Cor. 13. 4

1. Pet. 2. 4

1. Cor. 13. 4

1. Cor. 13. 4

Rom. 8. 4

Mat. 23. 13

Lucas. 13. 4

Gala. 4. 4

tes: for thou shalt beate out on the right syde and on the left, & thy side shal haue yf the cities in possession, ad dwell in the desolate cities, for are nor, for thou shalt not be confounded: He nor ashamed, for thou shalt not come to confusion. See thou shalt forget the shame off thy youth, and shalt not remember the dishonour of thy wedde whede. For he that made the, shal be thy LORDE & husbande (whose name is the LORDE of hostes)

Esay. 42
Eze. 16
Eze. 49

2. Thine avenger shal be euen the holy one off yfrael, the LORDE of the whole worlde. For the LORDE shal call the, beinge as a desolate forsoufull man, and as a yonge wif that hath broken in hir wedlocke: saith thy God.

Esay. 46
Psal. 29

3. A litle while haue I forsaken the, but w' greates mercifullnes shal I take the vp into me. W'he I was angrie, I hid my face from the for a litle season, but thow euerlastinge goodnes shal I pardon the, saith the LORDE thine avenger. And this must be true to me, as the water of Noe: for like as I haue swome yf I wil not bringe the water off thee any more vnto the worlde: So haue I swome, yf I wil neuer be angrie w' the, nor repone the: The mountains shall remoue, & the hills shall fall downe: but my louynge kynnesse shal not moue, and the bonde off my peace shal not fall downe fro yf, saith yf LORDE thy mercifull ouer.

Gen. 9

2. Act. 17

4. Behold, thou poore, weerd & despised: I wil make thy walles of precious stones, & yf foundaies of Saphires, thy wyndowes off Crissall, thy gates of fyne cleare stone, & yf borders of pleasaure stones. Thy chylde shal all be taught of God, & I wil geue thee plenty of peace. In ryghenousnes shal thou be grounded, & be farre fro oppression: for the which thou needest not be afraid, neither for thynderaie, for it shal not come nye the. Behold, yf also one yf was farre fro the, shal dwell w' the: & he yf was someyne a stranger vnto the, shal be ioynd w' the: Behold, I make the smyth yf blowe the celes in the fyre, & he maketh a weapon aftar his honny worde. I make also the waister to destreye: but all the weapons yf are made agaynst the, shal not preuaile. And as for all tunges, yf shal resist the in w' gmet, thou shal ouer come the, & cōdome them. This is the hercage of the LORDES seruantes, & the ryghenousnes that they shal haue of me, saith the LORDE.

Esay. 54

1. Job. 42
Job. 41

5. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

1. Job. 42
Job. 41

6. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

7. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

8. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

9. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

10. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

11. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

12. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

13. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

14. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

15. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

16. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

17. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

18. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

19. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

20. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

neye worth. What soe do ye laie out yf money, for the charge yf secheth not, and spende your labour aboute the thinge that shall farye you not: But heere rather receiue, ad ye shal eate of the best, & your soule shal haue hir pleasure in pliteousnes. Enclyn your earre, & come vnto me, eate & drinke & your soule shal be full. For I will make an euelllastinge couenant with you, eate the sure mercies of Danid.

Behold, I shal geue him for a witness amonge yf folke, for a pryncer & captayne vnto the people. For thou shalt call an outworne people: & a people that had no knowledge of the, shall runne vnto the: because off the LORDE thy God, yf hely one off yfrael, which glorified the. Behold the LORDE while he maye be founde, call w'p him while he is nyer. Let the vngodly man forsake his wayes, ad the vnrightheous his ymaginacions, & turne agayne vnto the LORDE, so shal he be mercifull vnto him: and to our God, for he is thy to forgeue.

For thus saith the LORDE: My thoughtes are not youre thoughtes, & ye are not my wayes: But as farre as the heuens are hyer then the earth, so farre do my wayes exceede yours, & mye thoughtes are as high as the rayne & some cometh downe from heaue, & returneth not: thus it is agayne, but water catche the earth, maketh it fructifull & grene, that it maye geue come & bringe vnto the sower: So the worde also that cometh out of my mouth, shal not come agayne voyde vnto me, but shal accomplish my will & preuaile in the thinge, whereto I sende it. And so shal ye go forth w' ioye, & be blessed w' peace. The mountaynes and hilles shal singe with you for ioye, and all the trees of the fyelde shal claippe their handes. For thow, that shal geue me ioye & exultation, & yf mye will in the steade of bieren. And this shal be done to the pryse of the LORDE, & for an enlatinge toke, that shal not be taken awaye.

The lvi. Chapter.

1. Thus saith yf LORDE: A pece cometh, and doo righte, for my sauynge health shal come shortly, & my ryghenousnes shal be opened. Blisseth is the man yf doeth this, & the mans childe which fepereth the same. & that taketh hede, yf the vnkenece of the Sabbath (that is he that fepereth himselfe that he do no euil). Then shal not the fyngner, which cleaueth the LORDE, so yf the LORDE hath shute me cleane out from his people. Whether shal the gylted man saye: I am a vnkenece. For thus saith the LORDE,

21. Come to the waters all ye, yf be thurstie, & ye that haue no money. Come, buye, that ye maye haue to eate. Come, buye wyne & mylke, without any money, o' mo

115 **B**ring unto the gates of Ierusalem my Sabbath:
 116 **T**amely: that holdest greatly of the thinge
 that pleaseth me, and Ierusalem my covenante:
 117 **U**nto them wil I geue in my heu'sholde and
 118 **w**ith in my wall'es a better heretage: 2 name:
 119 **t**he of the which had bene called Ioumes 2 baugh-
 120 **t**ons, I wil geue them an euertlasting name,
 121 **t**hat shall not perishe. **A** gayne, he saith vn-
 122 **t**o the strangers that are disposed to sicketo
 123 **t**he LORDE, to serue him, 2 to loue his name:
 124 **T**hat they shall bene called mi'e mi'e. And all they,
 125 **w**hich keepe the sines, that they vnhalowe
 126 **u**nto the Sabbath, namely: that they fulfill
 127 **u**nto my covenante: **T**hem wil I bringe to my holy
 128 **w**orkes, 2 make the of full in my house of
 129 **p**raier. **T**hen burnt offerings and sacrifices
 130 **s**hall be accepted vnto myne altar, for my hou-
 131 **s**e shall be an house of praier for all people.

132 **T**hus saith the LORDE God which ga-
 133 **t**hereth together the scattered of I'racl: I wil
 134 **b**ringe yet another cōgregation to him. **A**ll
 135 **t**he bestes of the felde, 2 all the bestes of y
 136 **w**ood, shall come to deuoure hi. For his worthi-
 137 **n**ess men are all blinde, they haue altogether
 138 **n**o vnderstandinge, they are all domme dog-
 139 **s**, not beinge able to barcke, they are slepe-
 140 **r**: slouth are they, 2 lie slouinge: they are
 141 **s**handefse dogges, y be neuer sacrificed. **T**he
 142 **h**epherdes altho in like maner haue no vnder-
 143 **s**tandinge, but euery man turneth his owne
 144 **w**aye, euery one a fter his owne comētoushee,
 145 **u**nto all his power. **C**ome, saie they, I wil seche
 146 **u**nto y, so shall we fill oure silua, that we ma-
 147 **y**e be drunken. **A**nd do cometo w, like as to do
 148 **u**nto y, yet and moche more.

The LVII. Chapter

1 **I**n the meane season y righteous
 2 **p**erissheth, 2 no mā regardeth it in his
 3 **h**er. **G**ood goodly people are taken a-
 4 **w**ay, 2 no mā cōsidreth it. **T**amely: that the
 5 **r**ighteous is conuayed awaye thowsof y ric-
 6 **h**ed: that he himself might be in rest, lie qui-
 7 **t**ly vpon his bed, 2 lyue a fter his owne plea-
 8 **s**ure. **C**ome, haue theye for saie ye charmers chil-
 9 **d**ren, ye sonnes of the adoucer 2 the whoie:
 10 **W**hen take ye youre pleasure: **V**nto whom
 11 **s**ape ye with yo' mouth, 2 beare out yo' con-
 12 **s**ent: **A**re ye not childes of aduouery, 2 a seide of
 13 **o**fficiall manner: **A**re take youre pleasure vnder
 14 **t**he oaks, 2 vnder all grene trees, the shall be
 15 **v**nto y layne in the valley, 2 burnes of stone.
 16 **T**hy parte shall be with the stony rockes by
 17 **t**he ruer: **R**e euen thesē shall be thy parte.
 18 **F**or there thou hast poured meat and drinke
 19 **o**ffringes vnto the: **I** shall be ouerfor: that
 20 **t**hou hast made the bed vpon his mountay-
 21 **n**e, thou wast vnto the, and therewith

thou slayne sacrifices. **B**ehynde the doores 2
 postes, hast thou set vnto thy remembrance:
When thou haddest of couerēt thy self
 another chymme, when thou wastest thyself
 made thy bed vnto the: **I** when thou do-
 best carue the caruene of yonder Ioules, 2
 do best theye coudes, where thou sawest the:
Thou wastest straight to thinges with oyle 2
 dyuers of ornaments: **I** when thou hast sent
 thy messengers farre of, and yet art thou
 fallen in to the pye cherty. **T**hou hast had
 trouble for y multitude of thyne owne way-
 es. **Y**e saydest thou neuer: I wil leaue of.
Thou wastest to haue life of health of thy
 self, and therfore thou becomest not that thou
 art sick. **S**o when wilt thou be adashed of
 feare, singe thou hast broken thy promise, 2
 rememberest not me, neither hast me in thine
 heart: **T**hinkest thou, that I also wil be
 my peace (as a fete tyme) y thou shalt me
 not: **R**e vnto y I wil be cleare y goodness 2 y
 woites, but they shall not profite. **W**hē thou
 criest, let y thesen heape deliuer the: **B**ut the
 wynde shall take them all awaye, 2 cary the
 in to y ayre. **T**hou shalt beles, they y put their
 trust in me, shall inherēt the londe, and haue
 my holy hill in possession.

And therfore thus he saith: **M**ake re-
 medy, make reuē, and cleue y fire, take vp what
 ye can out of the waye, that leueth to my peo-
 ple. **F**or thus saith the hie and ex cellēt, when
 he that dwelleth in enclasing nest, whose
 name is the holy one: **I** wil die alone and
 in the sawery, 2 with him also, y is of a cō-
 trite and hable spier: y I maye heale a crew-
 bled mynd, and a cōtrite hert. **F**or I thide
 not euer, 2 am not wroth w' our ende: **B**ut y
 blasinge goeth fro me, though I make the
 breath. **I** am wroth w' hi for his comētoushee
 2 lust, I sime him, I hys me, and am an-
 gry, whē he turneth him self, and foloweth y
 by waye of his owne hert. **B**ut y I maye se
 his right waye agayne, I make him whole,
 I heale him, and restore him vnto them whom
 he maketh ioful, 2 that were soiy for him.
I make the frutes of the see svinge, I geue
 peace vnto them that are farre of, and re-
 turne them that are nye, saie I the LORDE,
 the shall make him whole. **B**ut the wicked
 are like the ragginge see, that cā not rest, who
 se water so miche with the myne 2 gravel. **A**-
 nd so y wicked haue no peace, saith my God.

The LVIII. Chapter

And therfore criest thou, as loud as
 thou canst. **L**eame noe of, lift vp
 thy voyce like a trōper, and shewe my
 people their offences, and y house of Iacob
 bdo

Deu. 11. 1. Ept. 11. 3.

Math. 9.

Ier. 2. 2. Deu. 11.

C

Psal. 10. 1. Eia. 1. 1.

Psal. 101.

Eph. 1. 1.

Ro. 1. 1.

Wec. 1. 1. Ier. 1. 1. Ier. 2. 1. Mar. 1. 1. and 1. 1.

their symes. For they seeke me daye, and wil knowe my wayes, euen as it were a people that dyd right, and had not forsaken the statutes of their God. They are gone with me concerninge right iudgement, and wil please at the last wth their God. When thou shalt see (saye they) and thou shalt it not. We put our lues to straitnesse, and thou regardest it not.

23 Beholde, when ye fast, your last remaineth still: for ye do no lesse violence to your detere: lo, ye fast to strife and debate, and to sinne him with your fist, that speaketh vnto you. Ye fast not (as some saye) that ye maye be heard of above. They seeke this fast pleasech me, that a man shalbe chasten himself for a daye, and to weyche his head as abundance like an hoke in an hairy cloth, and to lye upon the earth: Shoulde that be called fasting, or a daye of pleasure? **THE** LORD: **24** This fasting pleasech not me, all that tyme that thou loose him out of bondage, that is in thy dwelling: that thou breake the oath of wicked bargaynes, that thou let the oppressed go free, and take from them all manner of burthen. It pleasech not me, till thou deale thy hand to the hungry, and bringe the poore fatherlesse home in to thy house, when thou seest the naked that thou cover him, and hyde not thy face fro thine owne flesh. Then shal thy light breake forth as the morninge, and thy healeth flourish right shortly: thy righteousnesse shal go before the, and thy glory of the LORD shal embrace the.

25 Then if thou callest, the LORD shal answer thee: if thou criest, he shal saye: here I am. See if thou layest away thy burthens, and holdest thy synners, and ceaseest from blasphemous talings, if thou hast compassion vpon the hungry, and repressist the troubled soule: Then shal thy light springe out in the darknesse, and thy darknesse shal be as the noone daye. The LORD shal eare thee, and satisfie the desire of thine heart, and fill thy bones with marrow. Thou shalt be like a freshwatred garden, and like the founteyne of water, that neuer leaureth runninge. Then the places that haue euer bene waste, shalbe buylded of the: there shalt thou laye a foundation for many tymes. Thou shalt be called the maker vp of hedgges, and of buylder againe of the wayes of the Sabbath.

26 See if thou turne thy free from the Sabbath, so that thou do not the thinge which pleasech thy self in my holy daye: then shalt thou be called vnto the pleasant, holy and glo-

rious Sabbath of the LORD, where thou shalt be in honor: so if thou do not a farthe come ymaginacion, neither seeke thine owne will, nor speake thine owne wordes. They shal theu haue pleasure in the LORD, which shal eare the above the earth, and see the heritage of Jacob thy father: for the LORD hath opened his mouth for thee.

The lix. Chap.

1 Beholde, the LORDS bonde is now broken: his ear is cam nothelp, neither is his eare so stopped that it maye not heare. But ye synners haue separated you from the God, and synnes hyde his face from you, he heareth you not. For ye haue been defyled with bloude, and ye synners are righteconfesse: ye lippen speake lyes, and ye longe stretch out wickednesse. Ye manageth righteconfesse, and no man iudgeth thy Leuery man: heareth in vayne thinges, and ymagineth diuice, because they were wylful bringeth forth euill. They haue coftened their egges, and weene they shal be wylful. Who soeareth of their egges, dieth. But if our wrath upon the, there cometh vp a serpent. That we be made to close, that they maye not see the work of their labours. Their deede are the bes of wickednesse, and work of robbery in their hedes. Their face runne to euill, they make haste to shed innocent bloude. Their eies are wicked coueited, haue a defraude are in their wayes. But they waye of peace they knowe not. In their goinges is no equitye, their wayes are so crooked, they knowe not greuch therein, knowe nothinge of peace.

And this is the cause why equite is so farre from vs, and righteconfesse cometh not vnto vs. We loke for light, lo, it is darknesse: for we multiply synnes, we walke in y darkness. We gropelike they synde upon y wall, we grope without one they haue none eyes. We stembel at y noone daye, as though it were toward night: y fallinge places, lifemen they are half dead. We roare all like Deeres, y moorne in the bowes. We loke for equite, but there is none for healeth, but it is farre fro vs. For y offeringes are many before y, and synnes reffuse agaynst vs. See we must be siffic to see offende, and knowlege, they do anyff: I am y, anyffresse and byffembel agaynst the LORD, and y waye fro God: vffinge paffusions, and vicious ymaginacions, and castinge false matters in y herre. And therefore is equite gone a ffyre, y righteconfesse shal be farre off from y fallen downe in the ffyre, and the temple that is playne and open, maye not be ffounded. See y temple is lobe in paffion, and he that

27 See if thou turne thy free from the Sabbath, so that thou do not the thinge which pleasech thy self in my holy daye: then shalt thou be called vnto the pleasant, holy and glo-

Esay. 27
Esay. 27

Esay. 23
Mat. 23

Luc. 11
d

Pro. 23
b

Mat. 7
a
Mat. 7
b

Esay. 27
Esay. 27

refrayned himself fro euil, muſt be ſpoyled.
 C When the LORDE ſawe this, it displeaſed
 him ſore, y there was no wheremy equite.
 he ſawe alſo, that there was no man, which
 had pitie therefo, ſo was grieved at it. And he
 helde him by his owne power, and cleued to
 his owne righteousnes. He put righteous-
 nes vpo him for a beſt place, & ſet the helme
 of heath vpo his heade. he put on watch in
 ſtade of clotheing, & toke gelouſy aboute him
 ſo a clothe: like as when a man goeth forth
 warrefully to receiue his enemies, & to be
 avenged of his aduerſaries. Namely, that
 he mighte recompence and rewarde the Iſra-
 els, wherewith the name of the LORDE
 mighte be feared, from the riſing of the So-
 n and his maieſty, vnto the goinge downe
 of the ſame.

For he ſhal come as a violent waterfire-
 ame, which the wynde of the LORDE hath
 moued. But vnto ſion there ſhal come a re-
 done, and vnto them in Jacob that turne
 from wickedneſſe, ſayeth the LORDE. I will
 make this come nam: with them ſayeth y
 LORDE. It ſpiter that is come vpon the, &
 the wordes which I haue put in y mouth,
 ſhal neuer go out of chy mouth, nor out of y
 mouth of chy child, nor out of y mouth
 of chy childrens child, from this tyme forth
 for ever more.

The 11. Chapter.

W He then ſaw get the vp by cyrus, for
 thy lycht cometh, & the glory of y LOR-
 DE ſhal rife vpo y. For lo, while y
 darneſt & cloude couereth the earth & the
 people, the LORDE ſhal ſhewe the lycht, & his
 glory ſhal be ſene in the. The Gentiles ſhal
 come to thy lycht, & kynges to the brightnes
 y ſpringeth forth vpo y. Liſt vpthine eyes,
 & looke rounde aboute the: All theſe gather
 the ſiluer, & come to the. Gones ſhal come
 wth y from ſarre, & boughters ſhal gather
 the ſiluer to the on euery ſide. When thou ſe
 iſt this, thou ſhalt marvel exceedingly, and
 thinke thou ſhalbe opened: when the power of
 the ſe ſhalbe conuerted vnto the (that is) wth
 the ſtrength of the Gentiles ſhal come vnto
 the. The mountaine of Camelo ſhal cover y,
 & the Diomedaries of Arabia and eſpha. All
 they of Saba ſhal come, bringinge golde &
 incenſe, & ſhewing the prayſe of the LORDE.
 All the ead of Cedar ſhalbe gathered vnto
 y, the rames of Sabaioch ſhal ſerue the, to
 be offered vpo myne altar, which I haue cho-
 ſen in the houſe of my glory which I haue
 ſanctified. But what are theſe that ſe here
 like the cloude, and as the boue ſlinge to

their wyndowes.
 The Iles alſo ſhal gather the vnto me,
 and ſpecially the ſhippes of y ſe: that they
 maye bringe the ſonnes from ſarre, and their
 ſyluer and their golde wth them, vnto the
 name of the LORDE thy God, vnto the holy
 one of Iſrael, that hath glorified the. Stra-
 gers ſhal diuide vpry walles, and their ſi-
 ges ſhal do the ſeruyce. For when I am an-
 grie, I ſmye the: and when it pleaſeth me,
 I pardon the. Thy gates ſhal ſtonde open ſtill
 boch daye and nyght, and neuer be ſhut: but
 the hoofſe of the Gentiles maye come, and
 that their kynges maye be brought vnto the.
 For every people & kyngdome that ſeruech
 noe the, ſhal periſh, and be diſtroyed w the
 ſwerde. The glory of libanus ſhal come vnto
 the: The ſync trees, Doyes & Cedres co-
 gether, ſo garniſh the place of my Sanctu-
 ary, for I wil glorifie the place of my ſete.

Notouer: theſe ſhal come knowinge vnto
 the, y haue vexed the: al they that deſpi-
 ſed y, ſhal fall downe at y feet. Thou ſhalt
 be called the cite of the LORDE, the holy Cit-
 ion of Iſrael. Because thou haſt bene ſolake
 and hated, ſo that noman went thow the: I
 wil make the glorious for ever and ever, ad
 ioylful thow to our all poſteritee. Thou ſhalt
 ſucke the milke of the Gentiles, and kynges
 buſtes ſhal ſee the. And thou ſhalt knowe
 that I the LORDE am thy Saviour and de-
 feuder, the mighty one of Jacob. For blaſſe
 wil I geue the golde, and for yron ſyluer, for
 wood blaſſe, and for ſtones yron. I wil make
 peace thy ruler, and righteousnes thyme offi-
 cer. Violence and robbery ſhal neuer be her-
 de of in thy ionde, neither harme and deſtra-
 tion wth in thy borders. Thy walles ſhalbe
 called health, & thy gates the prayſe of God
 The Sonne ſhal neuer by thy daye lycht, ad
 the lycht of the Moone ſhal never ſhyme vnto
 the: but y LORDE himſelf ſhalbe thy ever
 laſtinge lycht, & thy God ſhalbe thy glory.

Thy Sonne ſhal neuer go downe, & thy
 Moone ſhal not be eaten awaye, for the LOR-
 DE himſelf ſhalbe thy everlaſtinge lycht, ad
 thy ſouful daye ſhalbe rewarded y. Thy
 people ſhalbe all godly, & poſſiſſe the ionde
 for ever: the flour of my planting, the roote
 of my ſhoncke, wherof I wil reioyce. The
 yongelt reſt ſhal growe in to a thouſande,
 & the ſimpleſt in to a ſtronge people. I the
 LORDE ſhal ſhortly bringe this thinge to
 paſſe in his tyme.

The 111. Chapter.

The ſpiter of the LORDE God is w me,
 for y LORDE hath anoynted me, & ſent
 me to the gentes.

Ex. 14. b

Apo. 11. c

Ex. 4. e

Apo. 11. d

Apo. 11. b

Luc. 4. c
 Mat. 23. a

The prophet Esay.

Es. 66
Es. 67

me, to preach good tydings vnto the poore, yf I might bynde vp y wounded hartes, yf I might preach deliuerance to y captyue, & open the prifon to eche that are bounde: yf I might declare to acceptable years of y LORD. & the dayes of y vengeance of our God: that I might comforte all them that are in bouynesse, that I might geue vnto them yf mourne in Ston, beweyn in the steade of ashes, so yful yf I might for synginge, pleasaunt sayntie for an heny mede: That they might be called yf excellent in righteuousnesse, a plain ge of the LORD. & for him to reioyce in.

Mat. 23
Mat. 23

Es. 68

They shal bynde the hige rough wilder nes, & sit vp yf olde desert. They shal occupye the wast place, & soch as haue bene voyde thowen out many generacions Strangers shal sode & fede yf catel, & the Aleuities shalte yf plowme & reapre. But ye shalte nome the prifon of the LORD, & me shall call you the seruantes of our God. Ye shall enjoye the goodes of yf Gules & crysphe in their subsistace. For ye greaserepore & shane, shal they haue ioye, ye maye haue parte wch. For they shal haue dubble possi sion in their lode, & enerlasting ioye shalte wch. For yf the LORD, which loue righte ad hore robbery (though it were offred me) shal make their woites ful of faithfulness, & make an euerlasting couenaunt wch them.

Luca. 4
Mat. 23

Luca. 4

Their sode also and their generacion shal be knowne amonge the Gentiles, and amonge the people. All they that se them, shall knowe, that they are the hie blessed sode of yf LORD. And therefore I am ioyful in the LORD, & my soule reioysch in my God. For he shall que upon me the game of healtch, & ceue me with the maile of righteuousnes. He shal decke me like a brydegrome, & as a bryde that hath hir apparrell vpo her. For like as yf stro and bringeth forth fruct, & as the garde sheweth forth sode: So shal the LORD. God cause righteuousnes, and the feare of God to flourish forth befor all the heithen.

Luca. 4

The liij. Chapter.

Of Orisons sate therfore wil I not holde Demytige, & for Ierusalem sake I will not cease: until their righteuousnes beate forth as yf shyninge lihte, & their healtch as a burninge lampe. Then shal the Gules se thy righteounesse & all kinges thy glory. Thou shalt be named with a new name, which the mouth of yf LORD. shal shewe. Thou shalt be a crowne in the boude of the LORD, and a glorious garlande in the sode of thy God. From this tyme forth thou shalt neuer be called the forsake, & thy lode shal nome be

The liiiij. Chap.

called the wilderness. But thou shalt be called Gephitha: that is, my beloved: & yf I loue Deala: that is, a married woma: for yf I loue louth yf, & thy lode shal be inhabited. And ite as yonge ma calketh a boughen to mariege, so shal God marry himself vnto yf sonne. And as a brydegrome is glad of his bryde, so shal God reioyce ouer the.

I will set watchme vp vpo thy walles (o J. Ierusalem) which shall neuer cease daye nor night, to preach of LORD. And ye also shall not fepe him close, nor leaue to speake of his: until Ierusalem be set vp, & made the purg of the woilde. The LORD hath sode by his right honde & by his stronge arme, that fro hence forth he wil not geue thy come to be meace for thine enemies, nor yf wyne wch. ri thou hast laboured, he be brynt for yf sinunges. But they that haue gathered in the come, shal eate it, & they that haue in the LORD: & they that haue boine in the wyne, shal dryne it in the come of my Sanctuary.

Sode back, & departs a sinder, ye yf sode vnder yf gaze, make come ye people, to paye the strete, & take awaye yf stone, & sic our a robe for the people. Beholde, yf LORD proclaimed in the entee of the wilderness: yf daughter Sidis, chy Salucia cometh in he hore, he bringeth his reassure wch him, & ha wertes go before him. For they wpo yf LORD. De tyreth, shal be called the holy people: & as for the, thou shalt be named the greatly occupied, and nor the forsaken.

The liiiij. Chapter.

What is he this, that cometh from Edom, with stayned reade clothe of Desra: which is so costly cloth) & cometh in so nobly with all his strenght: I am he yf teacheth righteuousnes, & am of power to helpe. Wherefore he is thy doctur, reade, & thy sayntie like his yf teacheth yf wyne prisse: I haue eroded the prisse my self alone, & of all people, there was not one me me. Thus haue I erode downe myr enemies in my watch, and set my feet vpo them in my indignacion: And their bloude spange vpo my doctech, & so haue I stayned all my sayments. For the daye of vengeance that I haue take in hande, & the yare of my vengeance is come. I loke aboure me, and there was no ma to shewe me any helpe, I sid downe, and no man helde me up. The yf helpe by my owne arme, & my strength suffy ned me. And thus haue I eroden downe the people in my watch, and darched them in my displeasare: In so much that I haue sta their bloude vpo the earth.

The prophet Iſay.

I will declare the goodneſſe of the LORDE
 Deere and the pietye of the LORDE for all
 that he hath gyuen vs, for the greace good
 he hath done for Iſrael: which he hath gy-
 uen them of his owne fauoure, & a cōdinge
 to the maliciae of his louynge kynneſſes.
 For he ſaie: Theſe no doube wilbe my peo-
 ple, and no ſhewinge children, and ſo he ma-
 keth his fauoure. In their troubles he ſoſoke
 them, but the angel that went forth from
 his preſence, deliuered them: Of very lowe &
 kinneſſe that he had vnto them, redeemed he
 them, he hath borne them, and caried them
 vpon eare, ſince the wolde begāne. But after
 they promoued him to wrath and weyed his
 holy mynde, he was their enemy, and ſought
 agaynſt them him ſilf. Yet remembred he the
 olde cōme, of iſraels & his people: how he
 brought them from the water of the ſee, as a
 ſhepherde doth with his ſhepe: how he had
 gūen his holy ſpūe amonge them: how he
 holdeth iſraels by the righte hande with his
 glorious arm: how he had deuyded the wa-
 ter beſide them (wherby he gat him ſelf an
 earlaſtinge name) how he led them in the de-
 ſert, as an hōly ſer- uant, that they
 ſhoulde not ſtumble. The ſpace of the LOR-
 DE led them, as a tame beaſt goeth in the
 ſide.

Thus (o God) haſt thou led thy people,
 to make thy ſelf a glorious name with all.
 Lete vnto them from heauē, and beholde
 the dwellinge place of thy ſanctuary & thy
 glory: how is it, y thy gelouſy, thy ſtrength,
 the manifeſtation of thy mercie and thy louyn-
 ge kinneſſe, w ſhoulde be entreated of vs: Yet
 art thou o father, for Iſrahāam knoweth
 vs not, neither is Iſrael acquainted with vs.
 But thou LORDE art oure father and rede-
 mer, and thy name is ever laſtinge. O LORDE
 wherefore haſt thou led vs out of egypte?
 wherefore haſt thou hardened oure heares,
 that we ſcare the noe: We are one with vs a-
 gayne, for thy ſeruaunt ſake y are of the
 generation of thy hercage. Thy people hath
 had but little of thy ſanctuary in poſſeſſion,
 ſo oure enemies haue take it in: And we are
 become, when as we were from the beginnyng:
 but thou art not their LORDE, for they
 haue not called vpon thy name.

The ſecond Chapter.

Where thou woldeſt claue the heauen in
 ſonder, & come downe: that the mountaine
 ſeem might melt awaye at thy preſence, like
 as an hore ſyre: and that the malicious
 might boyle, as the water doth vpon the fy

The ſecond Chapter. Fo. xxij.

re: Wherby thy name might be knowne and
 gethine enemies, & y the Gentiles might be
 ble before y. That thou mighteſt come downe
 with thy wonderous ſtraunge wordes,
 then ſhoulde the hilles melt at thy preſence,
 for ſo ſaie the beginnyng of the wolde ther-
 ere was none: excepte thou o God: that her-
 berde o percauſe, neither hath any eye ſene
 what thou doſt for the, that purchaſeth truſt
 in the.

Thou heipeſt him that doth righte with
 dierefulneſſe, and them that thynke vpon
 thy wayes. But lo, thou art angry, for we
 offende, and haue bene euer in ſynne, and the
 re is not one whole. We are all as an vn-
 cleane thinge, & all oure righteouſneſſes are as
 the clothe ſlawayed with the ſlowes of a wo-
 man: we ſhall euer yone as the leaf, for oure
 ſynnes caue vs awaye like the wynde. There
 is no man that calleth vpon thy name,
 that ſtandeth vpon to take holde by the. The
 ſoue hōly deſtroyeth thy face from vs, and con-
 ſumeth vs, becauſe of oure ſynnes.

But now o LORDE, thou father of ſoures:
 we are the claye, and thou art oure potter,
 and we all are the worke of thy handes. De-
 neer to ſee diſpleaſed (o LORDE) and ſcepe
 not oure offences to lōge in thy rymmbian
 ce, but conſider that we all are thy people.
 The cities of thy ſanctuarye waſt, Si-
 on is a wilderneſſe, and Jeruſalem a deſerte.
 Our holy houſe which is oure beuoy, whe-
 re oure ſacrifices prayſed the, is bene vt, yet
 all oure comodities and pleaſures are wa-
 ſted awaye. Wherefor thou art increaſed (LOR-
 DE) for all this: What thou holde thy peace,
 and ſcourge vs ſo ſore!

The ſecond Chapter.

They ſhal ſeke me, that hitherto haue
 not ſeeked for me: they ſhal ſyde me,
 that hitherto haue not ſought me.
 Then ſhal I ſaie immediately, to the people
 that neuer called vpon my name: I am here,
 I am here. For thus longe haue I beene
 holden out my handes to an vnfaithful people,
 that goe not the righte waye, but after the
 oure vngainfull imaginations: To a people, that is
 euer deſpynging me to my face. They make the-
 ir oblations in gardens, and their ſmoke v-
 pon altars of brick, they lūck amonge the
 graues, and lie in the benches all night. They
 ente ſwync ſleſh, and vncleane beaſtes in the-
 ir veſſels. If thou conuerſeſt with them, they ſaie:
 touch me not: for I am holier then thou.

All theſe men when I am angry, ſhal be
 turned to ſmoke and ſyre, that ſhal burne ſe-

1 Cor. a. b

Ro. 9. b
Mal. 1. a

2

Mat. 2. b
Ier. 16. 0
Ro. 9. c
Ecc. 11. b
Ier. 10. d
Mal. 2. a
Ier. 16. d

Mich. 2. c

2
Ier. 2. a
Ro. 1. d

Deut. 1. a
Deut. 14. b

Leuit. 1. a
Deut. 14. a

1m. 21. d. **E**x. Beholde, it is written before my face, & shall not be forgotten, but reſpected. I ſhall reward it them in to their boſome: I mea-
1. 7. a. ne your miſdeeds, and themſelves of you
1. 17. d. ce fathers to gether ſaith the LORDE, which
haue made their ſmoles upon the mountay-
nes, and blaſphemed me upon the hilles: they
ſore will I meaſure their olde deeds in to the
it beſome agayne.

1. 1. b. **B**etter thus ſaith the LORDE: like as
roben one wolde gather holy grapes, men ſa-
ye into him: break it not of, for it is holy:
Then ſo will I do alſo for my ſeruauntes ja-
cks, that I will not deſtroye them all. But I
will take a ſtew out of Jacob, and out of Ju-
da one, to take poſſeſſion of my hill. My cho-
ſen ſhal poſſeſſe theſe thinges, & my ſeruauntes
ſhal dwell there. Saron ſhal be a ſhepe-
fold, and the valley of Achis ſhal geue ſtal-
ling for the cattell of my people, that feare
me. But as for you, ye are they, y haue ſo-
ken the LORDE, and forgotten my holy hill.
Ye haue ſet up an altar unto fortune, & ge-
nerich dunt offeringes unto treaſure. There-
fore wil I nombe you with the ſwerde, that
ye ſhall be deſtroyed all together. For when
I called, no man gaue me anſwere: when I
ſpake, ye hearned not unto me, but bye tri-
ckenes before myne eyes, and choſed the thin-
ge that pleaſed me not.

1. 1. c. **C**herfore thus ſaith the LORDE God: Be-
holde, my ſeruauntes ſhal eate, but ye ſhall
haue hunger. Beholde, my ſeruauntes ſhall
drynke, but ye ſhall ſuffre thurſte. Beholde,
my ſeruauntes ſhal be merry, but ye ſhall be
cōfounded. Beholde, my ſeruauntes ſhal reioy-
ce for very quietneſſe of here. But ye ſhal
crie for ſorrow of here, and cōplain for vexa-
tion of mynde. Your name ſhal not be ſeene
by amonge my choſen, for God the LOR-
DE ſhal ſaye you, and call his ſeruauntes by
another name. Who ſo reioyſch vps careh,
ſhall reioyſe in the true God: And Who ſo
ſwearch vps careh, ſhal ſwear in the true
God. For the olde enemie ſhal be forgotten,
and taken a waye out of my ſight. So lo, I
ſhal make a new heauē, & a new earth. And
as for the olde, they ſhall neuer be thought
vps, ner kepte in mynde: but me ſhal be glad
and extreme reioyſe, for the thinges, that
I ſhall do.

1. 1. d. **D** For why: Beholde, I ſhal make a ioyfull
Jeruſalem, yet I my ſelf will reioyſe with Je-
ruſalem, & be glad with my people: And the
voyce of weeping and wayling ſhall not
be heard in her from thence forth. There ſhall
neuer be childer ner olde man, that haue not

their full dayes. But when the childer cometh
to an hundred year old, it ſhall be bye. And
if he that is an hundred year of age do wea-
ge, he ſhall be curſed. They ſhal buye the hou-
ſe, and dwell in them: they ſhal plant vine-
yardes, and eate the fruite of them. They ſhal
not buye, & another poſſeſſe: they ſhall not
plant, and another eate. But the liſt of my
people ſhal be a tre, and ſo ſhal the woode
of their bondes.

My choſen ſhall yeue longe, they ſhall me-
laboure in vayne, ner beger w trouble: for
they are the hie bleſſed ſide of the LORDE, &
their frutes wiſh them. And it ſhal be, that
o crier they call, I ſhal anſwere them. Why
le they are yet but thinging how to ſpeake,
I ſhal heare them. The wolfe and the lambe
ſhal fede together, and the lyon ſhal eat
haye like the bullocke. But careh ſhal be
ſerpetes meate. There ſhal no man buye
ſlaye another, in all my holy hill, ſaith the
LORDE.

The lxxvi. Chapter.

1. 1. e. **I**ſa ſaith the LORDE: Heare is my
ſeace, and the earth is my force ſhik.
Others ſhal now the houſe ſtande, y
ye will buye into me: And where ſhal be
the place, y I wil dwell in. As for the thin-
ges, my hōde hath made them all, and they
are all created, ſaith the LORDE. Whoſh
of them ſhal I eber regarde: And him them
of a lowly troubled ſpree, and ſtōdeth in
me of my wordes. For who ſo ſlayeth an ox
for me, doth me ſo greate diſhonour, as he
killeth a mā. Ye that killeth a ſhepe for me,
choſeth a dogge. Ye that bringeth me
offringes, offerch ſwines ſlōme: Whoſh
maketh me a memorall of Incenſe, payeth
the thinge y is vniſight. Yet take they ſod-
wayes in hōde, and their ſoule deliſeth
theſe abhorminacions.

1. 1. f. **T**herfore wil I alſo haue pleaſure in
thinge them to ſome, and the thinge that
they feare, wil I bringe vpon the. For when
I called, no man gaue anſwere: when I ſp-
ke, they wolde not heare: But bye wicked-
neſſe before myne eyes, & choſe the thinge
that diſpleaſt me. Heare the woide of the
all ye, that feare the thinge which he ſp-
keth. Your birthen that haue you, and call
you out for my names ſake, ſaye: Let the LOR-
DE magnifie himſelf, that we maye ſee your
gladneſſe: & yet they ſhal be cōfounded.

1. 1. g. **F**or as touching the cite, and the temple,
I heare the voyce of the LORDE, that wil
rewards, and recompence his enemies: like as
when a wife dungeth ſeeth a man child, &

1. 1. b.

1. 1. d.
1. 1. d.
Cor. 1. 1.

1. 1. b.
1. 1. a.

1. 1. a.

and she suffice the payne of the byrth and
sorrowe of a trayle. Who euer herbe or
sawe such thinges: Dost the grounde beare
in one daye: or are the people boine all at
once, as Sion beareth his sonnes: For thus
saith the LORDE: Am I he that ma-
keth ocher to beare, and beare not my selfe:
Am not I he that beareth, and maketh bar-
ren: saith the God. Reioyse with Jerusa-
lem: be glad with her, all ye that loue her.
Be ioyful with her, all ye that mourned for
her. For ye shall sucke comfort out of hir bies-
tes, and be satisfieth. Ye shall taste, and haue
delice in the plentifulnesse of hir power. For
thus saith the LORDE: beholde, I wil let
peace i co her, like a water founte, and I mighte
of the heit he like a flowing streame. Then
shall ye sucke, ye shall be boine upon hir sydes,
and be ioyful vpon hir knees. For like as a chil-
de is comforted of his mother, so shall I com-
fort you, and ye shall be comforted in Jeru-
salem. And when ye se this, youre hertes shall
reioyse, and youre bones shall flourish like an
herbe.

Thus shall the honde of the LORDE be
knowne amonge his seruantes, and his in-
dignacion amonge his enemies. For beholde,
the LORDE shall come w fyre, and his cha-
re shall be like a whyrlwynde, that he maye
recompence his vengeance in his wrath,
and his indignacion with the flame of fyre.
For the LORDE shall iudge all flesh with the
fyre, and with his swerde, and there shall be a
great nombre slayne of the LORDE. Such
as haue made them selues holy and cleane in
the gardens, and those that haue eaten swy-
re flesh, myce, and ocher abhominacions, shall
be taken auaie together, saith the LORDE.
For I wil come to gather all people and con-

gret, with their wordes and ymaginacions:
these shall come, and se my glory. Vnto them
shall I geue a cōk, and sende certayne of the
(that be deliuered) amonge the Gentiles: in
to Ceticia, Africa and Lidia (where men can
handle bones) in to Italia also and Gaule
londe.

The Ies saith of chat haue not herbe
speake of me, and haue not sine my glory: shall
preach my prayse amonge the Gentiles, and
shall bringe all youre bierth for an offering
vnto the LORDE, out of al people, vpon hor-
ses, charettes and horse litters, vpon Mooles
and carres to Jerusalem my holy hill (saith
the LORDE) like as the children of Israel
bringe the offeringe in cleane vessels, to the
house of the LORDE.

And I shall take out certayne of them for
to be preastes and leuites, saith the LORDE.
For like as the new heauē and the new earth
which I wil make, shall be fast stablished by
me: (saith the LORDE) So shall youre side
and youre name continue, and there shall be
a new Meane for the ocher, and a new Sab-
bath for the ocher, and all flesch shall come
to worshippe before me, (saith the
LORDE.) And they shall
go forth, and lode vpon
the carryons of
them, that
haue
transgref-
sed agaynst me.
For their roome shall
not be, neither shall their
fyre be quenched, and all
flesch shall abhorre
them.

The ende of the prophet Esay.

125. 6. 1
124. 6. 1
123. 6. 1

122. 6. 1
121. 6. 1
120. 6. 1

119. 6. 1
118. 6. 1

The Prophet Jeremy.

What Jeremy containeth.

- Chap. I. He declareth first his calling, and in a vision he seeth the destruction of Jerusalem.
- Chap. II. The faithfulness and loyng mercy of God: Against, the unthankfulness of the people.
- Chap. III. He crieth upon the people to amend, and sheweth them the wrath of God.
- Chap. IIII. He layeth the woe full displeasurée of God befoe them, and exhorteth the amendment.
- Chap. V. VI. VII. VIII. The wrath of God, and the cause thereof: Plagues and misery for to come.
- Chap. IX. The prophet mourneth and complaineth upon the sinnes of the people.
- Chap. X. He teacheth the warning, that they followe not the vice and customes of the heathen, and sheweth them how voyne a thinge it is to worship ymagines, and to forget the true luyng God.
- Chap. XI. He pareth them in remembrance of the covenant, sheweth their misery, & complaineth of his owne persecution.
- Chap. XII. The prosperitie of the wicked, & trouble of the that are goodly. The falsifyinge of the Jewes, and callinge of the heathen.
- Chap. XIII. Some plagis vpon the people, the woe vnto the prophet by the luyng backe.
- Chap. XIII. The death of Ieremias. So woid is God as the people, that he forbiddeth the prophet to praye for them.
- Chap. XV. God wil not be intreated, whether his name is troden vnder foote. He answereth the prophet to his complainte.
- Chap. XVI. The LORD forbiddeth the prophet to keepe company with the people, or to take a wife in that place, for he is mynded to punish them.
- Chap. XVII. Punishment of them that forsake mandements concerninge the Sabbath.
- Chap. XVIII. By the sinners woe the prophet is taught, so that he warneth the people, and telleth them of the punishment.
- Chap. XIX. The plague vpon Jerusalem and Tophet.
- Chap. XX. Passar the these past Smyreth Jeremy the prophet, and pareth him in prison whiche sheweth him his plague for to come.
- Chap. XXI. The prophet sheweth the synge, what shal become of the cite.
- Chap. XXII. He exorteth the synge and all the people vnto godlynes, and telleth what shal become of Sella (other wyse called Josab) the sonne of Josias: and what shal happen to Iehonias the sonne of Iosadim.
- Chap. XXIII. He reproveth the wised rulers and falsc prophetes.
- Chap. XXIII. The vision of the synge made.
- Chap. XXV. He reproveth the synge and all

- the people, and sheweth the punishment, to come vpon the heathen.
- Chap. XXVI. Because the prophet rebulth the people, the pretes and the prepphetes, bid him to trouble: but at the last Iehonias releaseth him.
- Chap. XXVII. God commaundeth the pretes for to make benches and drynes, to signifye the captivite of the heathen synge.
- Chap. XXVIII. Gammias the falsc prophet vnto Iehonias Jeremy.
- Chap. XXIX. A letter of Jeremy sent vnto the pretes at Babilon.
- Chap. XXX. Jeremy (at the commaundment of God) writeth his sermons in a booke. Some are comfortable promise vnto the goodly synge, the wrath of God against the wicked.
- Chap. XXXI. He pareth the people in synge of the loyng mercy and benificence of God, and exhorteth them with his promise.
- Chap. XXXII. The prophet beyng in prison sheweth the delivrance of the people out of captivite.
- Chap. XXXIII. A playne and manifest propheet of the synge borne of Christ.
- Chap. XXXIII. He sheweth the synge Goshen and the people their punishment for breake up the covenant.
- Chap. XXXV. He reproveth the deliberty of the people, thorow the good example of the heathen.
- Chap. XXXVI. The synge burneth the pretes holc, but a gazer is writt against him, and the synge punisheth.
- Chap. XXXVII. Pharaon commaundeth out of right to helpe the synge, but in voyne. Jeremy is in prison.
- Chap. XXXVIII. The synge laboreth to helpe the prophet dead, they put him in a foete prison: Iehonias getteth him out, and the synge cometh with him.
- Chap. XXXIX. The cite of Jerusalem is wovnt, the synge taketh, his sinnes and synge is layd before his face, his owne eyes put out, and he is vnto Babilon. But Jeremy and Iehonias escape.
- Chap. XL. How the these captives intrueth Jeremy. God helpe is made commaund of the loue, the people restore vnto him.
- Chap. XLI. Ihsaak sayeth Iehonias, and saith the people perfoners, but Iehonias fendeth them.
- Chap. XLII. The captives are comell at Jeremy, but solometh him not.
- Chap. XLIII. XLIII. They wil nedes go into synge against the commaundment of God. The prophet exorteth the to the ceterity, and leaue their ydolatri: Iehonias they regard not, but wil do as their fathers byd them.
- Chap. XLV. Jeremy comforteth Balthasar concerninge his wretchednes of mynde.
- Chap. XLVI. The sinnes of Jeremy's synge vnto the heathen, specially vnto Egypte.
- Chap. XLVII. Against the Philistynes.
- Chap. XLVIII. Against Moab.
- Chap. XLIX. Against the Ammonites, the Moabites, Damascus, Cedar and Elam.
- Chap. L. L. Against Babilon.
- Chap. LI. A reccyvinge how Jerusalem be siged, wovnt, and telf.



These are the Sermons of

Jeremy the sonne of helchias the prest, one of those that dwelt at Anathoth in the londe of Beniamin: when the LORD Ehad first spoken with him, in the tyme of Iudas the sonne of Amon Kinge of Iuda, at the vij. yeare of the kyngdome: and so durynge vnto the tyme of Iochim the sonne of Josias Kinge of Iuda, and vnto the 31 yeares of Sedechias the sonne of Josias Kinge of Iuda were ended: when Ierusalem was taken, euen in the fifth Moneth.

The first Chapter.

The worde of the LORD spake thus vnto me: Before I fashioned the in thy motheres womb, I dyd knowe thee: And ere thou wast boine, I sanctified the, & endued the, to be a prophce vnto the people. Thus saide I: Oh LORD E God, I am vn true, for I am yet but yonge. And the LORD answered me thus: Saye not so, I am to yonge: for thou shalt go to all that I shall sende thee vnto, and what so euer I commaunde the, that shalt thou speake. Be not afrayed of their face, for I will be with the, to deliuer the, saith the LORD E.

And now thus, the LORD E stretcheth out his hande, and toucheth my mouth, and sayeth vnto me: Whelpe I put my word in thy mouth, and this do ye do: I set the over the people and kyngdomes: that thou mayest rece out, break: of, destroye, and make wast: and that thou mayest buylde vp, and plaie. After this, the LORD E spake vnto me thus: Jeremy, what hast thou? And I saye: I seea makinge rodde. Then sayde y LORD E: thou hast sene righte, for I will maede diligently vpon my worde, to per forme it. It happened a sterwarde, that the LORD E spake to me a gayne, & sayde: What seest thou? And I sayde: I do see a seethinge pot, boilinge from out of the north with sturwarde.

Then sayde the LORD E vnto me: One of the north shall come a plage vpon all the dwellers of the londe. For so, I will call all the officers of the kyngdomes of the north, (saith the LORD E.) And they shall come, and euery one shall see his seate in the gates of Ierusalem, and in all their walles rounde aboute, and ehoiow all the cities of Iuda. And ehoiow them shall I declare my iudgement, vpon all the wickednesse of cheise men that haue forsaken me: that haue offered vnto strange goddes, & worshipped the wotkes of their owne hondes.

And therfore gyde vp thy loques, arise, and tell them all, that I geue the in commandement. Feare them not: I will not haue the to be afrayed of the. For behold, thus do ye do: I make the a stryge fence corne, an yron pyler, and a wall of stele a gaynst y whole londe, a gaynst the kynges and mightie men of Iuda, a gaynst the prestes and people of the londe. They shall fight a gaynst the, but they shall not be able to ouercome the: for I am with the, & deliuer the, saith the LORD E.

The II. Chapter.

When I sawe the worde of the LORD E commaunded me thus: Gerch maye, arise in the eares of Ierusalem, & saye: Thus saith the LORD E: I remember the for the synnysse of thy yowth, and because of thy stedfast loue in that thou solowdest me ehoiow thy wickednesse, in an vnalled londe. Thou Iherusalem wast halowed vnto the LORD E, and so was his first frutes. All they that deuoured Iherusalem, offended: misfortune fell vpon them, saith the LORD E. Hereafter fore the worde of the LORD E, O thou heuse of Jacob, and all the generacion of the house of Iherusalem. Thus saith y LORD E vnto you:

What vnfaithfulnesse founde ye your fathers in me, that they wente so farre awaye frome, fallinge to lighynesse, and beinge so wayne? They thoughte not in their hearts: Where han we left the LORD E, y broughte vs out of the lode of Egipte: y led vs thoro the wyldeynesse, thoro a deserte and rough londe, thoro a vnde and a vnde londe, yet a londe that no man had gone thoro, and wherin no man had dwelt. And when I had broughte you in to a pleasant & vlyuible londe, that ye mighte enioye the frutes, and all the comodities of the same, ye wente forth and desyied my londe, & broughte myne hereto, ge to ab hominacion.

The prestes the idoles saide not once: where is y LORD E? They y haue belame in the it hondes, & knowe me not: The shepherdes

Itte. 4. b
Abac. 1. b
Itte. 24. b

Eze. 2. a

Itte 11. d

4 or 11. 3e

Itte 26. d

Itte 2. d

Itte 10. d
and io. c
Zac. 2. b

Eze. 14. c

Itte 21. f
Deut. 2. b

Itte 24. d

Itte 11. d
Ioh. 1. d

The prophet Jeremy.

offende agaynst me. The prophetes do seruyce vnto Baal, & folowe such thinges as shall bunge them no profite.

Whye for I am constrained (saith the LORD) to make my complayne vpon you, and vpon youre children. Go in to the Iles of Cephim, and loke weste vnto Cedar, take diligence heere and se, whether such thinges be done there, whether the Gentiles them selfe beale so falsly & vntuly with their goddes (which yet are no goddes in dede.) But my people hath geuen ouer their bie honour, for a change that maie not helpethem.

Be astonished (o ye heauens) be afraide, & abashed as such a thinge, saith the LORD E. For my people hath done two euils. They haue forsaken me the well of the water of life, and digged them pittes, yett vnde and broken pittes, that holde no water. For Israel a bonde seruaunt, or one of the household: Why is hee ben so spoyled? Why do they roare and crye then vpon him, as a Lyon: They haue made his londe wayfe, his cities are so burnt vp, that there is no man dwelling in them. See the children of Toph and Taphneas haue defiled thy necke.

Comech not this vnto the, because thou hast forsaken the LORD thy God, euer since he led the by the waye. And what hast thou now to do in y^e streete of Egypt: to drinke foule water? Either, what makest thou in the waye to Assiria: To drinke water of the floude? Thine owne wickednesse shall reprove the, and thy curnyng awaye shall condemne the: that thou mayest knowe and vnberstonde, howe euell and hurtfull a thinge it is, if thou hast forsaken the LORD thy God, and not feared him, saith the LORD E God of hostes.

I haue euer broken thy yod of olde, & bursten thy bondes: yett saiest thou, I will nomore serue, butt like an harlot, thou runnest aboute vpon all hye hilles, & amonge all grene trees: where as I planted the out of noble grapes and good roces. Howe art thou turned then into a bytter, vnfruytfull, and straunge grape? See and that so foue: that though thou wast sheyt the rich Titrus & makest thyselfe to sauoure with that sweete smelling herbe of Baitch: yett in my sight thou art stayned with thy wickednesse, saith the LORD E thy God.

D Saye not now: I am not unclene, and I haue not folowed the goddes. Loke vpon thy ne owne waies in the wooddes, valleis & denes: so shalt thou knowe, what thou hast done. Thou art like a swiffe Dromedary, that

The ij. Chap.

goeth easely his waye: and thy wantonnesse is like a wilde Ass, that vseth the wilderness, and that so offeth and bloweth as his will. Who can tame the? All they that shall, shall not saile, butt synne the in thine own unclennesse. Thouapest thy yore from mydnes, and thy cheere from thurst, and cheest thou in thy selfe. I will take no for me, I will loue the strange goddes, that be geuen vpon them.

Like as a cheefe that is taken with the be, commeth to shame, and so is the house of Israel come to confusion: the comon people, their kinges and rulers, their prestes and prophetes. For they saye to a steed, thou art my father, and to a steed thou hast begotten me, yett they haue turned their back vpon me, not their face. But in the tyme of their tribulation, when they saye: stande vp, and helpe us, I shall answer the: Where are now thy fathers, that thou hast made the? vnto them I will saye, stande vp, and helpe the in the tyme of tribulation: for loke how many cities thou hast (o Iuda) many goddes hast thou also.

Whye for the wil ye go to lame with me, seinge ye all are synners agaynst me, saith the LORD E. It is but lost labour, that I synne youre children, for they receaue no correction. Your owne synnes destroye youre prophetes, like a beuouring Lyon: if ye be the people of the LORD, then heale me to his woide: Am I the become a wilderness vnto the people of Israel: or a londe that hath no lighte? Whye for saith my people: then we are full of, and we wil come no more vnto the: Doth a mayden forget hir nymme, or a bryde hir stomacher? And bech my people forget me so longe: Whye boofest thou thy wayes so hyllie, (o praye) saunt that thou owest: when thou hast yett staund them in blasphemies?

Vpon thy wynges is founde the blood of poore and innocent people, and that not in comers and holes only, butt openly in all these places. See barrst thou saie: I am guilelesse: Tush, his wach can not come vpon me. Beholde, I will reason with y^e, because thou barrst saie: I haue not offended. O howe well wilt thou be for the, to abyde: when he shall be knowne, howe oft thou hast gone backe: For thou shalt be confounded, as well of Egypte, as of the Assirians: see thou shalt go thy waye from the, & synne y^e hee bootes together vpon thy heade. Because the LORD E shall bunge that confidence and hope of thine to naught, and thou shalt not possesse with all.

Mal. 3. 2

Baruc. 1. b
Ier. 17. c
Ioh. 4. b

Esa. 4. d

Ier. 2. b

E
Ier. 2. c

Iob. 11. b

Esa. 43. a
Eze. 3. d
Ier. 2. b

Esa. 3. a

D
Ier. 4. b
Ier. 17. b
Ier. 2. a
Ier. 2. b

The iii. Chapter.

Comonly, when a man putteth away his wife, and she goeth from him, and marrieth with another, then the question is: shalbe he refuse unto her any more after that? Is not this seldome besyled and refused? But as for the, thou hast played the harlot with many lovers, yet turne agayne to me, saith the LORD. Lift vp thine eyes on every side, and loke, yf thou be not besyled. Thou hast raised for them in the forest, and as a murderer in the wilderness. Thou thy whoredome and shamefull blasphemies, is the londe besyled.

A This is the cause, that the rayne and e-wynge dew hath ceased. Thou hast gotten the an whores foreheade, and canst not be ashamed. If I woldest thou saye vnto me: O my suster, thou art he that hast brought me up, and led me fro my youth: Wilt thou then put me away, and cast me of for ever? Or wilt thou wishdissolve thy selfe cleane fro me? Nevertheless, thou speakest such wordes, but thou art ever doinge worse, and worst.

B The LORD sayde also vnto me, in the tyme of Josias the Kinge: Hast thou sene what hath shewinge Israel hath done: how she hath turme vp upon all her hilles, and amonge all high places, and there played the harlot: hast thou sene also, (when she had done all this) how I sayde vnto her: that she shalbe turne agayne vnto me, and yet she is not returned: Juda that vnfaithfull sister of hers also saimeth to: I Tameley, that after I had well sene the aduource of the shewinge harlot Israel, I put her away, and gathered a bill of deuocement.

For all this, his vnfaithfull sister Juda was not ashamed, but wente backe and played the whore also. Yee and the nyse of her whoredome: hath besyled the whole lode. For she hath committed hir aduource with stones and stockes.

Nevertheless, his vnfaithfull sister Juda is not turned vnto me agayne with hir whorl: but sayed, saith the LORD. And the LORD sayde vnto me: The backe of Israel is more rathenous, than the vnfaithfull Juda: and therfore goe preache these wordes towarde the north, I saye: Thou shewinge Israel, turne agayne (saith the LORD), and I will not turne my face from you. For I am merciful, saith the LORD. I will not all waye beare displeasure agaynst the: but on this condition, that thou knowest thy greates blasphemy: I Tameley, that then

hast vnfaithfully forsaken the LORD thy God, and hast made thyselfe partaker of stragge goddes vnder all grene trees, but hast had no wil to heare my voyce, saith the LORD.

O ye shewinge children, turne agayne, saith the LORD, and I will be married with you. For I will take one out of the cite and two out of one generation from amonge you, and bringe you out of Sion: and will geue you byrome a fair myne owne mynde, which shal seide you with leynunge and mysdomme. Moreover, when ye be increased and multiplied in the londe, then (saith the LORD) there shall no more boost be made of the arke of the LORDES Testament: No man shall thinke vpon it, neither shall any man make mention of it: for from thence forth it shall neither be visited, ner honoured with giftes.

Then shall Jerusalem be called the LORDES seate, and all heathen shalbe gathered vnto it, for the name of the LORDES sake, which shall set up at Jerusalem. And from that tyme forth, they shall folowe none more the ymaginacion of their owne frauwore heret.

That those yf be of the house of Juda, shal go vnto the house of Israel: And they shal come together out of the north, in to the same londe: that I haue geuen your fathers, I haue shewed also, how I toke the vp beinge by a childe, and ganethe a pleasant londe for thine heritage, yee and a goodly booste of the heathen: and how I commaunded the, that thou shouldest call me father on ly, and not to shewde fro me.

But like as a woman saiyeth hir lover, so are ye vnfaithfull vnto me (o ye house of Israel) saith the LORD. And therfore the voyce of the children of Israel was herde on euery side, weeping and wailing: for they haue besyled their waye, and forgotten God their LORD.

O ye shewinge children, turne agayne, (saye: lo, we are thine, for thou art the LORD our God): And so shal I heale your backturnynges. The hilles fall, and all the high pyre of them ouerthrowne, but the health of Israel sheweth only vpon God our LORD.

Confusion hath deuoured oure fathers laboure from oure youth vp: yee their hope and bullockes, their sones and donghears. So do we also sleepe in oure confusion, and shame conuerted vs: for we and oure fathers from oure youth vp vnto this daye haue sinned agaynst the LORD our God, and ha-

170. 5 b
Eze. 14. 2

Eze. 14. 2
Ofra. 2

D

Mat. 9. b

Mat. 23. c

171. 31. c

Tren. 2 a
Dan. 4. b
Ez. 10. a
Ez. 10. a
Ez. 10. a
Ez. 10. a
Ez. 10. a

153 a
and 10 b
have not obeyed the voyce of the L O R D E
oure God.

The iiii. Chapter.

2
Jirai. yf thou wilt turne the, then
turne unto me, saith the L O R D E.
And yf thou wilt put away thy ab-
ominacion out of my sight, thou shalt not
be moued: And shalt situate: The L O R D E
lyueth: in trowth, in equite and righteous-
nesse: and all people shall be fortunate and
to fulfill in him. For thus saith the L O R D E,
to all Juda and Jerusalem: plove your ion
de, and seve not amonge the thounes.

155 a
and 11 a
156 a b
and 9 a
156 a c
Be circumcised in the L O R D E, and cut
awaye the foreskyme of youre hartes, all ye
of Juda, and all the indwellers of Jerusa-
lem: that my indignacion breake not out like
fyre, & Tyndle, so that no man maye quench
it, because of the wickednes of youre yma-
ginacions.

Preach in Juda and Jerusalem, crye out
and speak: blame the crompettes in the tem-
ple, crye that every man maye heare, and sa-
ye: Gather you together, and we will go in
to strange cities. Set up the token in Sion,
speke you, and make no variange: for I will
brynge a greate plague, and a greate destruc-
tion from the north. For the spoyler of the
Sentinels is broken up from his place, as a
lyon out of his dens, that he maye make the
londe waste, and destroye the cities, so, that
no man maye dwell therein.

2
Wherefor gyrd
yourselves aboute wth sack cloth, mourne,
and wepe. for the fearfull wrath of the L O R
D E shall not be wth dyemen from you.

At the same tyme saith the L O R D E the
hart of the kinge and of the princes shall be
gone, the prestes shall be astonysed, and the
prophetes shall be as frayed. Then sayde
J: O L O R D E God, hast thou then disceued
this people and Jerusalem. sayenge ye shall
have peace. and now the sworde goeth thro-
row their lyues: Then shall it be saide to the
people: z to Jerusalem: there commeth a war
me wynde from the north thow the waye
of my people, but neither so sanne, nor so clek.

158 a a
158 a b
After that shall there come unto me a
strange wynde, and then wil I also geue sen-
tence upon them. For so, he commeth downe
like as a cloude, and his charrettes are like a
stormy wynde: his hoysmen are swift as the
Aegle. Wo unto vs, for we are destroyed.

159 a d
159 a a
159 a c
O Jerusalem, wash thine hart from wic-
kednesse, that thou mayest be helped. How
longe shalt thou ysome thoughtes remayne
wth the:
For a voyce from Dan and from y hill of

Ephraim speaketh out, and telteth of a de-
struction. Beholde, the watchmen gate Jeru-
salem warnyng, and preach unto her, that
she destroye and comyng from strange coun-
treas. They call the cities of Juda the same
also, they shall geaethen warnyng in any
place, like as the watchmen in the walde. For
they have p^{ro}uoked me to wrath, saith the
L O R D E.

Thy wayes and thy thoughtes, haue
broughte the unto this, this is thyme one
wickednesse and disobedience, that hath pos-
sessed thine hart: Ah my bely, ah my bely,
(shalt thou crye) how is my hart so sore: rag
here payneth muchin me. I can not be full,
for I haue herde the cryinge of thy trompe-
tes, and peales of warre.

They crye murthar upon murthar, the
whole londe shal perish. Immedyately my
remes were destroyed, and my hangynges, in
the twinklinge of an eye. How long shall
I see the tokens of warre, and heare the noy-
se of the crompettes?

Remember this shall come upon them,
because my people is become foolish, and
hath weery no understandinge. They are the
children of foolishnes, and withoute any
creed. To do euill, they haue more ymagi-
nacion, but to do well, they haue no wiffdom. I ha-
ue looked upon the earth, and se, it is wast
and voyde. I looked towarde heauen, and
I had no hym.

I behelde the mountaynes, and they man-
bled, and all the hills were in a stare. I be-
held aboute me, and there was no body, and
all the bydes of the ayre were awaye. I we-
ted well, and the plowed filde was become
waiste: yet all their cities were broken downe
at the presence of the L O R D E, and indigna-
cion of his wrath.

For thus hath the L O R D E sayde: The
whole londe shall be desolate, yet will I not
then haue done. And therefore let the crye
mourne, and let the heauen be fey aboute
the thinge that I haue purposed, and let
ten upon me to do, shall not repent me, and
I will not go from it. The whole londe shal
fle, for the noyse of the hoysmen and drum-
mes: they shall runne in to dennes in no man-
des, and clymme up the stony rockes. All
the cities shall be voyde, and no man wil
linge therein.

What wilt thou now do, thou beinge
stroyed? For though thou clobest thy self
wth scories, & dostest yf wth golde: though
thou paynest thy face wth coloure, yf thou
thoustrymest thy self in paynt.

For those that haue bene thy greue sauourers, shal abhorre the, and go a longe to slaye y. For (me thinke) I heare a noyse, like as it were of a woman trauelinge, or one labouringe of hir first childe: Euen the voyce of the daughter Sion, that casteth out hir armes, and swooneth, sayenge: Ah wo is me, how sore vexed and saynte is my hart, for them that are slayne:

The V. Chapter.

Wher thouw Jerusalem beholde and si: Sete thouw hur streets also with this, yf ye can fynde one man, that both equal and right, or that laboureth to be fashyfull: and I shall spare him: (saith the LORDE) For though they can saye: The LORDE is iurth, yet do they sweare to discaure: Whereas thou O LORDE lokest only upon fash and treueth.

Thou hast scourged them, but they take no repentance: thou hast coueate them for amendes, but they refused thy correction. They made their faces harder then a stone, and wold not amende.

Therefore I thoughte in my self: peraduenture they are so simple and folish, that they understande nothyng of the LORDES wylle, y. and iudgements of oure God. Therefore will I go vnto their heades and rulers, and talke with them: yf they knowe the waye of the LORDE, and the iudgements of oure God. But these (in like maner) haue broken the yoke, and broken the bondes in sonder.

Wherfore a lyon out of the wood shal hurte them, and a Wolfe in the eveninge shal destroye them. The cat of the mounteyne shal lie lurking by their cities, to teare in peeces all them, that come therout. For their offences are many, and their departinge a waye is greate.

Shalde I then for all this haue mercy vpon the: Thy children haue forsaken me, and swoue by them that are no goddes. And albeit they were bounde come in marriage, yet they filled aboute, and haunteth harlotres houses.

In the desyre of secretly lust they are become like the stonec hysse. every man neyeth at his neighbours wife. Shalde I not correcte the: (saith the LORDE)

Shalde I not be a venge of every people, that is like vnto this: I synne up vpon their walle, beate them downe, but destroye them not utterly: out of their binnches, because they are not the LORDES.

So I saynt fully both the house of Israel

and Iuda forsaken me, (saith the LORDE) They haue denied the LORDE, and sayde: it is not he.

Truly, there shall no misfortune come vpon vs, we shall se neither sweate ner hunger. As for the wauyng of the prophets, they take it: but for wynde, yet there is none of these, which will tell them, that such thynges shalbe ppen vnto them.

Wherfore thus saith the LORDE God of hostes: because ye speake such wordes, beholde: The wordes that are in thy mouth will I turne to fyre, and make the people to be wod, that it may consume them.

Lo, I will bringe a people vps you from the east, o house of Israel: (saith the LORDE) A mighty people, an olde people, a people wofe speach: thou knowest not, neyther vnderstoddest what they saye.

Their aromes are sodane death, yet they them selues be very giuantes. This people shal eate up thy fruce & thy meate, yet they shal deuoure thy sonnes and thy daughters, thy shepe and thy bullockes.

They shal eate up thy grapes & fyges. As for thy stronge and well fenced cities, wherein they dwelst trust, they shal destroye them with the sworde.

Therefore I will not then haue done with you, (saith the LORDE) For yf they saye: wherfore doeth the LORDE oure God all this vnto vs?

Then answer them: because, that like as ye haue forsaken me, and serued strange goddes in your owne londe, even so shall ye serue other goddes also in a strange londe.

Preach this vnto the house of Jacob, & crie it out in Iuda, and saye thus: Seare this (thou folish) and vndiscrete people. Ye haue eyes, but ye se not: eares haue ye, but ye heare not.

Fear ye not me, (saith the LORDE) Are ye not ashamed, to loke me in the face: which bynde the see with the sonde, so that it can not passe his boundes: For though it rage, yet can it do nothyng: and though the waxes thereof do swell, yet maye they not growe.

But this people hath a false and an obfistinate herte, they are departed and gone awaye from me. They thinke not in their hartes: O let vs feare the LORDE oure God, that getteth vs to raine early and late, when neede is: which kepeth ever still the harvest for vs yearly.

Therefore your misdeedes haue turned these synnys, & your synnes haue rob-

Jer. 24. 1
Jer. 25. 1
Jer. 26. 1

C
124. b

124. b

Deut. 28. 4
Baru. 4. 1

14. y.

14. d

14. a

14. b

14. c

Jer. 17. 1
Deut. 28. 1

124. b
124. d

124. b

124. c

bed you herof. For amonge my people are founde wicked personnes, that painely laye sinnes and waite for men, to take them, and destroye them.

And like as a net is full of byrdes, so are their houses full of chat, which they haue gotten with falsite and disceite. herof conueth their greatesubstaunce and riches, herof are they fat and welthy, and are ranne a waye for me with shamefull blaiphemies. They minisre not the lawe, they make no me of the factualeffe cause, they iudge not the poore accordinge to equite.

Shulde I not punish these thinges. saith the LORDE: Shulde I not be a venged of all such people, as these be: humble and greuous thinges are done in the londe.

The prophete teach falsly, and the prestes folowe them, and my people hath pleasure therein. What will come therof at the last:

The Vi. Chapter.

Come out of Jerusalem, ye stronge child of Den Jamin: blowe up theroom pettes ye Teuites, sit up a token vnto Bethacarem, for a plage and a greate misery piped out from: he: Vtoch.

I will take the daughter Sion to a saye and cendie woman, and to her shall come the shepherdes with their flockes. Their teases shall they pinch rounde aboute her, and euery one shall seee with his honde. Make daniel a ganyt her: shall they saye: Arise, let vs go vp, whilste it yett daye.

Alas, the daye goeth a waye, & the nighte shadowes fall downe: Arise, let vs go vp by night, and destroye his stronge holdes, for thus hath the LORDE of hostes commaunded.

Howe roue his trees, and set up vniworke agaynst Ierusalem. This is the cite that must be punished, for in her is all maliciousnes. Like as a cōdye aboundeth in water, eue so this cite aboundeth in wickednes. A obbery and mingheousnesse is herde in her, sowm & woundes are eue there in my sight. And the (o Jerusalem) lete I wech diuine my heree from the, and make the desolare: thy londe also, y no man dwell in it. For thus saith the LORDE of hostes: The residue of I: shall haibe gathered, as the remnaunt of arapae.

B And the foire turne thine honde agayne in to the baye: like the grape gatherer. But vnto whom shall I speake: whom shall I warne, that he maye take heede? Their eares are so vnicumised, that they maye not heare,

Beholde, they take the woode of Goddinge for a scoine, and haue no last therof. And therfore I am so full of chy indignacion: LORDE, chae I maye suffice no longer. Shee one chy wrath upon the children that are without, and upon all yonge men. For the man must be taken prisoner with the myght and the aged with the crepel. They shall with their londes and wites: shall be taken vnto strangers, whē I stretch out my hande vpon the inhabitours of this londe, saith the LORDE. For from the leest vnto the most, they hang all vpon couerousnes: and from the prophete vnto the prest, they go all aboute with falsite and lies.

And teryde that, they heale the hurt of my people with swete wordes, sayenge: peace, peace, when there is no peace at all. The feere they must be ashamed, for they haue dunned abhymnacion. But who shall they be ashamed, when they knowe nothinge: whether of shame nor good nurture: And the feere they shall fall amonge the slaue, and in the houre when I shall visite them, they shall be brought downe, saith the LORDE.

Thus saith the LORDE: go in to the sinnes, conside and make inquisition for the sinne: and yf it be the good and right waye, then go therein, that ye maye fynde rest for yome soules. (But they saye: we will not kee therein) and I will see watchmen ouer you, and the foire take hede vnto the voyce of the trempet. But they saye: we will not take hede. Heare therfore ye Gentiles, and thou ouer greaacion shall knowe, what I haue sayed for them. Heare thou earth also: beholde, I will cause a plage come vpon this people, ruen the frute of their vane ymaginations.

For they haue not bene obedient vnto my woordes and to my lawe, they abhorred the. Whether foue bringe yeme incense from Chaldea, & sweete smellinge Calamus from ierre: ruen trees: Your burnt offerings are displeasid, and I reioyce not in your sacrifices.

And therfore thus saith the LORDE: beholde, I will make this people fall, and the re shall fall from amonge them: the father of the children, one neyghboure shall persecute another.

Moreover thus saith the LORDE: Beholde, there shall come a people from the North: a greate people shall arise from y entrance of earth, w bowes & w dardes: shall they be named: It is a rough & fierce people, a vnermeral people: their voyce roareth like the see, they ride vpon horses and appointed in sh

all agaynst the, o daughter Sion. Then shall this crye be heard: Oure armes are stille, hermyes and sion is come vpon vs, as vpon a woman trauelling with child. No man go forth in to the felde, no man come vpon the hie streete: for the sward and feare of the enemye shalbe on euery side.

Wherefore, gynde a sack cloth aboute the (o thou daughter of my people) sprynkle thy self with ashes, mourne and wepe bitterly, as vpon thy only beloued sonne: for the desolour shall suddenly fall vpon vs. The haue I sate for a prouer of my harde people, to sithen vs and to crye their waye. For they are all vnfaithfull and fallen a waye, they hange vpon shamefull iace, they are cleue blasse and yon, for they hurte and destroye euery man. The beloued son went in the fyre, the leade is consumed, the rider melteth in waye, for the coal is not taken awaye from them. Therfore shall they be called nantheby syluer, because the LORD E hath cast them out.

The VII. Chapter.

I these are the wordes, that God spake vnto Jeremij: Stande vnder the gates of the LORD E house, and crye out these wordes there, with a loude voyce, and saye: These are the wordes of the LORD E, all ye of Iuda, that go in at this doore, to honour the LORD E. Thus saith the LORD E of hostes the God of Iffrael. Amende youre wayes and youre counsels, and I will see you dwell in this place. Truste not in falsse hynges wordes, sayenge: here is the temple of the LORD E, here is the temple of the LORD E, here is the temple of the LORD E.

For yf ye will amende youre wayes and counsels, yf ye will iudge right betwixte a man and his neighbour: yf ye wil not oppresse the stranger, the fatherles & the wyd borne: yf ye will not shed innocēt bloude in this place: yf ye will not cleue o strange goddes to youre owne destruction: then will I let you dwell in this place, yee in the londe that I gaue a sone tyme vnto youre fathers for euer. But take heede, yee trust in counsels, that begyle you and do you no good. For when ye haue stole, murdered, committed adoultorie, and perury: when ye haue offered vnto Baal, sole winged straunge & vnknowen goddes: Then come ye, and stande before me in this house (which hath my name gotten vnto it) and saye: Truth, we are absolued of you, though we haue done all these abominacions.

What t' thinke you this house that bea-

reth my name, is a verme of theuse? And these thinges are not done purely, but before myne eyes, saith the LORD E. So comyng place in Sile, where vnto I gaue my name a sone tyme, and loke well what I byd to the same place, for the wickednes of my people of Iffrael. And now, though ye haue done all these dedes (saith the LORD E) and I my self rose vp euer by tyme to warne you and to comon with you: yee wolde ye not heare me: I called, ye wolde not answer. And therfore euen as I haue done vnto Sile, so will I doo to this house, that my name is gotten vnto, (and thus ye put youre trust in) yee vnto the place that I haue gotten to you and your fathers. And I shall thrust you out of my sight, as I haue cast out all youre brethren the wholye side of E phraim.

Therefore thou shalt not praye for this people, thou shalt neither geue prayers, nor byd prayer for them: thou shalt make no intercession to me for them, for in no wise will I heare the. Seest thou not what they do in the cities of Iuda, and without Ierusalem: The children gather sticks, the fathers kynble the fyre, the mothers kneade the doue, to bake cakes for the queene of heauen.

They poure out drinkeoffringes vnto strange goddes, to piousse me vnto wrath: how be it they hurte not me (saith the LORD E) but rather confounde, and shame euen thinses.

And therfore thus saith the LORD E God: beholde, my wrath and my vmbignacion shall be poured out vpon this place, vpon man and cattell, vpon the trees in the felde and all frute of the londe, & it shall burne so, that no man maye quench it.

Thus saith the LORD E of hostes, the God of Iffrael: Ye heape vp youre burnt offerings with yome sacrifices, & eate yf flesh. But when I brought youre fathers out of Egipte, I spake no worde vnto them of burnt offerings and sacrifices: but this I commaunded them, sayenge: hearken and obeye my voyce, and I shall be your God and ye shall be my people: so that ye walke in all the wayes, which I haue commaunded you, that ye maye prosper.

But they were not obedient, they disobeyed not their eares there vnto, but went a ster their owne ymagynacions and after the motions of their vntwined herte, and so turned them selues amaye, and conuerted not vnto me. And this haue ye done, from the tyme that youre fathers came out of Egipte, vnto this daye.

101. b
Matt. 23.
101. 29. d
101. 30. d
101. 31. d
101. 32. d
101. 33. d

101. 34. d
101. 35. d
101. 36. d
101. 37. d
101. 38. d
101. 39. d
101. 40. d

101. 41. d
101. 42. d
101. 43. d
101. 44. d
101. 45. d
101. 46. d
101. 47. d

101. 48. d

101. 49. d
101. 50. d
101. 51. d
101. 52. d

101. 53. d

101. 54. d
101. 55. d

101. 56. d
101. 57. d
101. 58. d

101. 59. d

101. 60. d

12.18.1 T'wertables, I sent vnto them my ser-
uants all the p'phers: I rose vp early
and sent them word, yet wolde they not her-
ke, nor offer me their eares, but were obstina-
te, and wolde chere their fathers.

And thou shalt now speake all these wor-
des vnto them, but they shall not heare the:
thou shalt crie vpon them, but they shall not
answere the. Therfore shalt thou lay vnto
them: this is the people, that neither heareth
the voyce of the LORDE their God, nor re-
ceaueth his correction. Faithfulness is cruci-
fyed close rooted out of their mouth.

12.18.2 Wherefore cut of thine haire, and cast it
a waye, take vp a complaynte in the whole
londe: for the LORDE shall cast a waye, and
scare the people, yf he is displeas'd withall.

For the childre: of Iuda haue done euill
in my sight, saith the LORDE. They haue
set vp their abominations, in the house yf
hath my name, and haue defiled it. They ha-
ue also buyed an altar at Tophet, which is
in the valley of yf chaldai of Emb: yf they
might burne their sonnes and daughters,
which I neuer commaunded them, neither came
it euer in my thought. And therefore be-
holde, the daye shall come (saith the LOR-
DE) that it shall no more be called. Tophet, or
the valley of the children of Ennon, but the
valley of the slayne: for in Tophet they shall
be buried, because they shall haue no more
me. Yee yf deed bodies of this people shall be
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anymore. And as for the voyce of mynch, the
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This shalt thou saye vnto them also
Thur saith the LORDE: Dominion shall be
they arise not vp agayne, and turne the
farre awaye, yf they neuer conuert. The
fewe thou is this people and Jerusalem
so farre backe, that they turne not agayne.
They are euer the longer the more obstina-
te, and will not be conuerted.

For I haue loled, and considered: but
re is no man, that taketh repentance for
synne, eache will so much as saye: to what ha-
ue I done this: But euery man (as soon as
he is turned backe) I ameth forth still, like
wilde horse in a barnayl. The Scotts
burne his apoynted tyme, the Turkebow, yf
Sawlow and the Crane, consider the tyme
of their t'rauaile: but my people will not
knowe the tyme of the punishment of the LOR-
DE. How darre ye saye then: we are iust, we
haue the lawe of the LORDE amonge vs.

Beholde, the disceatfull penne of the scri-
bes, stretcheth forth lies: therefore shall the
wise be confounded, they shall be afraid and
shame: for so, they haue cast out the words
of the LORDE: we haue myssedome can them
amonge them: Wherefore, I will geue their
wyes vnto alicuices, and their silens
destroye.

Go from the lewest vnto the highest, they
followe all shamefull iur: and from the
p'phet vnto the priest, they deale all with
liars, T'wertables, they heale the heart of my
ple with sycere wordes, sayinge: peace, pe-
ace, where there is no peace at all.

Yee for shame, how art hominable things
do they: And yet they be not ashamed, yf
they knowe of no shame.

Wherefore in the tyme of their visitation
they shall fall amonge the deed bodies, sa-
ith the LORDE.

W'rtouer I will gather them in (saith
the LORDE) so that there shall not be one
yge upon the wyne, neither one fyge upon
the fyge tre, and the leaues shall be placc of
them.

Them will I cause them to depaue, and
saye: why prolonge we the tyme: Let us
gather oure selues together, and go in to
the stronge cite, there shall we be in
safety: for the LORDE oure God hath pur-
posed to drynke, and geuen vs water myrre and
to drynke, because we haue synned agayn-
st him.

We looked for peace, and we saye not
the better, we mayed for the tyme of
safety, and lo, here is nothing but trouble.

Then shall the noyse of his bowes be

The VIII. Chapter.

1 The same tyme, saith the LORDE,
the bones of the kinges of Iuda, the
bones of his princes, the bones of the
p'fettes and p'phers, yee and the bones of
the cirkens of Jerusalem, shall be brought out
of their graues and layed agaynst the Sonne,
the Moone and all the beaueity booffe:
whom they loued, whom they serued, whom
they ranne after, whom they sought and wor-
shipped. They shall neither be gathered toge-
ther nor buried, but shall lye vpon the earth,
to their shame and despisinge.

And all they that remaine of this wic-
ked generacion, shall desire rather to dye
tho lye: where so euer they remaine, and
where so I scatter them, saith the LORDE of
hoes

The prophet Jeremy. The ix. Chap. Fo. xxviii.

herbe from Dan, the whole londe shall be
 dried at the dryge of his stronge hoves:
 for they shal go in, and deuoure the londe,
 with all that is in it: the cities, and those
 that dwell therein. Moreover, I will ^{the} make
 the Cedars trees 7 stripes amonge you (which
 will not be charmed) and they shal bite you,
 sayeth the LORDE.

Some time is come upon me, and heuynes
 weigh my heare: for so, the voyce of the cil-
 ing of my people is herde from a farr coun-
 tre: Is not the LORDE in Sion? Is not
 he King in her? Wherefore then haue they
 grieved me (shall the LORDE saye) with their
 images, and foolish straunge fashions?
 The haire is gone, the Summer hath an en-
 ded, and we are not helped. I am sore vexed,
 because of the hurte of my people: I am he-
 nyed and abashed, for there is no more Triacle
 at Gelaad, and there is no Physician, that can
 heale the hurte of my people.

The IX. Chapter.

Who will geue my heade water
 enough, 7 a well of teares for my-
 ne eyes: that I may wepe night ad
 daye, for the slaughter of my people: Wol-
 de God that I had a cottage some where far
 re from folk, that I might leaue my people,
 and go from the: for they be all aduocaters
 and a strengthinge force. They deue their eu-
 yle like bones, to shure our lues: As for the
 truth, they maye nothinge awaye with all
 in the wolde. For they go from one wiche-
 dome to another, and holde nothinge of me, sa-
 ieth the LORDE.

Ree one must kepe himself from another,
 so no man maye safelye trust his owne brother:
 for one bocher undermineth another, 7 one
 neighbours begyleth another. Ree one dissi-
 mular with another, and they Deale with no
 much. They haue pacified their tongues to
 lye, and eaten greate paynes to do mysche-
 fit. They haue set their stole in the myddest
 of dishoneste, and for veay dissimblunge false-
 ly they wil not knowe me, saith the LORDE.

Therefore thus saith the LORDE of hoo-
 se, beholde, I wil smite them and trie the,
 for what shalde I els do to my people: The
 images are like sharpe arrows, to speake
 dishoneste. With their mouth they speake pe-
 acably to their neighboure, but piously they
 laye waite for him. Shalde I not punish
 them for these things, saith the LORDE. I
 shalde I not be auenged of evyl soch people,
 as they? Upon the mountaynes will I call
 up a lamentation and sorrowfull crie, and a
 mourninge upon the fayne playnes of the

wildernes: Namely, howe they are so bren-
 ed up, that no man goeth there any more: Ree
 a man shal not heare one beast cry there.

Bydes and cattell are all gone from the-
 ce. I will make Jerusalem also an heape of
 stones, and a benne of very manye womenes.
 And I will make the cities of Juda sawaste,
 that no man shal dwell therein. What man is
 so wise, as to understande this: What rethom
 hath the LORDE spoken by mouth, that he
 maye shewe this, and saye: O thou londe,
 why pershest thou so? Wherefore art thou so
 brened up, and like a wilderness, that no ma
 goeth the row? Ree the LORDE hath said
 the same vnto them, that sought his lawe,
 and kepe not the thyng that he gaue them
 in commandement, neither yead they there:
 but followed the wickdones of their owne her-
 tes, and faced straunge goddes, as their fa-
 thers taught them.

Therefore, thus saith the LORDE of ho-
 oster, the God of Israel, beholde, I will se-
 de this people with wormes, and geue the
 gall to drynte. I will scathe them also amonge
 the heathen, whom neether they nor their
 fathers haue knowne: and I will sende a fire
 arde amonge them, to persure them, until
 I bringe them to nought. Moreover, thus sa-
 ieth the LORDE of hostes the God that ye call
 for mourninge wyne, and sende for wise wo-
 men: that they come shonty, and singe a mo-
 urnyngesong of you: that the teares maye
 fall out of oure eyes, and that our eye ly-
 des maye gusse out of water.

For there is a lamentable noyse he-
 de of Sion: O howe are we so sore des-
 royed? O howe are we so piously cor-
 founde: We must forsake our owne mena-
 tall countre, and we are shot out of oure
 we lodgyngs. Ree heare the worde of the LOR-
 DE (ye maye) and set your eares regard
 the worde of his mouth: that ye maye lerne
 yourne waye to meane, and that every
 one maye teach his neighboure, to make the
 mentation. Namely thus: Keech ye hymne
 up in at oure wyndowes, he is come in to
 oure houses, to destroye the childe before the
 doue, 7 yongeman in the strete.

Buttelle thou plainly, thus saith the LOR-
 DE: The deed bodies of men shal lye a pon
 of ground, as the donge upon the felde, and
 as the hay a fect the mower, and there shal
 be no man to calke them up. Moreover, thus
 saith the LORDE: I will not be wise man
 to lye in his wyndome, nor the stronge man
 to lye in his strength.

Pal. 118
 Mich. 2

Gen. 22.4

Deu. 32.1
 Job. 34.4

Deu. 32.2
 Job. 34.2

Deu. 32.2

C

Isa. 64.
 Job. 13.12

in his strength, neither the rich man in his riches. But who so will reioyse, let him reioyse in this, that he vnderstandeth, and knoweth me: for I am the LORD, which do mercie, equite and righteousness vpon earth. Therfore haue I pleasure in such thinges, saith y^e LORD. Beholde, the tyme cometh (saith the LORD) that I will visite all them, whose feet haue I vn-circumcised: The Egyptians, the Jews, the Ammonites, the Moabites, and the shauen Nabianites, that dwell in the wilderness. For all y^e Gentiles are vn-circumcised in the flesh, but all the house of Israel, are vn-circumcised in the herte.

The x. Chapter.

Here the worde of the LORD, y^e he speaketh vnto the, o thou house of Israel: Thus saith the LORD: Ye shall not leme after the maner of the heathen, and ye shall not be afrayed for the tokens of heauen: for the heathen are afrayed of such: For all the customes and lawes of the Gentiles are nothinge, but vanitie. They haue deuene a tree in the wood which the bondes of the weale man, and fashion it with the axche: they couer it ouer with golde or silver, they fasten it with nails and hammers, that it moue not. If it be as stiff as the palm tree, it can not her speak nor go, it must be doine. Wener ye afrayed of such, for they can do neither good nor euil. But there is none like vnto y^e (o LORD) thou art great, and great is the name of y^e power. Who wolde not feare thee? or what kinge of the Gentiles wolde not obey thee?

For amonge all the wysemen of the Gentiles, and in all their kingdomes, there is none, that maye be likened vnto the. They are all together vnlearned and vnwise. All their connyng is but vanitie: namely, wood, silver, which is brought out of Tharsis, and beate to plates: and golde from Ophir, a worke y^e is made with the honde of the craftisman, and the casket, clothed with yallow sylk and scarlet: euens so is the worke of the wysemen all together. But the LORD is a true God, a lyvinge God, and an everlastinge Kinge. If he be with the earth, shall the Gentiles maye not abyde his indignacion.

As for their goddes, it maye well be sayde of the: they are goddes, that made neither by hand, nor earth: herfore shall they perish fro the earth, and from all thinges vnder heauen. But as for oure God, he made the earth with his power, and with his wisdom hath he framed the whole compasse of the world, with his discrecion hath he spred out the

heavens, he his voyce the waters gather together in the ayre, he doeth with y^e clouds (from the west) out partes of y^e earth: heauenly lighteninge to rayne, and biggish fowle the wyndes out of the treasures: he is not done neither all men foolen. And consumed be all castles of ymagines, for that they cast, is but a wayne thinge, and haeth no life. The wayne crazes men with their worke, the they in their vanitie haue made, shall perish one with another in the tyme of visitacion. Neuertheles, Iacob possid is not do: he it is he, that hath made all thinges, and Israel is the rodd of his inheritaunce: The LORD of hostes is his name. Put away thy vnclennesse out of the londe, thou that art in the strengthe of aica. For thus saith the LORD: Beholde, I will now christ out the inheour of this londe: a greates waye off, and trouble them of such a visitacion, that they shal no more be founde.

Alas, how am I hurt: alas, how painful are my scourges vnto me: for I am full of this sore by my self. I must suffer it, my taberna cle is destroyed, and all my countes are broken. My children are gone fro me, and can no where be founde. How haue I now to spede out my centre, or to set vp my hangings. For the hyemen haue done filthily, that they haue not sought the LORD. Therfore haue they dealt vnwisely with the ir cattell, and all are scattered abroad. Beholde, the noyse is harde at honde, and greates sitacion out of the north: make the citie of Ierusa a wilderness, and a dwellinge place for Dragons. How I knowe (o LORD) that is not in mans power to orde his owne weale, or to rule his owne steppes, & goinges. Therfore chaste thou vs (o LORD) but with sauoure, and not in thy wrath, bunge vs not utterly to naught. Poure out thy indignacion rather vpon the Gentiles, that knowe y^e not: and vpon the people that call not on thy name: And that be cause they haue consumed, deuoured and destroyed Iacob, and haue not ed out his glory.

The XL Chapter.

This is another Sermon, which the LORD commaunded Jeremy to preach, sayenge:

Hear the wordes of the covenant, and speake vnto all Iuda, and to all them that dwell at Ierusalem. And saye thou vnto the LORD: Thus saith the LORD God of Israel: God is not in any one, that is not obedient vnto the wordes of this covenant: which I commaunded vnto your fathers, what tyme I

bring them out of Egypt, from the yon
 fomaer, sayenge: De obedienc vnto my voy-
 ce, and do according to all that I comma-
 nde you: so shal ye be my people, and I wil
 be your God, and will kepe my promysse, y
 I haue sworne vnto youre fathers: I namely,
 that I wolde geue them a londe which flow-
 eth with mylke and honny, as ye see it is co-
 me to passe vnto this daye.

Then answered J, and sayde: Amen. It is
 as the LORDE, as thou sayest. Then the LORD
 sayde vnto me agayne: Preach this in y
 ciues off Iuda and rounde aboute Jerusa-
 lem, and saye: heare the wordes off this co-
 munaunt, that ye maye heere them. For I ha-
 ue diligently exorted youre fathers, euer sin-
 ce the tyme that I broughte them out off the
 londe off Egypte, vnto this daye. I gaue
 them mannyng by tymes, sayenge: hearken
 vnto my voyce: I neuertheles, they wolde
 not obeye me, nor encline their eares vnto
 me, bute folowed the wicked ymaginacions of
 their owne hertes. And therefore haue I ac-
 cusede them as transgressours of all the wor-
 des off this comunaunt, that I gaue them to
 kepe, whiche they (not withstandinge) haue
 not kept.

And the LORDE sayde vnto me: It is so
 true, that whole Irael and all the ciuitens
 off Jerusalem are gone backe. They haue
 turned them selues to the blasphemous off
 their fore fathers, which had no lust to hea-
 ren my voyce. Euen like wise haue these also
 sinned strange goddes, and worshipped
 them. The house off Israel and Iuda haue
 broken my coemaunt, which I made wth the
 their fathers.

Therefore thus saith the LORDE: Behol-
 de, I will sende a plague amonge you, which
 y shall not be able to scape: and though ye
 see vnto me, I will not heare you. The shal
 the comesse off Iuda and the ciuitens of Je-
 rusalem go, and call vpon their goddes, vnto
 whom they made their oblacions: but they
 are not able to helpe them in tyme off their
 trouble. For as many ciues as thou hast (o
 Iuda) so many goddes hast thou also: And
 loke how many streets there be in the (o Je-
 rusalem) so many shameful auicers haue ye
 set vp, to offere vpon them vnto Baal. But
 praye not ther for this people, byo neither
 praye nor praye for them: for though they
 see vnto me in their trouble, yet will I not
 heare them.

O thou beloued, why doest thou so shame
 full greace blasphemous in my house: euen as
 though that holy flesh might abscure the,

specially when thou hast made thy boote off
 thy wickednes. The LORDE called the a gre-
 ne olyue tre, a fayre one, a fruite full one, a ge-
 ody one: but now that there is a contrary re-
 porte off thy abroad, he will burne the vp, and
 destroye thy braunches. For the LORDE off
 bootes that platted the, hath deuyed a pla-
 ge for the: (o thou house off Israel z Iuda) y
 euell that ye haue done, to pouerise him to
 weath, in that ye byd seruyce vnto Baal.

This (o LORDE) haue I lerned of y the, and
 vnderstonde it, for thou hast sheved me the
 ymaginacions. But J (as a melle lambe)
 was caried awaye to beslayn: not knowin-
 ge, that they had deuyed such a counceyl ag-
 ainst me, sayenge: We will destroye his meace
 with wood, and dryue him out of the londe of
 the luyngs, that his name shal neuer be the-
 ough upon. Therefore I will besite the new
 (o LORDE) of bootes: thou righteous iudge,
 thou that tryest the reynes and the detee: let
 me see the awenged of chrim, for vnto the
 haue I commated my cause. The LORDE
 therefore spake thus of the ciuitens of Ano-
 the, that he soughte to slayme, sayenge: Preach
 not vnto vs in the name of the LORDE, or
 els thou shalt dye of oure handes. Thus J
 saye spake the LORDE of bootes: Beholde,
 I will vifey you. Your yonge me shal perish
 with the sixe arde, y^o sonnes and your dought-
 ters shal vterly dye of hunger, so that no
 ne shal remayne. For vpon the ciuitens off
 Anathot wil I bunge a plague, and the years
 of their visitacion.

The XII. Chapter.

THU LORDE, thou art more righteous,
 then that I shal dispute with the
 I neuertheles, let me talke with the
 in thinge reasonable. How happeneth it, that
 the waye off the vngodly is so prosperous:
 and that it goeth so wel with them, which
 (with out any shame) offe the and lyue in wic-
 kednesse: I hon plantest them, they take roote,
 they growe, and bringe forth frute. They bo-
 ost much off the, yet doest thou not pmyssh
 them. But thou LORDE (to whom J am
 well knowne) thou that hast sine, z proued
 my herte, take them awaye, like as a flock is
 caried to the slaughter house, and appointe
 them for the daye off slaughteringe.

How longe shall the londe mourne, and
 all the herben off the felde perish, for the
 wickednes off them that dwell therein?

The cattell and the bydes are gone, yet
 saye they thus, God will not destroye vs ve-
 rery.

Ier. 17 b
Mat. 7. b
Rom. 14

Esa. 14 d

D

Esa. 17 b

Ier. 14 b

Ier. 22 a 2
17 bEsa. 16 b
Amo. 7. b

26

Iob. 11 a
Ala. 1. c

1 Pet. 2 a

Ier. 24 b
Deu. 29 c
Soph. 1. c
Ier. 24 b

Scinge thou art wotery in runnyng with the force men, how wilt thou then runne wth hoies? In a peaceable sure londe thou mayest be safe, but how wilt thou do in the furious pryde of Jordan: For thy brethern ab thy byred haue al together despised the, and cried out upon thee in thour absence. Beloue them not, though they shall saye wordes to the. As some saye I, I haue forsaken my ne owne dwelling place, and left myne here tage. My life also that I lone so well, haue I geuen in to the hōdes of myne enemies. Myne heretage is become vnto me, as a Lyon in the wood. It cried out upon me, therfore haue I forsaken it. Myne heretage is vnto me, as a speckled byde, a byde of dyuerse coloures is upon it. So hence, and gather all the besties of the fildes together, that they maye eat it vp.

Dyuerse byrdmē haue broken downe my wynter, and troden upon my porcion. Of my pleasaunt porcion, they haue made a wildernes & deserte. They haue loyed it wast: and now that it is wast, it sigheth vnto me. Neer the whole londe lieth wast, and no man regardeth it. The destroyers come ouer the heath euery waye, for the swerde off the LORDE shal consume from the one ende of y^e lōde to the oether, and no flesh shal haue rest. They shal slay some wheat, and reape thornes. They shal take h^ereage in possession, but it shal do them no good. And ye shalbe confounded of youre owne wyntinges, because of the greute wrath of the LORDE.

Thus saith the LORDE vpon all myne euil neighbours, that laye honde on myne heretage, whōch I haue geuen my people of I^{er}usal: Beholde, I wil plucke them (namely I^{er}usal) out of their londe, and pue out the house of Iuda from amonge them. And whē I haue dooed the, I will be at one woth the agayne, and wil haue mercy vpon them: and bringe them agayne, euery man to his owne heretage, and in to his lōde. And yf they (namely thateroumē my people) wil learne yf was yo of them, to swaere by my name: The LORDE I wtherch (like as they learned my people to swaere by Baal) shal they be rekened amonge my people. But yf they wil not obeye, they wil I^{er} rose out the same folke, and destroye them, saith the LORDE.

The XIII. Chapter.

Wreuer, thus said the LORDE vnto me: of thy waye & ge the a synnen buech, and gyde it aboute thy loynes, and let it not be weat. Then I got me a buech, accordinge to the commaundment of

the LORDE, and put it aboute my loynes. After this, the LORDE spake vnto me agayne. Take the buech that thou hast prepared: put aboute the, and ge the vp, and ge to Euphrates, and hyde it in a hole off the rock. So wot I, and hydde it, as the LORDE commaunded me. And it happened long after this, that the LORDE spake vnto me. Dy, and ge the to Euphrates, and see the buech from thence, whōch I commaunded the in byde there. Then went I to Euphrates, and digged vp, and toke the buech from the place where I had hyd it: and beholde, the buech was corrupt, so that it was profitable for nothinge.

Then sayde the LORDE vnto me: Thus saith the LORDE: Euen so will I corrupt the pryde off Iuda, and the bye myne of Ierusal. This people is a wicked people, they wil not beare my wote, they wil not beare wicked ymaginacions off their owne, they hange vpon strange goddes, they haue they serued & worshipped: and therfore they shal be as this buech, that stureth for nothinge. So as strately as a buech lieth vpon a mil loynes, so strately dyd I bynde y^e whole nation of I^{er}usal, and the whole house of Iuda vnto me, saith the LORDE: that they might be my people: that they might haue a gloum name: yf they might be in honore: but they woude not obeye me. Therfore laye this rebulde before them, and saye: Thus saith the LORDE God of I^{er}usal: euery pot shalbe fylled with wyne. And they shal saye: whōch thou me knowe not, yf euery pot shalbe fylled with wyne: Then shal thou saye vnto them: Thus saith the LORDE: Beholde, I shal fyll alle the in habitacions of this lōde vnto drouennes, the byrges that stey v^{er} droue stole, the prestes and prophetes, with all y^e dwell at Ierusal. And I will strafe them one agaynst another, yee yf fathers agaynst the sonnes, saith the LORDE.

I wil not spare on them, I wil not spare them, nee haue pitie vpon them: but despayne them. Be obedient, geue care, take no droue ne at it, for it is the LORDE himself that shal kech. Honour yf LORDE youre God here, or he take his lighte from you, and droue youe fire stembles in darkness: as yf full destroye ye loke for the lighte, be tume it into y^e strowe and darkness of deach. But yf ye wilnt heare me, that geue youe sercece to mynne, I will moune from my whole barre for your stubburnesse. Piteously will I wepe, and y^e teares shall gush out of myne eyes. For the LORDES floc shall be carried awaye captiue.

1 Telle thinge & the rulers: Humble yo^r sel-
ues for you downe lowe, for y^e crowne of yo^r
glory shall fall from youre heade. The cities
warre the south shall be shut vp, & no man
shal open the. All Iuda shall be caried awa-
y captiue, so chat none shall remayne.

2 Lie vp youre eyes, and behold the, that
came from the North: Like a fat flocke shall
they fall upon the. To whom wilt thou ma-
ke thy moe, when they come upon the: for
thou hast raught the thy self, and made the
maistore over the. Shal not for some come vs^o
the, as on a woman trauelinge with childe:

3 And yf thou woldest say: the in thine heart:
Wherefore come these thinges vpon me: (Eue^r)
4 for the multitude of thy blasphemies, shall
thy synners perishe & thy see be discouered.

5 For like the man of Iude maye chaunge
his synne, & the cat of the mountayne his
ferocite: so maye ye that be eyed in euill,
be good. Therefore will I iacece you lyke as
y^e fobbe that is take awaye with y^e south
wynde. This shal be your portion, and the
portion of youre measture: when with ye shal
be rewarded of me, saith the LORDE: becau-
se ye haue forgotten me, and put youre trust
in vncertaine thinges. Thei for shall I tur-
ne my dolches ouer thy heade, and discouer
thy cheere, that thy pyncities maye be seene: y^e
abominance, thy deedly malice, thy beastlynes
and thy shame shall rebordome. For vpon the
sides and hilles I haue sene thy abominati-
ons. We be vnto the (o Ierusalem) whē wilt
thou cease be clenid en ymoire?

The xiiii. Chapter.

The wordes of the LORDE shewed vn-
to Jeremij, concerninge y^e death
off the frutes.

1 Woe shall mourne, men shall not ge
woe more the: o wo bi gaza: the lo-
de shal be nom one had in reparation,
& the cite of Ierusalem shal burke out. The
lodes shall sende their seruauntes to seche
water, & when they come to the welles, they
shal fynde no water, but shal carie their ves-
sels home emptye. They shal be ashamed ad
confounded, & shal couer their heades. For
the grobde shal be dried vp, becauise there is
no raien vpon it. The plowmen also
shal be ashamed, ad shal couer their heades.
The hynde shal forsake the yonge sawne,
because it bulgath fast in y^e filde, becauise there
shal be no grasse. The wilde Asses shall stou-
be in the Messer, and diame in their wynde
like the dragons, their eyes shal sayle for want
of grasse.

2 Doubtes are ourne wisdnesse rewarde
us: But LORDE by thou accordinge to y^e na-
me, though cure transgressions, and synnes
be many. For thou art the comforter & helpe
of Israel in the tyme of trouble. Why wilt
thou be as a straunger in the London, and
as one that goeth ouer the feldes, ad cometh
in only to remayne for a night? Why wilt
thou make thy self for a conuorde, and as it were
a graue that yet maye not helpe: for thy
arrouns (o LORDE) and we deare thy name,
therfore forsake vs not.

3 Then spake the LORDE, concerninge
this people: y^e haue pleasure to go so nembly
w^o their see, and laune not of, and therfore
displeaseth the LORDE in so much, that he will
no longer agayne to remembraunce all the
iustices, ad pynyshe all their synnes. See
euē thus saith the LORDE vnto me: Thou
shalst not praye to do this people good. For
though they fast, I will not heare their pray-
ers. And though they offre burnt offryges &
sacrifices, yet will not I accept them. For I
will be froye them with the sword, hunger
and pestilence. Then answered I: O LORDE
God, the prophetes saie vnto them: Tush, y^e
shalst be no fwarder, and no honger shall come
vpon you, but the LORDE shal geue you con-
tinuall rest in this place.

4 And the LORDE saith vnto me: The pro-
phetes preach lies vnto them in my name. I
haue not spoken with them, neither gaue I
them any charge, neither byd I sende the: yet
they preach vnto you false visions, charmy-
nges, vanities, and disceitfulnesse of their owne
heart. Therfore thus saith the LORDE: As
for those prophetes that preach in my name
(whom I neuer theles haue not sent) and y^e
saye: Tush, there shal neither batel nor honger
be in this londe: Wiche swarde ad with
honger shal those prophetes perishe, and the
people to whom they haue preached, shal be
cast out of Ierusalem, bye of honger, ad be
slayne with the swerde, (and there shal be
no man to carie them) both they ad their wy-
ues, their synnes and their dougbters. For
thus wil I prece their wickidnes vpon the,
this shal the: I saye also vnto them: Wipe
ye eyes shal wepe without ceasinge daye &
night. For my people shal be destroyed with
greate harme, and shall perishe with a gre-
ate plague. For yf I go in to the fildes, lo,
it lieth all full off slayne men: If I co-
me in to the cite, lo, they be all famished of
honger.

5 See their prophetes also and prestes shal
be led in to an unknowne londe.

214. a. b.
17. c.

177. b.
178. a. b.

178. a. b.
178. c.
178. d.

178. d.

178. a. b.

178. a.

178. a. d.

D Hast thou then venterly forsaken Juda :
 (saye J) Dost thou so a byone Sir: Dost thou
 so played vs, that we can be healed no
 more: We looked for peace, and there cometh
 no good: for the tyme of health, & lo, here is
 noching but trouble. We knowe (o LORDE)
 all oure mysdoes, and the synnes of oure
 fathers, that we haue offended y. We noe
 displeasid (o LORDE) for thy names sake, for
 gre noe thy loyngne kyndnes: Remember y
 trowe of thyne honoure, breake noe the cove-
 nante, that thou hast made with vs. Are the
 re any amonge the goddesses of the Gentiles,
 that sende rayne, or geue the showres of hea-
 ven: Dost not thou it o LORDE our God, in
 whō we trust: The LORDE, thou dost all the-
 se things.

The XV. Chapter.

When spake the LORDE vnto me, ad
 sayde: Though Ilesos and Samuel
 shode be for me, yet haue I no helpe
 to this people. Dymethem away, that they
 maye go out of my sight. And yf they saye
 vnto the: Whyther shal we go: The tell the:
 The LORDE geaeth you this answer: Some
 vnto death, some to the sword, some to hon-
 ger, some in to captiuitie. For I will bringe
 foure plagues vpon them, saith the LORDE.
 The sword shal stragle them, the dogges
 shal deuoure them, the fowles of the ayre ad
 beestes of the earth shal eate them up, and
 destroye them. I will scaete them aboute al
 dy in all kingdomes and londes to be plaged,
 because of Manasses the sonne of Iehias
 kinge of Juda, for the things that he dyd
 in Jerusalem.

Who shal then haue pite vpon the, o Je-
 rusalem: Who shal be ioiuy for the: O who
 shal make intercession, to opene peace for
 the: seinge thou goest frome, ad turnest bac-
 wards, saith the LORDE: Therfore I will
 stretch out myne hande agaynst the, to des-
 troye the, and I will not be increased. I will
 scaete the abroad with the sanne on euery
 side of the londe: I will waist my people and
 destroye them, for they haue had no lust to
 turne from their owne wayes. I will make
 their wyddenes mo in nombre, then the son-
 des of the see. Vpon y mothers of their chil-
 dren, I shal bringe a destroyer in the noone
 daye. Sodenly and vnwares, shal I sende
 a seate vpon their citie. She that bath bo-
 ne vñ children, shal haue none, hir breasts
 shal be fill of sorrowe.

The Some shall saye her in the cleare
 daye, when she shal be confounded and saye
 for very heuynesse. As for those y remay-

ne, I will deliuer them vnto the swordes of
 their enemies, saith the LORDE. O much
 alas that euer thou dydest beate me, in
 mine and backe of the whole londe: Though
 I neuer leaue ner receaue vpon thys, yet
 uery man speake enell vpon me. And y
 (LORDE) answered me: Lebe not I the then no
 good: Come noe I to the, when thou art in
 trouble: and helpe y, when thine enemy
 presseth the: For one yon burte another,
 one malle that cometh from the north,
 ether: As for youre riches and treasure, I
 will geue them out in to a pray, not for my
 money, but because of all youre synnes, they
 haue done: all youre coastes. And I will
 inge you with youre enemies in to a londe,
 yf ye knowe not: for the fyre that is kyndled
 my indignacion, shal burne you up.

O LORDE: saye J: When thou knowest al
 things, therfore remembre me, ad visit
 deliuer me fro my persecutors: As cause
 my cause in y lōge watch, yet thou knowest
 that for thy sake I suffre tribul. When
 I had founded by my doo, I ac them vpon
 deliuer they haue made my hart so full of
 glo. For I call open thy name, o LORDE: God
 of hoopes. I dwel not amonge the heathen,
 neither is my deliuer therein: but I dwell only
 in the feare of thy honre, for thou hast sal-
 ued me with by grace. Shall my heuynesse
 dure for euer: Are my plagues then so greaue:
 they maye neuer be healed: While thou be
 in a water, that salter, and can not conyue:
 Vpon these wordes, thus sayde the LORDE
 vnto me: If thou wilt come agayne, I shal
 see the in my seruyce: and yf thou wilt
 out the thinge that is precious from the
 vyle, thou shalt be euen as myne owne mouth.
 They shal conuerse vnto the, but come as
 thou vnto the: and so shal I make the a
 stronge wall of stele agaynst this people. They
 shal fight agaynst the, but they shal not
 prevail. For I myself will be with the, to be-
 the, and deliuer the, saith the LORDE. And
 I will ryd the out of the bondes of the
 weles, and deliuer the out of the honde of El
 ranza.

The XVI. Chapter.

M Grouer, thus saye the LORDE: I
 so me: Thou shalt take y no wife
 ner begett children in this place. For
 of the children that are borne in this place,
 of their mothers that haue borne them, and
 of their fathers that haue begotten them
 in this londe, thus saith the LORDE: They shal
 dye an horrible death, no mā shal mourn
 for them, ner burie them, but they shal lye as
 dead.

amo 4 b

1. T. T. 2 a

107 e. c

107 e. a

107 e. b

107 e. d

107 e. b

107 e. c

107 e. d

107 e. c

107 e. c

ge upon the earth. They shall perish thowm
the swarde and hunger, and their bodies
shall be meate for the foules of the ayre, and
besides of the earth. **A**gaine, thus saith the
LORDE: Do not vnto them, that come toge-
ther, for to moune and wepe: for I haue ta-
ken my peace fro this people. (saith the LOR-
DE) yet my fauoure and my mercy. And in
the londe shall they dye, olde and yonge, and
shall not be buried: no man shall bewepe
them, no man shall clippe or shawe himselff
for them.

There shall not one visite another, to mour-
ne with them for their deed, or to comforte
them. One shall not offre another the cuppe
off consolation, to forget their heuynes for
father and mother. Thou shalt not go in
to their seate, to syt downe, much lesse
to eate or drynke with them. For thus saith
the LORDE off hoostes the God off Israell:
Beholde, I shall take awaye out of this pla-
ce, the voyce off mynch and gladnesse, the voy-
ce off the brydegrome and off the bryde: yet
and that in youre da ye, that ye maye se it.

Now when thou shewest this people all
these wordes, and they saye vnto the: Where-
fore hath the LORDE deuised all this greate
plage for vs? Or what is the offence and
synne, that we haue done agaynst the LORDE
our God? Then make thou them this an-
swere: Because youre fathers haue forsaken
me, saith the LORDE, and haue cleued vnto
straunge goddes, whom they haue honou-
red and worshipped: but me haue they forsak-
en, and haue not kepte my lawe. And ye w^o
your shamefull blasphemies, haue exceded
the wickednes off youre fathers. For euery
one off you foloweth the frowerde end yma-
ginacion off his owne hert, and is not obedi-
ent vnto me.

Therefore wil I cast you out off this lon-
de, in to a londe that ye and youre fathers
knowe not: and there shall ye serue straunge
goddes da ye and night, there wil I shewe
you no fauoure. Beholde therefore saith the
LORDE: he be aia are come, that it shall no-
more be sayed: The LORDE lyueth, which
broughte the children of Israel out of the lo-
de of Egypte: but it shall be sayed the LOR-
DE lyueth, that broughte the children of Is-
rael from the L^ord, & from all londes wher
he had scattered them. For I wil bringe the
agayne in to the lode, that I gaue vnto the-
ir fathers.

Beholde, saith the LORDE: I will sende
out many fishers to take them, and after y
wil I sende out many hunters to hunt the

out from all mountaynes and hilles ad oue
of the caues of stonoe. For myne eyes behol-
de all their wayes, and they can not be hyd
from my face, neither can their wicked dedes
be kepte close out of my sight. But first wil
I sufficiently rewarde their shamefull blas-
phemies and synnes, wherwith they haue
syled my londe: Talmey, with their sinning-
ge Idols and abhominacions, wherw^o they
haue fylled myne heretage. **G**LORDE, my
strength, my power, and refuge in tyme off
trouble. The Gentiles shall come vnto the
from the endes off the world, and saye: Ve-
rely oure fathers haue claud vnto lio, their
Idols are but vayne and vnfocable. How
can a man make, those his goddes, which
are not able to be goddes? And therefore, I
wil once teach them, saith y LORDE: I wil
shewe them my honde and my power, that
they maye knowe, y my name is y LORDE.

The xvij. Chapter.

Quere synne o ye off the wybe of Ju-
da is writen in the table off heretee,
& graue so vpon the edges of yd au-
ters w^o a penne of yon z with an Adamite
claw: y youre children also maye thynke v-
pon youre aueters, woddes, thide trees, hie
hilles, mountaynes z feldeo. Wherefore, I
wil make all youre substancies z treasure be
spoyled, for the great synne that ye haue do-
ne vpon youre hie places, thowm out all y
coofles off youre lode. Ye shall be cast out also
from the heretage, that I gaue you. And
I wil subdue you vnder the heuy bddage of
yore enemies, in a londe that ye knowe not.
For ye haue ministred synne to my imbriga-
cion, which shall burne euermore. Thus saith
the LORDE: Cursed be the man that putteth
his trust in man, ad that eateth flesh for his
arnie: and he, whos herte departeth from y
LORDE, he shall be like the heath, that grow-
teth in the wilderness. Ad for the good thin-
ge that is for to come, he shall not se it: but
dwell in a drie place off the wilderness, in a
sale and vnooccupied londe. **W**hiffed is the
man, that putteth his trust in the LORDE,
and whos hope the LORDE is himself. For
he shalbe as a tre that is planted by the wa-
ter syde: which spredeth out the roce vnto
moynesse, whom the heate can not harme,
when it commeth, but his leaues are grene.
And though thow growe but litle fruct be-
cause off drought, yet is hence carefull, bec-
ause he neuer liueth off to bringe forth fruct.
Among all thinges lyuynge, man hath the
most discreetfull and wisestheable hert.

Who shall then knowe it: Euen I the LORD Eripe out the grounde off the heere, and searche the reynes and rewarde euery mā accordinge to his wayes, and accordinge to the frute off his counsailes.

The disceasefull maketh a nest, but bringeth forth no yonger: he commeth by riches, but not righteously. In the myddest off his life must he leaue them behinde him, and at the last be founde a very foole. But thou (O LORD) who seestronic is most glorious, excellent and off most antiquite, which dwellest in the place of oure holyrest: Thou art the

comforte off Israel. All they that forsake the, shall be confounded: all they that departe from the, shall be written in earth, for they haue forsaken the LORD E, the very condite of the reuoters of life.

Scale me, O LORD E, and I shall be whole: saue thome, and I shall be saued, for thou art my prayse. Beholde, these men saye vnto me: What is the worde of the LORD E? Let it come. Where as I neuertheles leuinge the flocke in thy wayes, haue compelled none by violence, for I neuer desired any mā deeth, this knowest thou well. My wordes also were righte vnto the. Be not now terrible vnto me (O LORD E) for thou art he, in whom I hope, when I am in perill. Let my persecuters be confounded, but not me: let them be a frayd, and not me. Thou shalt bunge upon the tyme off their plage, and shalt destroye them righte soie.

Agayne, thus hath the LORD E sayde vnto me: So and stonde vnder the gate, where thow the people and the kinges of Iuda go out and in, vnder all the gates of Ierusalem, and saye vnto them: Heare the worde of the LORD E, ye kinges of Iuda, and all thou people of Iuda, and all ye citsens of Ierusalem, that go thow the gate: Thus the LORD E commaundeth: Take heede for youre yues, that ye carie no burthen vpon you in the Sabbath, so bringett thow the gates of Ierusalem: ye shall beare no burthen also out of youre houses in the Sabbath: Ye shall do no labour there in, but haloue the Sabbath, as I commaunded you sayetha. How be it they obeyed me not, ne ther hearkened they vnto me: but were obstinate & stubborne, and neuer obeyed me, ne ceased my correction.

Neuertheles, yf ye will heare me (saith the LORD E) and beare no burthen in to yce thow the gate vpon the Sabbath: If ye will haloue the Sabbath, so that ye do no worde there in: then shall there go thow

thow the gates of this cite, kinges and princes, that shall see vpon the sole of Dauid: They shall be caried vpon charettes, and ryde vpon horses, both they and their pynce: The whole Iuda and all the citsens of Ierusalem shall go here thow, and this cite shall euer be the more and more inhabited.

There shall come men also from the cuns of Iuda, from aboute Ierusalem, and from Ierde of Ben Jamun, from the playne sides, from the mountaynes and from the wildernes: which shall bunge burntoffringes, sacrifices, oblacions, and incense, and offer up thankes geynge in the house of the LORD E. But yf ye will not be obedient vnto me, & haloue the Sabbath, so that ye will train youre burthen thow the gates off Ierusalem vpon the Sabbath: Then shall I se fyre vpon the gates off Ierusalem, and it shall burne vpon the houses off Ierusalem, and no man shall be able to quench it.

The XVIII. Chapter.

This is another communication, that God had with Jeremyp, sayenge:

Arise, and go doune in to the Potter's house, and there shall I tell the moue off my mynde. Now when I came in the Potter's house, I founde him makinge his worke vpon a whele. The vessell that the Potter made off claye, brake amonge his feete: So he beganne a new, and made another vessell, accordinge to his mynde. Thus sayde the LORD E thus vnto me: Whye not I do w' you, as this Potter doeth. O ye house off Israel, saith the LORD E: Beholde, y house off Israel: ye are in my hande, euen as the claye in the Potter's house.

When I take in honde to rote out, to destroye, or to waite awaye any people: or I ghyde me: yf that people (agaynst whom I haue thus deuyfed) conuert from their wickednes: Immediately, I repente off the plage, that I deuyfed to bunge vpon the. Agayne: When I take in honde, to buyde, or to plante a people in a kingdome: yf the same people do euill before me, and beare not my wayes: Immediately, I repente off the good, that I deuyfed to do for them.

Speake now therfore vnto the whole Iuda, and to them that dwell at Ierusalem: Thus saith the LORD E: Beholde, I am deuyfing a plage for you, and am calyng a thinge in honde agaynst you.

Therefore, let euery man turne from his

po. 3. d
ca. 1. d
im. a. 2
ro. 2. a
al. 1. b
ca. 1. b

ore. 2. b
oh. 4. b
xt. 20. d

lere. 14. a
10. c

iere. 7. a
22. a

Deu. 4. b
Deu. 5. b
Exo. 20. b

Eze. 10. b

12

Exo. 10. b

12 will waye, take vpon you the thinge that is good, and do righte. But they saye: No more of this, we will followe oure owne ymaginations, and do euery myd accordinge to the wilfulness of his owne mynde.

13 Then saith he saith the LORDE: Are amonge the heithen, yf eny man hath herbe such horrible thinges, as the daughter of Si on hath done. Shall noe yf sinowe (yf melteth vpon the stony rockes of Libanus) moisten the silbes: Or maye the springes off waters be so graun awaye, that they runne no more, geue moistnesse, ner make frutefull? But my people hath so forgotten me, yf they haue made sacrifice vnto vayne goddes. And whyle they folowd their owne wayes they are come out of the hie strets, and gone into a fere waye noe vnto to be troden. Where the wayes they haue bidoughe their soules in to an enarlinging wilderness and soome: **14** Or yf who so euer trausyleth ther by, shall be abashed, and wagge their heades. With an all wynde will I scatter the, before their enemies. And when their destruction cometh, I will rurne my backe vnto them, but not my face.

15 Then saye they: come, let vs ymagin smythinge agaynst this Jeremy. Wee this daye euen the prestes, to whom yf lawe was commytted: the Senectors, yf were the wyfstand the prophetes, which wauced noe yf more off God. Come saye they: let vs cutt off his edge, and let vs not regarde his wordes. Considre me: (o LORDE) and heare the voyce of myne enemies. Do they not recomence all for good, when they dygg a pye for my soule: Remember, how that I stode before the, to speake for the, ad to rurne awaye thy wrath from them.

16 Then saith he: let their childre bye of hunger, and let them be opprested with the swerde, & let their wyues be robbed of their chylidre, and become wydowes: let their handes be slayned: let their yonge men be fylled with the swerde in the felde. Let the noyse be herd out of their houses, when the murderre cometh suddenly vpon them: for they haue digged a pic to rade me, and layed snares for my face. Yet LORDE, thou knowest all their counsel, that they haue deuysed, to slay me, and let the fore sounge them noe their wickednes, and let no their synne be put out of thy sight: let them be iudged before the, as the giltye: This shall thou do vnto the in yf tyme of thy indignacion.

The XIX. Chapter.

17 Neuer, thus saide the LORDE vnto Jeremy: Go thy waye, and bye the as an eiden pycher, and bringe forth the Senectors and chiefe prestes in to the valley of the dylouen off Ennon, which lieth be fore the porte that is made of bricke: & shewe them there the woddes, that I shall tell the, and saye thus vnto them: Heare the wordes of the LORDE, ye Kinges of Iuda, ad ye citeyns of Ierusalem: Thus saith the LORDE of hostes the God of Israel: Beholde, I will bringe such a plage vpon this place, that yf cares of all that heare it, shall glowe. And that because they haue forsake me, and unbalowd this place, and haue offred in it vnto straunge goddes: whs nerther they, their fathers, ner the Kinges off Iuda haue knowen. They haue filled this place also wth the bloodes of innocentes, for they haue set vnto an altar vnto Baal, to burne their childre for a burnt offeringe vnto Baal, which I nether commaunded, ner charged them, nether thoughte once there vpon.

Behold it ther fore, yf tyme cometh (saith the LORDE) yf this place shall no more be called Tophet, ner yf valley of yf dylouen of Ennon, but yf valley of slaughter. For in this place will I slaye the Senectors of Iuda & Ierusalem, I will chee downe wth the swerde in yf sighte of their enemies, ad of them that see their lyues. And their deat carcasses will I geue to be meate for the foules of the ayre, and bestes of the felde. And I will make this cite desolate, ad despyed: that who so geath there by, shall be abashed & graef vpon her, because of all his plagies.

I will sode them also wth the flesch of their fomes & their dongheers. Xee euery one shall eate vpon another in the besynging & strayinge sit, wher wth their enemies (yf sith their lyues) shall perthe in. And the preder shall thus breake in the sighte of the me, yf shall wth the, and saye vnto the: Thus saith the LORDE off hostes: Loe so will I destroye this people & cite: as a Poeter breateth a vessell, that can noe be made whole agayne.

In Tophet shall they be buried, for they shall haue none other place. Thus will I do vnto this place also, saith the LORDE, and to che yf well there in: yee I will do to this cite, as vnto Tophet: for the houses of Ierusalem & the houses of the Kinges of Iuda are defyled, li: as Tophet, because off all the houses, in whose parlors they byd sacrifice vnto all the hoste of heane, and poured out burnt offeringes vnto strange goddes. And so Jeremy came from Tophet, wher

311

4. Rea. c.
100. c.

Deu. 12.
Eze. 10. 11.
Psal. 109. 1.
Eze. 10. 12.

25
Ier. 7. d

5. Re. 9. b
Ier. 10. b
Eze. 10. 10.

Tru. 4. b

Deu. 28. b

100. 1. a

100. 1. b

the LORDE had sent himre prophcie, and stode in the court off the house off the LORD, and spake so all the people: Thus saith the LORD off hosties the God off Israel: Beholde, I will vinge vpon this ease and vpon eury towne aboute it, all the plagues that I haue denysed agaynst them: for they haue bene obsequer, ad woldenoe obeye my warnynges.

The XX. Chapter.

When Pashur the priest, the sonne off Ammer, these in the house off the LORD, herde Jeremij preach so fastly: he sinore Jeremij, and put him in the stocks. that are by the hie gate off Jen Jamim, in the house off y LORD. The next daye followinge, Pashur broughe Jeremij out of the stocks agayne. Then sayde Jeremij vnto him: The LORD shall call the nameise Pashur (that is excellent and increasinge) but I lague (that is fearful ad a frayed) eury where. So thus saith the LORD: beholde, I will make the a frayed, che thy self, and all that fauoure y: which shal perissh with the forward off their enemies, euen before y face.

And I wil geue whole Iuda vnder the power off the kinge of Babilon, which shall carie some vnto Babilon prisoners, and slaye some with the sword. Moreover, all y substance off this lond, all their precious and gorgeous wores, all coslynesse, and all the treasure off the kinges off Iuda: wil I geue into the hodes off their enemies, which shal spoyle them, and carie them vnto Babilon.

But as for the Pashur, thou shalt be caried vnto Babilon with all thine housholde, & to Babilon shalt thou come, where thou shalt die, and be buried: thou and all thy fauourers, to whom thou hast preached lies. O LORD, then makest me weake, but thou refreshest me, & makest me stronge agayne. All the daye longe am I deysyd, and blaughed to some of eury man: because I haue now preached longe agaynst malicious Tyranny, and shewed them off destruction. So y which cause they call the woide off the LORD in my eech, and take me eue to the woise.

Wherefore, I thoughte from hence forth, not to speake off him, ner to praye in his name. But the woide off the LORD was a very burnyng fyre in me here and in my bones, which when I wold haue stopped, I might noe. For why, I herde so many denysis and blasphemies, yee euen off my ne owne companions, and off soch as were

conuersaunte with me: which wene aboute, so make me a frayed sayng: vpon him, he go vpon him, so frare him, and make him holde his tongue: yf we maye ouercome him, and be a venged off him.

But the LORD stode by me, like a mightie gaunte: wherfore my persecuters shal, an coude do no thinge. They shal be frayed confounded, for they haue bene trusty, they shal haue an euerlastinge shame. And now, O LORD off hosties, thou righteous sterde, which knowest the reyne and the very heart: let me se them punished, for into the I come to my cause.

Syng vnto the LORD, and praye him, for he hath deliuered the soule off the oppresid, from the honde off the violent. Cursed be the daye, wherein I was borne: vnto what pic be y' daye, wherein in my mother I was borne. Cursed be the man, that brought my father the adinges, to make him glad, sayng: thou hast gotten a sonne. Let it be open vnto that man, as to the cities which y LORD turned vpside downe: when he had longe herde the wicked rourne off thynt cause he slewe me not, as some as I came out off my mothers wombe, and because my mother was not my graue hill, off the which myghte noe haue come out, but remained still in her. Why thou came I forth off my mothers wombe: To haue experiance off labour and sorrow: and to lete my life with shame?

The XXI. Chapter.

These are the woordes that the LORD spake vnto Jeremij, when yme as the kinge Sedechias sent vnto him in pass in the sonne off Nieldia, and Sephanus the sonne off Maasia priest, sayng: Art thou well at the LORD (we praye the) off our behalf, for Labachodonosor the kinge off Babilon t' speake to, off the LORD (patience) will deale with vs, according to his maruelous p'ter, and take him from vs.

Then spake Jeremij: Goe Sedechias, this answere, Thus saith the LORD off Israel: beholde, I will come to the weapons, that ye haue in your handes, whether with yf fighte agaynst the kinge off Babilon & the Caldees, which be siege you rounde aboute y' walles: & I wil bringe the vnto me in to the myddest off this cite, and I myself will fighte agaynst you, with an outspreade bowe, ad with a mighty arme, in great pleasure and terrible wrath: and will

2
A. 22. a
10. h. c.

B
4. R. 10. c
10. h. c
17. a

2. a. b

10. e. b

C

Malob

them, that dwell in this cite: yee both me ad
cazell shal dye of the pestilence.

And after this saith the LORDE: I shall
deliuer Sadechias the kinge of Iuda, ⁊ his
seruauntes, his people and such as are esca-
ped in the cite, from the pestilence, swerde,
and hunger: in to the power of Nabuchodo-
nosor kinge of Babilon: yee in to the hōdes
of their enemies, in to the hōdes of those y
of solow upon their tyues, which shall smyte
them with y swerde: they shal not pite the,
they shal not spare them, they shall haue no
mercy vpon them.

And vnto this people thou shalt saye:
Thus saith the LORDE: beholde, I haue be-
fore you the waye of life and death. Who so
shal pish in this cite, shal perish: ether wth the
swerde, with hunger, or with pestilence. But
who so goeth out to holde on y Caldees par-
tye, y beleege it, he shal saue his life, and shall
wyne his soule for a pray. For I haue set my
face agaynst this cite: saith the LORDE: y
shall plug it, and to do it no good. I must be ge-
nial in to the bande of the kinge of Babilon, ⁊
to be warr with yue.

And vnto the house of the kinge off Ju-
da saith yue: heare the worde of y LORDE
(vnto the house off Dauid) for thus saith the
LORDE: I thinke the righteousnes, and that so
one, vnto the oppressed frō violent power:
or mee my terrible wrath break out like a fy-
re, and burne so, that no man maye quēch it,
because of the wickednes of youre imagina-
tions. Beholde: saith the LORDE: I will co-
me vnto you, that dwell in the walleis, recks
and selles and saye: Cuss, who will make
me a staye: or who will come in to ouerhou-
se me: for I will vnto you: saith the LORDE
because off the wickednes off youre inuen-
tions, and will tyndle such a fyre in youre
wed, as shall consume all, that is aboute you.

The XXII. Chapter.
Thus sayde the LORDE also: So dome-
nyd in to the house of the kinge off Ju-
da, and spake there these wordes, ⁊
saie: heare the worde off the LORDE, thou
kinge off Iuda: that sittest in the kyngly seat
off Dauid: thou and thy seruauntes ad y
people, that go in ⁊ out at this gate. Thus
saie the LORDE commaunders: kepe equite and
righteousnesse, deliuer the oppressed frō the
power off the violent: do not greue ner op-
presse the stranger, the fatherlesse ner the
widowe, ad slyd no innocēt bloude in this
place.

And yf ye kepe these thinges faithfully,
then shall there come in at the doore off this

house kynges, to syt vnto Dauidos seate: they
shal be caried in Chareeces and ryde vpon
horses, both they ⁊ their seruauntes, ad their
people. But yf ye wil not be obedient vnto
these commaunders, I sweare by my-
ne owne self: saith y LORDE: this house shal
be wast. For thus hath the LORDE spoken v-
pon the kynges house of Iuda: Thou art the
heade, as Galaad is in Libanus: What wile
thou laye of it, yf I make the not frō wast: ⁊
thy cities also: that no man shal dwell there in.
I will prepare a destreyt with his mea-
pēs for the, to hem dome the speciall Cedre
trees, and to cast them in the fyre.

And all the people that go by this cite,
shal speake one to another: Wherefore hath
the LORDE done thus vnto this noble cite?
Then shall it be answered: because they ha-
ue broken the couenaunt off the LORDE
their God, and haue worshipped and serued
strayge goddes. I knowe not ouer the deed,
and be nor wo for them, but be fōry for him
that depretech a waye: for he commeth one
agayn, ad stech his natyue countre no mo-
re. For thus saith the LORDE, as touching
Sallum the sonne of Josias kinge of Iuda,
which reigned a fater his father, and is cari-
ed out off this place:

He shal neuer come hitther agayne, for he
shal dye in the place, where vnto he is led a-
cayue, and shall this londe nomoie. Wo
woth him, that buydech his house with vn-
righteousnes, ad his perlers with the good,
that he hath gotten by violence: which ne-
uer recompenseth his neighbors laboure, ner
payeth him his hye. He thinkech in hymself:
I wil buyde me a wyde house, ad geuoune
perlers: he causeth wyndowes to be hewen
there in, and the sylinges and geafes ma-
kech he off Cedre, and paynteth them with
Zender. He thinkest thou to reigne, in what
thou prowest me to: warr with y Cedre
trees?

Dyd not thy father eate and drynke, and
prosperer well, as long as he dealt with equi-
te ad righteousness: yee when he helped y
oppressed and poore to their righte, then prof-
pered he well.

From whence came this, but only be-
cause he had me before his eyes: saith the
LORDE. Wherefores, as for thine eyes and
thine herte, they loke vnto covynousnesse,
to slyd in nocent bloude, to do wronge and
violence. And therfore, thus saith the LOR-
DE agaynst Joachim, y sonne of Josias kin-
ge of Iuda: Thou shalt nomoie reigne for him:
(as they vnto) do alas brother, alas syster:

tree. c.
E. 4. c.
ch. b.

Deu. 10.
A. Re. 9. b.
A. Re. 21.

A. Par. 1.

E. 6. c.
Agg. 4.

C

A. Re. 22.
14. a.
tree. c. d.

Whether shall they saye vnto him: Alas sye, alas for that noble pryncce. But as an Assē shall he be buried, covered and be cast with ourthe gates of Ierusalem.

D Chymme vpon the fall off Libanus (o thou donghter Zion) lift vpon thy voyce vpon Babilon, crye from all partes: for alle thy louers are destroyed. I gaue the morninge, whyle thou wast yet i prosperite, but thou saydest: I will not heare. And this maner hast thou vsed from thy youth, that thou woldest neuer heare my voyce. All thy hyndmen shalbe deuyen with the wynde, and thy delingues shalbe caried awaye in to capelyue: Then shal thou be brought to shame and conuicion, because of alle thy wickednes: thou that dwellest vpon Libanus, ad makest thy nest in the toppe of cedres. O how greateshal ymour synge be, when thy sorrowe come vpon the, as a woman trauelling with childer.

16. 1. b
16. 1. c
16. 1. d

As truly as I lyue (saith the LORDE.) Though Iudonias the sonne off Joachim kinge off Iuda were the signe off my right hande, yet will I plucke him off: And I will geue the in to y power off the that seeke to slaye the, and in to the power off them that thou fearest in to the power off Labachodon for the kyng off Babilon, and in to the power off the Caldees. Moreover, I will sende the, and thy mother that bare the, in to a straunge londe, where ye were not borne, ad there shall ye dye. But as for the londe that ye will desire to returne vnto, ye shall never come acit agayne. This mā Iudonias shal be like an ymar robbed and come in pecee, which pleaseth no man, for all his apparell. Wherefore berthe and his sebe shalbe sent awaye, and cast out in to a lode, that they knowe not.

E O thou earth, earth, earth: heare the woode off the LORDE. Whye this man amonge the outlawes, for no prosperite shall this man haue all his life longe. Whether shall any of his seede be happie, as to sye vpon the seat of Dauid, and to beare rule in Iuda.

The XXXIII. Chapter.

W O be vnto the shepherdes, that despoyle, and scatter my stocke, saith the LORDE. Wherefore, this is the commaundment of the LORDE God of Israel, vnto the shepherdes that feede my people: Ye feare ad shrinke out my stocke, and loke not vpon them. Therfore, now will I visit the wickednes of youre ymaginacions, saith the LORDE: And will gather to gather the remnant

22
16. 1. e

of my stocke, from all londes that I haue dryuen them vnto, and will bringe them agayne to their pastures, that they maye growe and increace. I will set shepherdes also amonge them, which shall feede them. They shall in no more feare and diebe, for there shall none off them be lost, saith the LORDE. Beholde, the tyme cometh, saith the LORDE, that I will raise vpon the righteous brinards off Iuda, which shall beare rule, and dispoise maner with wysdome, and shall sit vpon equitye and righteuousnes agayne in the earth.

In his tyme shall Iuda be saued, and Iudonias shall dwell without feare. And this is the name that they shall call him: euen the LORDE oure righteuous maker. And there shall be the tyme cometh (saith the LORDE) that it shall no more be sayde: the LORDE Iynch, which broughte the children off Israel out of the londe of Egypte: But the LORDE Iynch, which broughte forth, ad led the seede of the house off Israel, out of the north londe, and from all countrees where I had scattered them, and they shall dwell in their owne londe agayne.

Whye here brakech in my body because of the false prophetes, all my bones shalbe: I am become like a brondren man (that by the reason of vyne can take no rest) for very reason of the LORDE, and of his holy wordes: because the londe is full of aduocates, wher the tyme is destroyed and morneth, and y pleasant pastures of the desire are dryed up. For the waye that men take, is wiche, their gouernance is neching like the drye worbe of the LORDE. For the prophetes and the prestes them selues are polmed hypocrites, ad their wickednes haue I founde in my house, saith the LORDE. Wherefore, the house shall be slippery in the darke, when in they maye sticke and fall, for I will bringe a plage vpon them, euen the year of the ir visitacion, saith the LORDE. I haue fearefully amonge the prophetes of Samaria, if they preached for Baal, ad discontemnyd my people off Israel. I haue sene also amonge the prophetes off Ierusalem foule aduocates, and presumptuous lies. They take the my shamefull men by the hode, flatering them, so that they can not returne from their wickednes. All these with their cities, as well as well come, as Sodom, and as the inhabitants off Gemoire.

Therfore thus saith the LORDE of Iuda concerninge the prophetes: Beholde, I will feede them with worme woode, I will make them drye vnto the weate of gall. For sye the pre-

pieces of Jerusalem is the sickness of Apocri
his come to all the land.

And therefore the LORDE of hoostes ge-
neth you this warning: heare not the wo-
des of the prophetes, that preach unto you,
and disceaze you: for they speake the mea-
nyng of their owne herte, and not out of
the mouth of the LORDE. They saye un-
to them, that despyse me: The LORDE hath
spoken it: Tush, ye shal prosper right well.
And unto all them, that waite after the lust
of their owne herte, they saye: Tush, there
shall no mysfortune happen you. For who
hath spoken in the counsell of the LORDE,
that he hath herbe and vnderstonde, what
he is aboute to do? Who hath marked his
beeres, and herde it? Beholde, the stormy
weber of the LORDE (that is, his indigna-
cion) shal goe forth, and shal fall downe vpon
the base of the mygodly. And the wrath of
the LORDE shal not turne agayne, vntill
he performe, and fulfill the thought of
his herte. And in the latter dayes ye shall
knowe his meanyng.

I haue not sent these prophetes, (saith
the LORDE) and yet they ranne, I haue not
spoken to them, and yet they preached. But
if they had continued in my counsell and
herde my wordes: they had turned my peo-
ple from their euill wayes and wicked im-
aginacions. Am I the God that seeth but the
thinge, which is nye at honde, and not that
is farr off? (saith the LORDE) Wylle any
man hye him self, that I shal not see him?
saith the LORDE. Do not I fulfill beauen
and earth? (saith the LORDE) I haue herde
well ynough, what the prophetes saye, that
preach in my name, sayenge: I haue dre-
med, I haue dreamed. How longe will this
dremme in the prophetes herres, to tel lyes,
and to preach the crafty sorlyce of their ow-
ne herte: Whose purpose is, (with the dre-
mes that eury one telle) to make in my people
forget my name, as their fore fathers byd,
wher Daal came vp. The prophet that hath
a dreame, let him tel it: and be char vnder-
stonde my wordes, let him shewe it faith-
fully.

For what hath chaffe and wheat to do
together? (saith the LORDE) Is no my woode
like a fyre, (saith the LORDE) and like an
hammer, that breaketh the harde stone?
Therefore thus saith the LORDE: beholde,
I will vpo the prophetes, that steale my wo-
de pryde from eury man. Beholde, here am
I (saith the LORDE) agaynst the prophetes,
that take vpon their tongues to speake:

The LORDE hath sayde it. Beholde, here
am I (saith the LORDE) agaynst the prophetes,
that barre prophesyng, and disceaze
my people with their vanities and miracles,
wherof I neuer sent, nor commaunded them.
They shal doo this people greaue harme, (saith
the LORDE).

If this people, echer eny prophete or prest
saye the, and saye: what is the burthen of
the LORDE? Thou shal saye unto them:
What? burthen: Therfore will I cast you
fro me (saith the LORDE) because ye your-
selues are a burthen. And the prophete, prest
or people that wiche this terme (the burthen
of the LORDE) him will I vuse, and his house
also.

But thus shall ye saye, eury one to ano-
ther: What answer hath the LORDE geuen
ou, what is the LORDES commaundement?
And as for the burthen of the LORDE, ye
shal speake no more of it: for eury mans ow-
ne woode is his burthen, and because ye haue al-
tered the wordes of the luyng God the
LORDE of hoostes oure God.

Thus shall eury man saye to the prophetes:
what answer hath the LORDE geuen
the? Or, what saith the LORDE? And not
once to name the burthen of the LORDE.
Therefore thus saith the LORDE: For so-
moch as ye haue vsed this terme (the bur-
then of the LORDE) where as I nor watch-
stoninge sent vnto you, and forbade you to
speake of the LORDES burthen:

Beholde therefore, I will repute you as a
burthen, and will cast you out of my presen-
ce: ye and the cite also, that I gaue you and
your fathers: and will bringe you to an
curtaining confusion, and in to such a shan-
ne, as shal neuer be forgotten.

The XXXIII. Chapter.

The LORDE shewed me a vision. Behol-
de, there stode two manudes of fyres
beside yf Temple of the LORDE a fiery
Tabachodonosor kyng of Babil had led
a waye captiue Jehonias the sonne of Jea-
chim kyng of Iuda, with the workemasters and co-
nyngemen of Jerusalem, vnto Babilon. In
the one manude were very good fyres, euen
like as thest that be first ripe. In the ocher
manude were very naughtie fyres, which
myghte not be eaten, they were so euill.

Then sayde the LORDE vnto me: what
seist thou Jeremy? I sayde: fyres, where of
some be very good, and some so euill, that no
man maye eate them.

Then came the worde of the LORDE vnto me, after this maner: Thus saierh y^e LORDE the God of y^e Israel: like as thou knowest the good fyges, so shal I knowe the men led awaye, whom I haue sent out of this place in to the londe of the Caldees, for their profice: and I will set myne eyes vpon them for the best, for I will brynge them agayne in to this londe: I will buyde them vp, and not breake them downe: I will plante them, and not rote them out. And I will geue them an herte, to knowe, howe that I am the LORDE. They shal be my people, and I will be their God, for they shal retorne vnto me with the ir whole herte.

Jer. 29. 4
17. 21
30. 22

Jer. 29. 5

And like as thou knowest the naughty figge, which maye not be eat, they are so euill: Thus saierh the LORDE: Ier Sede thus the Kinge of Iuda, (ye and all his pryinces, & the residue of Jerusalem that remayne ouer in this londe, & them also that dwell in Egypce) so be wored & plagued in all kingdome & londes. And will make them to be a re profie, a comon by worde, a laughinge stocke & shame, in all the place, where I shal seee them. I will sende the swaerde, hunger & pestilence amonge them, vntill I haue done consumed them out of the londe, that I gaue vnto them & their fathers.

Psal. 78. 2
Bala. 1. 2

The XXV. Chapter.

A Sermon that was g.uen vnto Jeremy, vpon all the people of Iuda: In the fourth yere of Ioaquim the sonne of Josias Kinge of Iuda, that was, in the first yere of Nabuchodonosor Kinge of Babylon. Which sermone, Jeremy the prophet made vnto all the people of Iuda, & to all y^e Inhabitours of Ierusalem, on this maner:

From the xiiij. yere of Josias the sonne of Amon Kinge of Iuda, vnto this present daye, (that is euen xliij. yere) the worde of the LORDE haeb bene committed vnto me. And so I haue spokt to you, I haue ryen vp early, I haue greuf you wartyng in Iason, but ye wolde not heare me. Though the LORDE haeb sent his seruantes, all the prophetes made vnto you in Iason: Yet wolde ye noe obeye, ye wolde not endine y^e cares to heare.

Jer. 29. 6
34. 21

Jer. 29. 7

Jer. 29. 8

Ye saye: turne agayne every man from his euill waye, & from youre wicked ymaginacions, & so shal ye dwell for euer in the londe, that the LORDE promised you & youre fore fathers: And goe not after straunge goddes, seruetheem not, worshippe them not, & an greue me not with the woikes of youre hōdes; then will not I punysh you. Ternerthales, ye wolde not heare me (saierh the LORDE) but

haue desied me with the woikes of youre hōdes, to youe owne greate harme.

Wherfore, thus saierh the LORDE of y^e Heaues: Because ye haue not hearkend vnto my worde, so, I will sende ouer, & call for all the people, y^e dwell in the north (saierh the LORDE) & will paye y^e Labudodonosor the Kinge of Babylon my seruante, and will brynge them vpon this londe, and vpon all y^e that therein, & vpon all the people that are aboute them, and will utterly rote them out: I will make of them a wildernes, a mocke age, & a continuall deserte.

Moreover, I will take from them the voyce of gladnesse and solace, the voyce of the byrd, the voyce of the byrd, the voyce of the nyghtingale, with the cressethere: & this whole londe shal become a wildernes, & they shal serue the sayde people and the Kinge of Babylon, thre score yeres and ten. When they yeres are expyred, I will visite althe meekenesse of the Kinge of Babylon & his people, saierh the LORDE: yet the londe of y^e Caldees, & will make it a perpetuall wildernes, & will fulfil all my woikes vpon that londe, which I haue dryed agaynst it: yet all that is written in this booke, which Jeremy hath propheted of all people: so that they also shal be subdued vnto youre natione greate kynges, for I will recompense them, accordinge to their dobes & woikes of th^e owne hōdes.

For thus haeb the LORDE God of y^e Heaues spoken vnto me: Take this wyne cuppe of indignacion fro my hōde, that thou maye cause all the people, to whom I sende the cuppe to drinke of it: that when they haue drunke thereof, they maye be madd, & out of their wytes, when the swaerde commeth: the I will sende amonge them. Then toke I the cuppe from the LORDES hōde, & made althe people drinke thereof, vnto whom the LORDE had sent me.

But first the cite of Jerusalem, & all the cities of Iuda, their kinges & prynces: & all the cite desolate, wast, despyed & cursid, as thou drinke of it: so come to passe this daye. Yet Pharaos Kinge of Egypce, his seruantes, his prynces & his people altogether: & all the Kinges of the londe of Egipt, all the Kinges of the Philistynes londe, Assur, Gusa, Accaron & the remnant of Babylon, the Edomites, the Moabites & the Ammonites: all the Kinges of Turus & Sidon: the Kinges of the Ies, that are beyonde the Iordan, & the Ies, that haue y^e Iordan: & all the Kinges of Arabye, & generally all the

king: that dwell in the desert: all the kinges of Sumir, all the kinges of Elam, all y kinges of the Medes, all kinges towards the north (whiche they be farre of nye) eue-ry one with his neighbours: Ree and all the kingdomes that are upon the whole earth. The kinge of Sefach (sayde he) shal drinke with them also.

1) And saye then vnto them: this is the com- mandement of the **LORDE** of hostes the God of **Israell**: drinke and be dronken, spe- ke, and fall: that ye reauer rise: and that tho- row the sworde, which I wil sende among- ge you. But yf theye will not receaue the cup- pe of thy wrath, and drinke it, then tell them: Thus doth the **LORDE** of hostes threaten y^bou: drynke it ye shal, and that shortly. For
2) I begyne to plage the cite, that my ma- nne is geam vnto: thynke ye then, that I will lase you vpon synners? Ye shall not ge- quyre. For why, I call for a sworde vps all the inhabitants of the earth, saith the **LORDE** of hostes.

Therefore call them all these wordes, and saye vnto them: The **LORDE** shal crye from shewe, and let his voyce be heard from his holy habitation. With a greates noise shall he come from his countre againe. He shal geue a greates voyce (like the grape gatherer) and the spunde thereof shal be heard vnto the en- des of the world. For the **LORDE** hath a iudgement to geue vpon all people, and will holden his countre of iustice with all flesh and purghe the vnrighteous, saith the **LORDE**.

3) For thus saith y^d the **LORDE** of hostes: He hold, a mistakable plage shall goe from one people to another, and a greates stormy wa- ter shall arise from all the endes of the earth. And the same daye shall the **LORDE** himselfe saye them, from one ende of the earth to a- nother. There shall no moue be made for e- ny of them, none gathered vp, none buried: but shall lie as dung vpon the ground.

4) Some (o ye shepherdes) crye: spuinc- Myre slues with ashen, o ye rammes of the flocke: for the crye of youre slaughter is fulfilled, and ye shal fall like vessels con- sumptly made for pleasure.

5) The shepherdes shall haue no waye to fle, and the rammes of the flocke shall not scape. Then shal the shepherdes crye how- ly, and the rammes of the flocke shall mour- ne: for the **LORDE** shal consume their pas- ture, and their best feldees shal lie dead because of the horrible wrath of the **LORDE**. Theye shall forsake their foldes like as a lyon: For their lombes shal be waist, because of the

wrath of the destroyer, and because of his fearfull indignation.

The **XXVI. Chapter.**

JET the begynnyng of the reigne of **J**oachim the sonne of **Josias** kynge of **Juda**, came this word from the **LORDE**, sayenge: Thus saith the **LORDE**: Stande in the countre of the **LORDES** house, and speake vnto all them which (one of the cities of **Juda**) come to do worship- pe in the **LORDES** house, all the wordes of **J**eremy: and rebe to saye. I obe that thou kee- pe not one worde backe, yf (peradventure) theye will heere, and turne euery man from his vici- ted waye: that I maye also repace of the plage, which I haue deemed to brynge vpon them, because of their wicked inuen- tions.

And after this maner shalt thou speake vnto them: Thus saith the **LORDE**: yf ye will not obeye me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruantes the prophetes, whom I sent vnto you, risinge up amonge, and still sendinge: yf ye will not folowe the (I saye) then will I do to this house, as I dyd vnto **Silo**, and will make this cite to be abhored of all the people of the earth. And the prestes the prophetes and all the people heere **Jeremy** prayde these wordes, in the house of the **LORDE**.

1) Now when he had spoken out all the wor- des, that the **LORDE** commaunded him to preach vnto all the people, then the prestes, the prophetes and all the people kee holde vpon him, and sayde: thou shalt dye. How darrest thou be so bolde, as to saye in the na- me of the **LORDE**: it shal happen to this house as it dyd vnto **Silo**: and this cite shall be so wast, that no man shal dwell therein?

2) And when all the people were gathered aboute **Jeremy** in the house of the **LORDE**, the pryces of **Juda** heere of this rumour, & theye came: soone one of the kinges pa- lace into the house of the **LORDE**, and fac- ed them downe before the new doore of the **LORDE**. Then spake the prestes and the prophete vnto the rulers: & to all the people, these wordes: This man is worthy to dye, for he hath preached agaynst this cite, as ye your- selues haue herde with youre eares.

3) Then sayde **Jeremy** vnto the rulers and to all the people: The **LORDE** hath sente me to preach agaynst this house & agaynst this cite: all the wordes that ye haue herde. Theye soue amende youre wayes, and youre ad- uer- sementes, and be obedient vnto the voyce of

117. r. 2
17. d

117. a
12. b

117. a

117. r. 1
117. d. b

117. a

117. a

the LORDE youre God: so shal the LORDE
repit of the plage, yf he had deuylid agaynst
you. How as former: I am in youre hendes,
do wch me, as ye thinke expedite and good.
But this shall ye knowe: yf ye put me to dea-
ch, ye shal make youre selues, thus cite 7 all
the inhabitants there of, gilete of innocenc
bloude. For this is of a treuth: that the LOR-
DE hath sene me vnto you, to speake all the-
se wordes in youre eares.

Mal. 11. 2

Then sayde the rulers and the people vn-
der the prestes and prophetes: This man maye
not be condemned to death, for he hath plea-
ched vnto vs in the name of the LORDE our
God. The Elders also of the londe stode vp,

Mich. 2. 2

7 sayde thus vnto all the people: Nidzeas
the Mesasce, which was a prophet vnder
Ezechias kinge of Iuda, spake to all the peo-
ple of Iuda: Thus saith the LORDE of ho-
lies: Sion shalite plowed like a filde, Ierusa-
le shalbe an heape of stones, 7 the hill of the
LORDES house shalbe turned to an hie wood.

Mich. 3. 2

Byd Ezechias yf kinge of Iuda 7 the people
of Iuda put him to death for this: To wery-
ly, but rather feared yf LORDE, 7 made their
prayer vnto him. For the which cause also yf
LORDE repented of the plage, yf he had deuyl-
ed agaynst them. Shulde we then do such a
shamefull deede agaynst oure soules: There
was a prophet also, that preached stiffly in
the name of the LORDE, called Vrias the son-
ne of Semia of Cariatiarum: this man pra-
ched also agaynst this cite 7 agaynst this lō-
de, accordinge to all as Jeremij saith, To w-

1. 2. 2. 2

1. 2. 2. 2

Man. 2. 2

when Joachim the kinge with all the esta-
tes 7 princyes had herde his wordes, the kinge
wrote a bouce to slaye him. When Vrias
perceaued that, he was a frayed, 7 fled, 7 de-
parted in to Egipte.

Then Joachim the kinge sent seruantes
into the lōde of Egipte, to wch: Elnathā
the sonne of Achoi, 7 certayne men w him
in to Egipte, which fetched Vrias out of
Egipte, 7 brought him vnto kinge Joachim
that slew him with the swerde, 7 cast his
dead body in ea yf coms peoples graue. But
Abicam the sonne of Saphan helped Jeremij,
that he came not in to the bondes of the
prey, to be slayne.

The XXXVij. Chapter.

2. **I**n the begynnyng of the reigne of
Joachim the sonne of Josias kynge
of Iuda, came this moude vnto Jeremij
from the LORDE, which spake thus vnto
me: Take the bondes 7 chaynes, and put
them aboute thy neck, 7 sende thy to the kinge
of Egipte, the kinge of Moab, the kinge

of Amon, the kinge of Tyros, 7 to the king
of Sidon: that by the messengers, which
shal come to Ierusalem vnto Sedechias
kinge of Iuda, and byd them saye vnto the
masters: Thus saith the LORDE of ho-
lies the God of Israel, speake thus vnto yf
Mestere: I am he that made the earth, there-
7 yf cattle that are vpon the ground, wch
my greate power 7 outstretched arme, the
ue geuen it vnto whom it pleasd me. Ac-
knowe will I deliuer all these lōdes in wch
power of I Nabuchodonosor the kinge of Ba-
bilon my seruant. The bestes also of the
fildes shal I geue him to do him seruys. All
the people shal serue him, 7 his sometym
childe children, vntil the tyme of the small
deede come also: For many peoples gra-
ues shal serue him.

Moreover, that people 7 kingdome whi-
ch wil not serue Nabuchodonosor, and that wil
not put their neckes vnder yf yoke of cha-
ge of Babilon: the same people will I wh-
with swerde, with hunger, with pestilence,
vntil I haue consumed them in his bondes,
saith the LORDE. And therefore, so wch
your prophetes, for this cause, expounded
dieames, chaunero 7 wicheas, which saye
to you: ye shal not serue the kinge of Ba-
bilon. For they preach you lies, to bringe yf
sare from youre lōde, 7 that I mighte
you out, 7 destroye you. But the people that
put their neckes vnder the yoke of the kinge
of Babilon, 7 serue him, the yf I will
maye staye in their owne lōdes, saith the LOR-
DE: 7 they shal occupie it, 7 dwell therein.

All these thinges tolde I Sedechias the
kinge of Iuda, and sayde: Put youre necke
vnder the yoke of the kinge of Babilon, and
serue him 7 his people, that ye maye lye.
Why wilt thou and thy people perish with
the swerde, with hunger, with pestilence
as the LORDE hath occupie for all peo-
ple, that wil not serue the kinge of Babilon?
Therefore geue no iare vnto those prophets
that tell you: For ye shall not serue the kinge
of Babilon: for they preach you lies, rather
ye I sent them, saith the LORDE: how be-
cause they are bolde, falsly for to prophete in my
name: that I mighte yf sooner dystroye you
out, 7 that ye mighte perish with yf preachers.

I spake to the prestes also and to all the
people: Thus saith the LORDE: I am
the wordes of those prophetes, that preach
vnto you, saye: Beholde, the vessels of the
LORDES house shall shortly be brought
to the agayne from Babilon: for the people
of Egipte lie vnto you. Hate them not, but

the King of Babylon, y remayne here. When he shall see this cite to be destroyed: hee if they be true prophetes in very dede, and if the woordes of the LORDE be commyng vnto them, then let them praye the LORDE of hostes, that the remanance of the ornaments (which are in the house of the LORDE, and remayne yet in the house of the Kinge of Iuda and at Jerusalem) be not caried to Babylon also. For thus hath the LORDE of hostes spoken concerninge the pylers, the altar, the steare and the residue of the omeasures that yet remayne in this cite, which Nabuchodonosor the Kinge of Babylon toke, when hee caried awaye Iechonias the sonne of Ioadim Kinge of Iuda, with all the power of Iuda and Jerusalem, from Jerusalem vnto Babylon, captiue.

Jerthas hath the LORDE of hostes the God of Israel spoken, as touchinge the residue of the ornaments of the LORDES house, for the Kinge of Iudaea house, and of Jerusalem: They shall be caried vnto Babylon, and there they shall remayne, vntill I visit them, saith the LORDE. Then will I bringe them further agayne. And this was done in the same yere: and in the beginninge of the reigne of Sedechias Kinge of Iuda.

The XXXIII. Chapter.

IN the fourth yere of the reigne of Sedechias Kinge of Iuda, in the fifth moneth, It happened, that Hananiah of some of Assur the prophet of Babylon, spake to me in the house of the LORDE, in the presence of the priestes, & of all the people, he sayde: Thus saith the LORDE of hostes the God of Israel: I haue broken the yocke of the Kinge of Babylon, and after two yere will I bringe agayne in to this place, all the ornaments of the LORDES house, y Nabuchodonosor Kinge of Iuda caried awaye from this place vnto Babylon. And I will bringe agayne Iechonias the sonne of Ioadim the Kinge of Iuda himself, with all the prisoners of Iuda, y are caried vnto Babylon, in to this place, saith the LORDE, for I will breake y yocke of the Kinge of Babilon.

Then the prophet Jeremie gan: firste reuerse vnto that prophet Hananiah, before the priestes & before all the people that were present in the house of the LORDE. And the prophet Jeremie sayde: Alas, the LORDE doth saye: & I hauee the thinge, which thou hast prophesied: that hee maye din ye agayne all the ornaments of the LORDES house, & restore all the prisoners from Babylon in to this place. Howbeit, yet saye thou also, what I will

saye, that thou & all the people maye heare: The prophetes that were before vs in tymes past, which prophesied of warre, of trouble, of pestilence, ether of peace, vpon many nations, & greete Kingdomes, were proued by this yf God had sente them in very dede) when the thinge came to passe, which that prophet tolde before.

And Hananiah the prophet tolde the chayne from the prophet Jeremias neck, & brake it: & with that sayde Hananiah, that all the people might heare: Thus hath the LORDE spoken: Euen so will I breake the yocke of Nabuchodonosor Kinge of Babilon, from the necke of all nations, yee & that within this two yere. And so the prophet Jeremie wente his waye. After now that Hananiah the prophet had taken the chayne from the prophet Jeremias neck, and broken it: The worde of the LORDE came vnto the prophet Jeremie sayenge: Go, and tell Hananiah these wordes: Thus saith the LORDE: Thou hast broken the chayne of woodd, but in steade of woodd, thou shalt make chaynes of yron. For thus saith the LORDE of hostes the God of Israel: I will put a yocke of yron vpon the necke of all this people, that they maye see the Nabuchodonosor the Kinge of Babylon, yee & his shalchevde. And I will reue him yf hee stee in the felde. Then sayde the prophet Jeremie vnto y prophet Hananiah: Leave me (I praye the, Hananiah: The LORDE hath not sent the, but thou bringest this people in to a falshe beleue. And therefore thus saith the LORDE: beholde, I will sente the out of the lende, & within a yere thou shalt die, because thou hast falsly spoke agaynst the LORDE. So Hananiah the prophet died the same yere in the seventh moneth.

The XXXIX. Chapter.

IN this the Copie of the lecture, y Jer. 24 saye the prophet sent from Jerusalem vnto the prisoners: the Senecours, priestes, prophetes, & all the people, whom Nabuchodonosor had led vnto Babilon: after y tyme y Kinge Iechonias & his Queene, his chambelaines, the prisoners of Iuda & Jerusalem & the women: men of Jerusalem were departed thither. Which lecture, I lasa y some of Saphaz Tamnia y dimes of Beldaya dyd beare, whō Sedechias the Kinge of Iuda sent vnto Babilon to Nabuchodonosor y Kinge of Babilon: thei were y wordes of Jeremias lecture: Thus hath y LORDE of hostes y God of Israel spoken, vnto all the prisoners, y were lead fro Jerusalem vnto Babilon: I will geue you houses to dwell therein: I will place you

Dea. 18. d
Nu. 18. a

tere. 10. a

tere. 10. a

Com. d. 1. ye maye enioye the frutes thereof: take you
 9^a wyes, to heare you sonnes and daughters: pious be wyes for your sonnes, & husbands: for your daughters: that they maye see your sonnes & daughters, and that ye maye multiplie there. & aborne not to be fene, but seke after peace & prosperite of the cite, where in ye be prisoners, & saye vnto God for it. For in the peace there of shall ye peace be.

For thus saith the LORD of hostes the God of Israel: Let not these prophets and soothsayers be amonge you, because you:

14^c they preach you lies in my name. & I haue not sent them, saith the LORD. But thus saith the LORD: When ye haue fulfilled 15^e yeares at Babilon, I wil bunge you home, and of myne owne goodnes I will carie you higher agayne vnto this place. For I knowe, what I haue deuyed for you, saith the LORD. My thoughtes are to geue you peace, & not trouble, which I geue you all redde: & that ye might haue hope agayne. Ye shall crye vnto me, ye shall goe to call vpon me, & I shall heare you. Ye shall seke me, & I synde me: Yee, yf so be that ye seke me with your whole herte, I will be founde of you, saith the LORD. And wil deliuer you out of prison, & gather youe together agayne out of all places, where in I haue scattered you, saith the LORD: and wil bunge you agayne to the same place, from whence I caused you to be caried a waye captyue.

But where as ye saye, that God hath trayfed you vpon prophets at Babilon: Thus hath the LORD spoken concerninge theinger that syneth in the stole of Dauid, and all y people that dwell in this cite, youre brethren that are not gone with you in to captiuite. Thus I saye speaketh the LORD of hostes: Beholde, I wil sende a starcke, hunger & pestilence vpon them, & wil make them like vnto my fyge, that maye not be eatte for byeternes. And I wil persecute them with the sword, with hunger & deathe.

I will deliuer them up to be veyed of all Kingdomes, to be cursed, abhorred, laughed to scorne, & put to confusion of all the people, amonge whom I haue scattered them: & that because they haue not bene obedient vnto my commandementes, (saith the LORD) which I sent vnto them by my seruantes the prophetes, I stode vp early, and sent vnto them, but they wolde not heare, saith the LORD. Heare therefore the worde of the LORD, all ye prisoners, whom I sent from Ierusalem vnto Babilon: Thus hath the LORD

DE of hostes the God of Israel spoken, of Achab y forme of Colaias, & of Seodias the forme of Masias, which prophetes haue vnto you in my name: Beholde, I wil deliuer them in to the honde of Nabudodonosor the kinge of Babilon, that he maye see them be fore your eyes. And all y persons of Iuda that are in Babilon, shall see them this terme of cursinge, and saye: The God do vnto the, as he dyd vnto Seodias & Achab, when the kinge of Babilon was in the fyre, because they synned against in Israel.

For they haue not onely besied their tongues with wyes, but also preached lyinge vnto me in my name, which I haue not commaunded them. This I see, saith the LORD. But as for Semcia the Tabelean, thou shalt speake vnto him: Thus saith the LORD of hostes the God of Israel: Because thou hast sealed letters vnder thy name, vnto all the people that is at Jerusalem, & to Sophonias the sonne of Maia the prest, & sent them to all the prestes where in thou wyldest thus vnto him: The LORD hath ordered the to be prest in the be of Joiada the prest, that thou shalt be in the chiefe in the house of the LORD. And of all the prestes, & teachers, & that thou mightest put them in prison, or in y stocks, how hast thou peneth it then, that thou hast not repoynded Jeremy of Anathot, which neuer taught his propheetinge. And beside all this, he hath sent vs worde vnto Babilon, and bidde vs planely, that our captiuite shall longe endure: that we shalde be yde vs house to dwell therein, & to plante vs gardens, that we might enioye the frutes thereof. Whillette Sephonias the prest byd vs, saith Jeremy the propheet.

Then came the worde of the LORD vnto Jeremy sayenge: Sende wordes to all them that be in captiuite, on this maner: Thus hath the LORD spoken concerninge Semcia y Tabeleanite: Because that Semcia hath prophesied vnto you without my commission, & broughte you in to a false hope, for thus the LORD beeth curseth you: Beholde, I wil vnto Semcia the Tabeleanite & his sebe: so that none of his shall remaine amonge this people, & none of them shall see the good, & I will do for this people, saith the LORD. For he hath preached falsly of the LORD.

The XXX. Capite.

These are the wordes, that the LORD shewed vnto Jeremy, saing: Thus

14^c 14^a

ai saith the **LORDE** God of **Israel**: Whyte
up diligently all the wordes, that I haue
spoken vnto the, in a booke. For so, the ryme
cometh (saith the **LORDE**) that I will
hainge agayne the prisoners of my people
of **Israel** and **Juda**, saith the **LORDE**: For
I will restore them vnto the sonde, that I
gave to their fathers, and they shall haue it
in possession.

Agayne, these wordes saith the **LORDE**,
concerning **Israel** and **Juda**: Thus saith
the **LORDE**: We heare a terrible crie, feare
and disquietesse. For what els doth this si-
gnific, that I se: **Wamey**, that all stronge
men maye, carry man his honde vpon his
knyes, as a woman in the payne of hir tra-
uayle. Who euer saue a man trauayle with
duke? **Wnequer** there fire, 2 fe. **Xcc** all their
faces are maruelous pale.

b Alas for this daye, which is so drede full,
that none maye be licenced vnto it; and alas
for the ryme of **Jacobs** trouble, from the
which he shall yet be deluyered. For in that
daye, saith the **LORDE**, I will take his yoc
from of thy neck, 2 breake thy boundes. They
shall nomie seme straunge goddes vnder
him, but they shall doo for iuycc vnto God the

ai **LORDE**, and to **Dauid** their kinge, whom

ai I will raise vp vnto them. And as for the,
o my seruant **Jacob**, feare not (saith y **LORDE**)
ai and be not affrayed, o **Israel**. For so, I
will helpe the also from satre, 2 thy se from
the sonde of their captiuyte.

And **Jacob** shall turne agayne, he shall
be in rest, and haue a prosperous life, and no
man shall make him a frayed. For I am with
the, to helpe the, saith the **LORDE**. And
though I shall destroye all the people, among
ge whom I haue feared the, yet will I not
destroye the, but correcte the, and that with
discression. For I knowe, that thou art in no
doubt without saue. There fore thus saith y
LORDE: I am for thy hurte and woundes.
There is no man to helpe with thy cause,
o to vynde up thy woundes: there maye
no man helpe the.

But thy flouers haue forgotten the, and ca-
re nothinge for the. For I haue geuen the a
small shote, and chastened the roughly: and
that for the multitude of thy mysdoes, for
thy synnes haue had the ouer hande. Why
makest thou moone for thy harme? I my self
haue pitye of thy sorowe, but for the multitu-
de of thy mysdoes and synnes, I haue do-
ne thus vnto the.

And therefore all they that deuour the,
shall be deuoured, and all thyne enemies shall

be led in to captiuyte. All they that make
the wast, shall wast them selues: and all
those that robbe the, will I make also to be
robbed. For I will geue the thy healeth agay-
ne, and make thy woundes whole, saith the
LORDE: because they ruyled the, as one cast
awaye and despised, o **Sion**.

For thus saith the **LORDE**: Beholde, I
will set up **Jacobs** tenenes agayne, and desce-
de by his dwellinge place. The cite shall be buy-
ded in hir olde estate, and the house shall ha-
ue their righte foundation. And out of thim
shall go thankesgeuyng, and the voyce of
ioye.

I will multiplie them, and they shall not
mynishe: I shall endue them with honoure,
and no man shall subdue them. Their chil-
dren shall be as a fore ryme, and their congre-
gacion shall continue in my sight. And all tho-
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A captiuyne also shall come of them, and
a prynce shall spunge out from the myddest
of them: him will I chalenge to myself, and
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and I will be your God. Beholde, on the
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rhyual wynde: and shall fall vpon the heades
of the wygodly.

The terrible displeasure of the **LORDE**
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fourmed: the intent of his bette, which in the
latter daye ye shall vnderstonde. At the sa-
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shall be my people.

The xxxi. Chapter.

Thus saith the **LORDE**: The people
of **Israel** which escapet in y
reuer-
ence from the swerde, founde grace
to come in to their rest. I vnto shall the **LORDE**
DE no w also appeare vnto me from fare, and
saye: I loue the with an euerslastinge loue,
thou fore o I speide my mercy be fore the. I
will repaue the agayne: o thou daughter
of **Israel** that thou mayest be fast and sure.
Thou shalt take thy tabrettes agayne, 2 go
forth with them, that lede the danche.

Thou shalt plante vynes agayne vpon y
hilles of **Samarita**, and the grape gatherers
shall of thim.

And when it is tyme, the watchmen vpon
the mountes of **Ephraim** shall crie: **Al ye**. let
vs go vp vnto **Sion** to crite **LORDE** God,

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100.4

100.6

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100.14

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100.18

for thus saith the LORDE: Reioyce with gladnes because of Jacob, crye vnto the heade of the Gentiles: speake out, synge, and saie: The LORDE shall deliuer his people, the remnant of Israell, make them whole
Beholde. I will bringe them agayne from out of the north lode, and gather them from the endes of the world, with the blinde and lame that are amonge them, with the women that be greace with childe, and such as be also deliuered: and the company of them that come agayne, shall be greace.

They departed from hence in heuynes, but with ioye will I bringe them hither agayne. I will lede them by the ryuers of water in a straighe waye, where they shall not stormle: for I will be Israels father, and Ephraim shall be my firstborne.

Scare the worde of the LORDE, o ye Gentiles: pteach in the Isles, that lie farre off, and saie: he that hath feared Israell, shall gather him together agayne, and shall kepe him as a shepheard doth his flocke. For the LORDE shall rebeme Jacob, and rpe him from the bonde of the violent. And they shall come, & reioyce vpon the hill of Zion, & shall haue plentuousnes of goodes, which the LORDE shall geue them: namely, wheat, wyne, oyle, yonge shepe and calves. And their consciences shall be as a well watered garden, for they shall nomore be hongrie.

Chen shall they mayde reioyce in the daunce, ye both yonge and olde folkes. For I will name their ioyes in to gladnesse, and will comforte them, and make them ioyfull, euen from their herces. I will poure plentuousnes vpon the herces of the priestes, and my people shall be iustified with good thinges, saith the LORDE.

Thus saith the LORDE: The voyce of heuynes, wepyng and lamentacion came vp in to heauen: euen of Rachel mournynge for hir children, and wolde not be comforted, because they were awaye.

But now saith the LORDE: leave off from wepyng and crying, withold thyne eyes from teares, for thy labour shall be rewarded, saith the LORDE. And they shall come agayne out of the londe of their enemies: For euen thy posterite shall haue consolation in this (saith the LORDE) that thy children shall come agayne in to their owne londe.

Moreover I herbe Ephraim, (that was led awaye captiue) complaine on this manner: O LORDE, when hast correcte me, and thy chastyngge haue I receaved, as an vn-

tamed calfe. Correcte thou me, and I shall be correcte, for thou art my LORDE. See, see as soone as thou turnest me, I shall forsake my self: and when I understande, I shall sinne vpon my chee. For verily I haue comitted shamefull thinges: so let me not beare this reproofe and confusion.

Vpon this complaine, I thought thus by myself: is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all my chere and pastyme: For I sawe they me that I first comened with him, I haue him euer in remembrance: therefore my deare herce driuech me vnto him: gladly and willingly will I haue mercy vpon him, saith the LORDE. See the watchmen, pteache teachers for the seeke thine herce vpon the right waie, that thou shalt best walke, and come agayne: (othou daughter of Israell), turne agayne to these cities of heuyn. How longe wilt thou go a straie, o thou strikinge daughter: for the LORDE will make a new chymge vpon earth: A woman shall compass a man.

For thus saith the LORDE of hostes the God of Israell: I will come there, when I haue broughte Iuda out of captiuee, these wordes shall be vnto me in his cities: The LORDE, which is the sayre bydegreeme of righteousness, made the fructifull, o thou holy hill: And there shall dwell Iuda and all hir cities, the shepberdes and husbande men: for I shall sate the hongrie soule, and restreth all sayne herces. When I herde this, I came agayne to myself, and mused, like as I had bene wath out of a swete slepe.

Beholde (saith the LORDE) the dayes come, that I will sowe the house of Iuda, and the house of Iuda, with men and with cattell. See it shall come thereto, that like as I haue gone aboute in cyrcles past to receyue out, to scaue them, to breake them downe, to destroye them and chaste them: Euen so will I also go diligently aboute, to laye them vp agayne, and to plant them, saith the LORDE.

Then shall it no more be sayde: y fathers haue eaten a sower grape, and the childrens teeth are set on edge: for every one shall by his owne mysdoes, so that he be so correcte a sower grape, his teeth shall be set on edge.

Beholde, the dayes come, saith the LORDE: I will make a new covenante with the house of Israell, & with the house of Iuda: a fier the covenante that I made with their fathers, when I toke them by the hande,

17.34.3
17.41.317.1.2
17.11.1

17.30.1

led them out of the londe of Egipce: which comenaueth they baste, wherfore I punished them for, saith the LORDE: But this shal be the comenauent that I will make with the house of Israel after those daies, saith the LORDE: I will plant my lawe in the inward partes of them, and write it in their hearts, and wilcher they God, and they shal be my people.

And from thence forth shall no man teach his neighbour or his brother, and saie: knowe the LORDE: But they shall all knowe the LORDE. For I will forgue their mysdoes, and wil neuer remembre their synes any more. Thus saith the LORDE which gaue the sunne to be a light for the daie, and the Moone and starres to shine in the night: which moueth the see, so that the floodes thereof maye faare: his name is the LORDE of hostes. Like as this ordinaunce shal neuer be taken out of my sight, saith the LORDE: So shal the side of Israel neuer cease, but all waye be a people before me.

Moreover, thus saith the LORDE Like as the braun above can not be measured, and as the foundations of the earth beneath maye not be sought out: So will I also not call out the whole side of Israel, for that they have commyzed, saith the LORDE. Beholde, the daies come saith the LORDE, if the cite of Jerusalem shal be enlarged from the towre of Hananeel, unto y gate of the corner wall. From thence shal the right measure be taken before her unto the hill toppes of Garab, and shal come aboute Gaacha, and the whole valley of the dead carcases, and of the ashes, & all Seremoth, unto the hute of Cebion: and from thence unto the corner of the house gate towards the east, when as the Sanctuary of the LORDE also shal be. And when it is now buylded, & set vp of this fashion it shall neuer be broken, nor cast downe any more.

The XXXII. Chapter.

These wordes spaketh the LORDE vnto Jeremy, in the tenth yeare of Sebedias Kinge of Iuda, which was y first yeare of Nabuchodonosor, what tyme as the Kinge of Babylons hostes laye siege vnto Jerusalem. But Jeremy the prophete was bounde in y court of the prison, which was in the Kinge of Judas house: where Sebedias the Kinge of Iuda caused him to be layd, because he had propheted of this maner: Thus saith the LORDE: Beholde, I

will deliuer this cite in to the bondes of the Kinge of Bablon, which shal take it. As for Sebedias the Kinge of Iuda, he shal not be able to scape the Caldees, but surely he shal come in to the bondes of the Kinge of Bablon: which shal speake with him mouth to mouth, and one of them shal lode another in the face. And Sebedias shal be carried vnto Bablon, and there shall he be, vntill the tyme that I wyser him, saith the LORDE. But yf thou takest in hede to fight agaynst the Caldees, thou shalt not prosper.

And Jeremy sayde: Thus hath the LORDE spoken vnto me: Beholde, Hananeel the sonne of Stellan thine Oncle sonne shall come vnto the, and requyre the redeme of londe, that lieth in Anathoth vnto thy self: for by reason of thy red it is thy parte to redeme it, and to bye it out.

And so Hananeel myne Oncle sonne came to me in the court of the prison, (according to the wordes of the LORDE,) and sayde vnto me: Bye my londe (I praye the): that lieth in Anathoth, in the countre of Beniamyn: for by heretage thou hast rightes lowse it out for thy self, therfore redeme it. Then I precead, that this was the cecommandment of the LORDE, and so I lowsed the londe from Hananeel of Anathoth, myne Oncle sonne, and weyed him there the monyes euen ten syles, and ten silver pens.

I caused him also to make me a writtinge, and to seale it, and called recorde there by, and weyed him there the monye upon the waighes. So I toke the euydence with the copie (when it was orderly seald and red over) and I gaue the euydence vnto Baruch the sonne of Nerias the sonne of Maasia in the sight of Hananeel my cosen, and in the presence of the witnesses, that be named in the euydence, and be fore all the Jewes that were therby in the court of the prison.

Jchazub Baruch also before them, saien ge: The LORDE of hostes the God of Israel commaundeth the, to take this seald euydence with the copie, and to laye it in an erthen vessell, that it maye longe continue.

For the LORDE of hostes the God of Israel hath deterned, that heuses, sildes and wyndowes shal be possessed agayne in this londe.

Now when I had deliuered the euydence vnto Baruch y sonne of Nerias, I besoughte the LORDE, sayenge: O LORDE God, it is thou that hast made heauen and earth

lev. 24. 1
27. 2. 11. 1
12. 2

Leuit. 24. 1
Nu. 29. 1
Ruth. 4. 1

Gen. 1. 1
lev. 11. 1

with thy greates power and his arme, and the
re is nothing to harde for y. Thou shewest
mercy vpon thei andes, thou recompencest
the wickednes of the fathers, in to the befo-
me of the children that come after them.

Thou art the greates and mighty God,
whose name is the LORDE of hostes: greates
in counsell, and infinite in thought: Thine
eyes loke vpon all the wayes of mans chil-
dren, to rewarde euery one after his waye,
and according to the frutes of his inuan-
cions: Thou hast done greates tokens and
wonders in the londe of Egypte (as we se
this daye) vpon the people of Israel and vpon
thei men: to make thy name greates,
as it is come to passe this daye: Thou hast
brought thy people of Israel out of the lon-
de of Egypte, with tokens, with wonders,
with a mighty honde, with a stretchd out
arme and with greates terriblenes: and hast
geuen them this londe, like as thou haddest
promysed vnto their fathers: I namely, that
thou wouldest geue them a lode, that flourisheth
with myke and honye.

Now when they came therin, and posses-
sed it, they followed not thy voyce, and wol-
ded not in thy lawe: but all that thou com-
maunddest them to do, that haue they not
done, and therfore come all these plagies vpon
them.

Beholde, there are inuoides made now
agaynst the cite, to take it: and it shal be won-
ne of the Caldees that besige it, with sweare
de, with hunger and death, and loke what
thou hast spoken, that same shal come vpon
them.

For lo, all thinges are present vnto the:
For sayest thou vnto me (O LORDE God)
and commaundest me, that I shall loofe a
peece of londe vnto my self, and take wien-
nesse thereto: and yet in the meane season
the cite is deliuered in to the power of the
Caldees.

Then came the worde of the LORDE vnto
me, sayenge: Beholde, I am the LORDE
God of all flesh, Is there any thinge
that thou sayest to harde for me? Therfore thus sayde
the LORDE: beholde, I shal deliuer this cite
in to the power of the Caldees, and in to
the power of Nabuchodonosor the kinge of
Babilon, they shall take it in: For the Cal-
dees shall come, and wyne this cite, and
see fyre vpon it, and burne it: with the ge-
geous houses, in which parlors they haue ma-
de sacrifice vnto Baal, and poured drinke
offerings vnto strange goddesses, so psonate
me vnto wrath.

For sange the children of Israel and the
children of Juda haue wrought the wickednes
before me ever from their youth vp, whan
haue they els done, but promoted me with
the workes of their owne honde: sayeth the
LORDE.

Oh, what hath this cite bene do, but
promotinge of my wrath, ever since the be-
yebath I bayled it, vnto this houre: Why
rin I cast it out of my sight, be cause of the
greates blasphemies of the child of Israel
and Juda, which they haue done to pro-
ke me: yee they, their kinges, their priues,
their priestes, their prophetes, whelch Ioue,
and all the citizens of Ierusalem.

When I stode vpon earth, and taught them
and instructed them, they turned their backs
to me, and not their faces. They woul-
d not heare, to be reformed and conu-
ted: They haue se their goddesses in y bouche,
is balowd vnto my name, so desyre it. They
haue buyled his places for Baal in the vil-
ley of the children of Sennon, to vowe the
sonnes and daughters vnto Moloch: which
I neuer commaunded them, neher came I
euer in my thought, so make Juda soun-
d with such abhominacion.

Moreover thus hath the LORDE God of
Israel spoken, concerninge this cite, which
(as ye your selues confesse) shalbe deliuered
in to the honde of the kinge of Babilon,
when it is moone with the swerde, with hun-
ger and with pestilence. Beholde, I will ge-
ther them together from all londees, when
I haue feared them in my wrath, in my fir-
arfull and greates displeasure: and will
burne them agayne vnto this place, wher they
shal dwell safely. And they shall be my peo-
ple, and I will be their God.

And I will geue them one herte and one
waye, that they maye feare me all the daies
of their life, that they and their children
feer them maye please. And I will geue
an euerlastinge couenaunt with them, I na-
mely: that I will neuer cease to do them
good, and that I will put my feare in that
hereto, so that they shall not turne away
from me.

For I will haue a last and pleasure in
them good, and faithfully to plant them
in this londe, with my whole herte, and
with all my soule.

For thus saith the LORDE: like as I
haue brought all this greates plage vpon
this peeple: so will I also geue vpon them
all the good, that I haue promysed them.
And men shall haue their possessions in this

Eze. vii. 11
to the 19.
chapter.

hadi. 1. a.
v. 11

tere. 1. b.
29. b

lande, wherof ye saye now, that it shal ne-
 ther be inhabited of people ner of cattell, but
 be deliuered in to the hōdes of the Caldees:
 yett lande shalbe boughte for money, & eythē
 as made ther vpon & sowed before tūntēnes
 in the countrey of Ben Jamin, & rounde abou
 in Jerusalem in the cities of Juda, in the ci-
 ties that are vpon the mountaynes, & in them
 that lie betwixt, yett & in the cities that are in
 the deserte. For I will bringe their prisoners
 hithe agayne, saith the LORDE.

The XXXIII. Chapter.

Wherof the worde of the LORDE
 came vnto Jeremy on this maner,
 whē he was yett bounde in the cour
 te of the prison: Thus saith the LORDE,
 which fulfiller the thinge that he speaketh
 the LORDE which perfourmeth the thinge
 that he taketh in hande: euen he, whose na-
 me is the LORDE: Thou hast cried vnto me,
 and I haue heretofore: I haue stremed grea-
 us and hie things, which were vnknewen vnto
 you.

Thus (I saye) spake the LORDE God of
 Israel, concerninge the houses of this cite,
 and the houses of the Kinges of Juda: that
 they shalbe broken thorum the ordinaunce
 and weapens, whene the Caldees come to be
 segethem: and they shalbe fylled with the
 dead carcases of men, whom I will slaye in
 my wrath and displeasure: whē I turne my
 face from this cite, be cause of all hir wicked-
 nes. Beholde, (saith the LORDE) I will
 heale their woundes, and make them whole:
 I will open them the treasure of peace
 and treuch.

And I will retorne the captiuitie of Ju-
 da and Israel: and will set them vp agayne,
 as they were afore. From all mysdoes (whē
 they haue offendēd agaynst me) I will
 disse them: And all their blasphemies which
 they haue done agaynst me, whē they re-
 garded me not, I will forgifue them.

And this shal geue me a name, a prayse and
 honoure, amonge all people of the earth,
 which shall heare all the good, that I will
 shewe vnto them: Yee they shall be a frayed
 and astonied at all the good dedes and be-
 nefites, that I will do for them. Moreover,

thus saith the LORDE: In this place, whē
 of ye (I saye) that it shalbe a wyl: earnest, whē
 in neither people ner cattell shal dwell: In li-
 ke maner in the cities of Juda and without
 Jerusalem (which also shalbe so voyde, that
 neither people ner cattell shall dwell there)
 shal the voyce of gladnesse be herde agay-

ne, the voyce of the bybear come and of the
 byrte, the voyce of them that shall synge
 (Prayse the LORDE of hoodes, for he is lo-
 uynge, and his mercy endureth for euer) and
 the voyce of them that shall offre vp giftes
 in the house of the LORDE. For I will resto-
 re the captiuitie of this lande, as it was afore,
 saith the LORDE. Thus saith the LORDE
 of hoodes. It shall come yett therto, that
 in this lande, which is voyde from men and
 cattell, and in all the cities of the lande, there
 shall be set vp shepherdes cottages: in the ci-
 ties vpon the mountaynes, and in the cities
 that lie vpon the playne, and in the de-
 serte.

In the lande of Ben Jamin, in the felde
 of Jerusalem, and in the cities of Juda shal
 the shepe be nombred agayne, vnder the
 hande of him, that telleth them, (saith the
 LORDE. Beholde, the tyme cometh) (saith
 the LORDE) that I will persumme that
 good thinge, which I haue promised vnto
 the house of Israel and to the house of Ju-
 da. In those daies and at the same tyme, I
 will bringe forth vnto Dauid, the braminch
 of righteuousnes, and he shall be quiet and
 righteousnesse in the lande. In these daies
 shall Juda be helpe, and Jerusalem shall
 dwell safe, and he that shall call her to euen
 God our righteous maker. For thus the
 LORDE promyseth: Dauid shal neuer want
 one, to lye vpon the stole of the house of Is-
 rael: neither shall the prestes and Leuites
 want one to offre all wayes be fixe we, burnt
 offeringes, to byble the meat offeringes, &
 to prepare the sacrifices.

And the worde of the LORDE came vnto
 Jeremy after this maner: Thus saith
 the LORDE: Make yett the couenaunt which I
 haue made with Dauid and night, be broken,
 that there shulde not be daye and night in
 the season: Then maye my couenaunt also
 be broken, which I made with Dauid my
 seruant, and so he be not to haue a sonne
 to reigne in his Throne. So shall also the pre-
 stes and Leuites neuer sayle, be stricken me.
 For like as the starres of heauen maye not
 be nombred, neither the sonde of the see me-
 sured: so will I multiplie the sede of Da-
 uid my seruant, and of the Leuites my mi-
 nisters.

Moreover, the worde of the LORDE came
 to Jeremy, saing: Considrest thou not what
 this people speaketh? Two kynnedes (saye
 they) had the LORDE dyen, & thofe same
 two hath he cast awaye. For so faire is my
 people count, y they haue no hope to come to

1. Ma. 4.
Esa. 11.7.

Ire. 22.4

Esa. 21. 11

1. Re. 1. 1

1. Re. 2.

D

Gen. 6.

1. Pet. 1. 1

Gen. 1. 1

11. c

gether: any more, and to be one people agayne. Therefore thus saith the LORD: If I haue made no couenaunt with daye & night, and geue no statute vnto heauen and earth: then will I also cast awaye the sede of Dauid my seruauant: so that I will take no pynce out of his sede, to rule the posterite of Abrahā, Isaac and Jacob. But yet I will raise agayne their captiuite, and be mercifull vnto them.

The XXXIII. Chapter.

These are the wordes which the LORD spake vnto Jeremyp, what tyme as Tabuchodonosor the kinge of Babilon, & all his hostes (out of all the kingdome of yere were vnder his power), and all his people, soughte agaynst Ierusalem and all the ciues thereof. Thus saith the LORD God of Israel: Go, & speake to Sedechias the kinge of Iuda, & tell him: The LORD sente vnto thee this word: Beholde, I will deliuer this cite in to the hōde of the kinge of Babilon, he shal burne it, and thou shalt not escape his hondes, but shalt be led awaye prisoner, and deliuered into his power. Thou shalt loke the kinge of Babilon in the face, and he shal speake with the mouth to mouth, and then shalt thou go to Babilon. Yet heare the word of the LORD, o Sedechias thou kinge of Iuda: Thus saith the LORD vnto thee: Thou shalt not be slayne with the sword, but shalt die in peace. Like as yf fore fathers, the kinges, thy progenitors were brennt: so shalt thou be brennt also, & in the mountynge they shal saye: Ah loide, for thus haue I deuermed, saith the LORD.

Then spake Jeremyp the prophet all these wordes vnto Sedechias kinge of Iuda in Ierusalem: that tyme as the kinge of Babilon hooste besieged Ierusalem, and the remnant of the ciues: Iamely, Ladaius & Zedechia, which yet remained of the stronge besieged ciues of Iuda.

These are the wordes that the LORD spake vnto Jeremyp the prophet, when Sedechias was agreed with all the people at Ierusalem, that there shulde be proclaimed a libertie: so that every man shulde let fre his seruant and handemaide, hebrewe & hebrewe, & no Iew to holde his brother as a bondema. How as they had conspired, euen so they were obedient, & let them go fre. But afterwards they repented, & toke agayne the seruantes and handemaydens, whom they had letten go fre, and so made them to be agayne.

Then saith the LORD: For the which cause the word of the LORD

DE came vnto Jeremyp from the LORD himself, sayenge: Thus saith the LORD God of Israel: I made a couenaunt with your fathers, when I brought them out of Egypte, (that they shulde no more be bondema) sayenge: When seven yeares are out, every man shal let go fre his brother seruants as hebrewe, yf he haue serued him six yeares. But ye fathers obeyed me not & heerd me vnto me. As for you, ye were no wiser, & dyd righe be fore me, in yf proclaimed, every mā to let his neyghbour go fre, & in yf made a couenaunt before me, in the temple: ye beareth my name: But yet ye haue not yf done: ye are slues agayne, and blaipmed my name: In this, yf every man hath requyred his seruante and handemaide as agayne, wher ye had letten go quyre and fre, and compelled them to serue you agayne, and to be yere bondema. And therefore thus saith the LORD: Ye haue not obeyed me, every mā to proclame fre home vnto his brother and neyghbour: wherfore, I will call you vnto a fin dōme, saith the LORD: men vnto the fowde, to the pestilence, and to hunger, and will make you to be plagued in all the byngdomes of the earth. Yet those men that haue sold my couenaunt, and not kepte the wordes of the apoyntēte, which they made before: when they herded the cause in two, & when there wente thowse the two halfe that of the pynces of Iuda, the pynces of Ierusalem, the gilded men, the prestes and all the people of the land: which wote thowse the two sydes of the cause. Those men will I use in to the power of their enemies, and in to the hondes of them that folow vnto thei lyues.

And their deed bodies shall be made in the fowles of the ayre, and bestes of the fielde. As for Sedechias the kinge of Iuda his pynces, I will deliuer them in to the power of their enemies, and of them that I will use to slaye them, and in to the hondes of the kyng of Babilons hooste, which now is parted from you: But thowse my remnant dement, (saith the LORD) they shal come agayne before this cite, they shall sighe agaynst it, wmyne it, and burne it. I will laye the ciues of Iuda so wast: that no man shall dwell therein.

The XXXV. Chapter.

The wordes which the LORD spake vnto Jeremyp, (in the reigne of Zedechim the sonne of Josias kinge of Iuda) are these: So vnto yf hooste of the Rechabites, & call them out, & bunge the to yf hooste of

16-19-4

16-21-2
17-21-2
18-2

18-21-2

18-21-2

18-21-2

18-21-2
18-21-2

LORDE in to some commodious place, and
 gave them wyne to drynke. Then tolke J Ja
 sanas the some of Jeremj, the some of Sa
 basans, and his brethren and all his sonnes,
 and the whole household off the Rechabi
 tes: and brought them to the house off the
 LORDE, in to the closter of the children off
 Janan the some off Jgdalia the man off
 Go: which was by the closter off the pry
 nces, that is adowt the closter of Masia the
 some of Sellum, which is the closte off the
 treasury. And before the sonnes of the kyned
 of the Rechabites, J Jec portes full of wy
 ne, and cuppes, and sayde unto them: dryn
 ke wyne. But they sayde: we drynke no
 wyne. For Jonadab the some of Rechab our
 father commaunded vs, sayenge: Ye and
 your sonnes shall neuer drynke wyne, buyt
 ke no houles, so we no fide, plante no wynea,
 ye ye shall haue no wyngardes: but for all
 your tyme ye shall dwell in cities, y yenna ye
 hve lōge in the lōde, wherin ye be strangers.

B Thus haue we obeyed the commaundment
 of Jonadab y some of Rechab our father,
 in all y he hath charged vs, and so we drynke
 no wyne all oure daye long: we, our wyues,
 of sonnes, & oure oungthers. Whether by the
 meany house of daniel therein, we haue also a
 moung vs necher wyngardes, ner come lōde
 to bre: but we bred in cenes, we of eye, &
 be according vnto all, that Jonadab our
 father commaunded vs.

When now y Nabuchodonosor the kynge
 of Babilis came vp in to the lōde, we sayde:
 comes vs go to Jerusalem, y we maye esta
 pe the house of the Caldees and the Assirias:
 so we dwell now at Jerusalem. Then came y
 word of the LORDE vnto Jeremj, sayenge:
 Thus saith the LORDE of heostes the God
 of Israel: So z tell whole Juda z all the in
 habitours of Jerusalem: Wyl ye not be resour
 ced, so obeye my wordes. Saith the LORDE.
 The wordes which Jonadab the some off
 Rechab commaunded his sonnes, y they shul
 be drynke no wyne, are fast z surely kepte: for
 vnto this daie they drynke no wy: & but obe

C y their fathers commaundment. But as for
 me, J haue slyde vpon early, J haue spokē vnto
 you, z geuen you earnest warnynges: z yet
 haue ye not bent of chert vnto me. Yet J ha
 ue sene my seruantes, all the prophetes vnto
 you, Jrose vpon early, z sent you wordes, sayen
 ge vnto you, every man from his wicked
 waye: amede ye' leues, z go not after stra
 nge goddes, so woustrappe the: y ye maye co
 tinue in the lōde, which J haue geuen vnto
 you and your fathers, but ye wolde necher

heare me, ner folowe me.

The childre of Jonadab Rechabs some
 haue steadfastly kepte their fathers comma
 ndment, y he gaue them, but this people is
 not obedient vnto me. And therefore thus saith
 the LORDE of heostes y God of Israel
 Beholde, J wil bringe vpon Juda z vpon eu
 eryone y dwelleth in Jerusalem, all the trouble
 y J haue deuyed agaynst the. For J haue
 spokē vnto the, but they wolde not folowe:
 J haue called vnto them, neuertheless they
 wolde geue me no answer. Jeremj also spa
 ke vnto the household off the Rechabites:
 Thus saith the LORDE of heostes the God
 of Israel: For so much as ye haue obeyed y
 commaundment of Jonadab y' father, z kep
 te all his piecepces, z done according vnto
 all y he hath bydden you: Therefore thus saith
 the LORDE of heostes the God of Israel
 Jonadab the some of Rechab shal not faile,
 but haue one out of his stocke, to slyde a ll
 waye to seime me.

In the fourth year of Joadah the
 sonne of Josias kynge of Juda, came
 y word of the LORDE vnto Jeremj,
 sayenge: Take a bolte, z write therein all y wo
 des, y J haue spokē to the, to Israel, to Juda
 z to all the people, fro the tyme y' J began
 to speake vnto the in y' reigne of Josias
 vnto this daie. That when the house of Ju
 da heareth of the plage, which J haue deuy
 sed for the, they maye peradventure turne, and
 ryman fro his wicked waye, that J maye see
 geue their offences and synnes.

Then byd Jeremj call Baruch the some
 of Nerias, z Baruch wrote in the bolte at y
 mouth of Jeremj, all the wordes of the LOR
 DE, which he had spoken vnto him. And Je
 remj commaunded Baruch sayenge: I am
 in prison, so that J maye not come in to the
 house of y LORDE: therefore thou shouldest
 z rece the bolte, that thou hast writte at my
 mouth: I namely, the wordes off the LORDE,
 z rece the in the LORDES house vpon the sa
 crifice daie: that the people, whole Juda, z
 all they that come out of the citie, maye hea
 re. Peradventure they will piyng melle be
 fore the face of the LORDE, and come, euery
 one from his wicked waye. For greate is
 the wrath and displeasure, that the LOR
 DE hath taken agaynst this people.

So Baruch the some of Nerias byd, a
 cordinge vnto all that Jeremj the prophet
 commaunded him, readinge the wordes off the
 LORDE out off the bolte in the LORDES hou
 se. And this was done in the fyfth year off
 Joadah y' sonne of Josias kynge of Juda, in

17. a the ix. moneth when it was commanded, that all the people of Jerusalem shulde fast before the LORD, and they also that were come from the cities of Juda vnto Jerusalem.

Then red Baruch the wordes of Jeremy out of the booke within the house of the LORD, out of y^e treasury of Gamarias the sonne off Saphan the scribe, which is besyde the hyer loffe off the new doore of the LORDS house: that all y^e people might heare. **Item. 21. d** **W**hen Michaas the sonne off Gamarias the sonne of Saphan had herde all the wordes of the LORD, one of y^e booke, he wrote downe to the kinges palace in to y^e scribes chāmbre for there all y^e pynces were sit: **E**lisama the scribe, Dalas the sonne of Semai, **E**lnathā the sonne off Achob, **G**amaria the sonne of Saphan, **S**edechias the sonne of Gamarias, with all the pynces. **A**nd Michaas tolde them all the wordes, y^e he herde Baruch rede out of the booke before the people.

Then all the pynces sent Jehudi y^e sonne of Tachmas the sonne of Salamis the sonne of Chusi, vnto Baruch, sayenge: Take in thine honde the booke, without theu hast red before all the people, and come. **S**o Baruch the sonne of Terias toke y^e booke in his honde, and came vnto them. **A**nd they sayde vnto him: Sit y^e downe, and rede the booke, y^e we may heare all d. **S**o Baruch red, y^e they might heare. **N**ow when they had herde all the wordes, they were abashed one vpon another, and sayde vnto Baruch: We wil certifie the kinge of all these wordes. **A**nd they examined Baruch, sayenge: Tell vs, how dost thou wyte all these wordes out off his mouth? **T**hen Baruch answered them: He spak all these wordes vnto me with his mouth, and I alone was with him, and woote them in the booke.

Then sayde the pynces vnto Baruch: Go thy waye, and hyde the wyche Jeremy, so that no man knowe where ye be. **A**nd they went in to the kinge to the court. **B**ut they kepe the booke in the chāmbre off **E**lisama the scribe, ad tolde the kyng all the wordes, that he might heare. **S**o the kyng sent Jehudi to seche him y^e booke, which he broughte out of **E**lisama y^e scribes chāmbre. **A**nd Jehudi red it, that the kyng and all the pynces, which were aboute him, might heare. **N**ow the kyng sat in the wyner house, for it was in the xij. Moneth, and there was a good fyre before him. **A**nd whē Jehudi had red the o^r foure leaues therof, he cast the booke in pecea with a penne knyfe, and cast it in

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to the fyre vnder the hearth, vntill the booke was all burnt in the fyre vpon the hearth.

No man was abashed therof, or was his conscience: neither the kyng him selfe, ne his seruantes, though they herde all the wordes. **N**euertheles **E**lnathan, Dalas & Gamarias, besoughte the kyng, that he wolde not burne the booke: not with standing y^e kyng wolde not heare them, but commaunded Jeremy the sonne off Amalech, **S**erias the sonne of Esriel and Schemia y^e sonne of Abdiel, to laye honde vpon Baruch the scribe, and vpon Jeremy the prophete, but the LORD kepte them out off sight. **A**fter now that the kyng had burnt the booke, ad y^e summe which Baruch woote at y^e mouth off Jeremy: **T**he wordes of the LORD came vnto Jeremy sayenge: Take anechebete, and write in it all the foresayde firmos, that were written in the first booke, which I adhim the kyng off Juda hath burnt.

And tell **J**oachim the kyng off Juda. **T**hus saierh the LORD: thou hast burnt y^e booke, and thoughtest within thy selfe: **W**hen hast thou written therein, that the kyng of Babilon shal come, & make this lode waye so that he shall make bery people and canie to be out of it? **T**herfore thus the LORD saierh, of **J**oachim the kyng of Juda: **T**he re shall none of his generation sit vpon the throne of Dauid. **H**is deed conse shall cast out, that the heat off the daye, and the frost of the nighte maye come vpon him: **A**nd I will vyse the wickēnes of him, of his site, and of his seruantes. **N**o wonder all the while that I haue promised the: though they be de me noe, will I bringe vpon them, vpon y^e inhabitants of Jerusalem, and vpon all Juda. **T**hen tolde Jeremy another booke, and gaue it Baruch the scribe the sonne of Nerias, which woote them in out of the mouth off Jeremy: all the firmos that were in the first booke, which **J**oachim the kyng off Juda had burnt. **A**nd there were addeed vnto that many more firmos, then before.

The XXXVII. Chapter.

Sedechias y^e sonne of Josias which was made kynge thome **N**abonodonosor kyng of Babilon) reigned in the londe of Juda, in the steade off **J**oachim the sonne of **J**oachim. **B**ut neither his seruantes, ner the people in the londe wolde obeye the wordes of y^e LORD, which he spak by the prophete Jeremy. **T**hen tolde Sedechias the kyng y^e sonne of **J**oachim the sonne of **E**lmasia and **S**ophonias the sonne of **E**lmasia the priest to the prophete Jeremy,

yeingd praye thou vnto the LORDE oure God for vs. Now Jeremy walked sic among the people as that tyme, and was not put in prison as yet. Pharaos hooste also was come out of Egypte: which when the Caldees that besieged Ierusalem, perceaued, they departed from thence.

Then came the worde of the LORDE vnto Jeremy the propheet, sayenge: Thus saith y LORDE God of Israel, Thy answer shall be yee to the kynge of Iuda, that sent you in to me for counsell: Beholde, Pharaos heeste which is come forth to helpe you, shall returne to Egypte: in to his owne londe: But the Caldees shall come agayne, to fight agaynst this cite, wyntime it, and set fyre vpon it. For thus saith the LORDE: because not yd euen mynde, chynkyng on this manner:

Tush, the Caldees go now their waye frem vs: To, they shall not go their waye. For though ye had slayne the whole hooste off the Caldees: that besige you, and every one of the slayne laye in his tent, yet shulde they stande vp, and set fyre vpon this cite. Now whē the hooste of the Caldees was brokt vp from Ierusalē for feare of the Egyptians at mye, Jeremy went out of Ierusalē toward the lōbe of Ben Jamin, to do certayne busynesse there amonge y people. And whē he came vnder Ben Jaminus Pouze, there was a

porter called Jeras the sonne of Selamias y sone of Samanias, which fell vppō him & toke hym, sayenge: mynde is to runne to the Caldees. Then sayte Jeremy: It is not so, I goe to the Caldees. & neuer theles Jeras wol becom beleeve him, but broughte Jeremy hōū to be before the prince. Wherefore the prince was angrie with Jeremy, causinge him to be taken, & to be layed in prison in the house of Ionathas the scribe. For he was the ruler of the prison. Thus was Jeremy put in to the dongeon to prison, and so laye there a lōge tyme. Then Sedechias the kynge sent for him, & called him, & asked him quietly in his owne beufe, sayenge: hynkest thou this busynesse that now is in honde? some of the LORDE: Jeremy answered: yee y te doth: & thou sayste he: shall be deliuered in to the kynge of Babylons power.

Moreover, Jeremy sayde vnto kynge Sedechias: What haue I offended agaynst y, agaynst thy seruantes, or agaynst this people, that ye haue caused me be put in prison? Where are youre propheetes, which haue prophced vnto you and sayde, that y kynge of Babylō shulde nee come agaynst you & this lōde: And therefore heare now, o my lorde the

kynge: let my prayer be accept before the, & sende me now in to y house of Ionathas the scribe, that I dye not there. Then Sedechias the kynge commaunded to put Jeremy in the fore entrie off the prison, and daily to the geuen him a cake of bread, and els no dryght meate, & small all the bread in the cite was eaten vp. Thus Jeremy remained in y fore entrie off the prison.

The XXXVIII. Chapter.

Sedechias the sonne off Mathias, & Sedechias the sonne of Paschur, Judah the sonne of Malchias perceaued the wordes, y Jeremy had spokē vnto all the people, namely on this manner: Thus saith the LORDE: Who so remaineth in this cite, shall perish, ether with the sword, with hunger, or with pestilence: But who so shaller vnto the Caldees, shall escape, wyntynge his soule for a pray, & shall lyue. For thus saith the LORDE: This cite (no doube) must be deliuered in to y power of the kynge of Babylō, & he also shall wyntime it. The sayde the prince vnto y kynge: By, & re desyd you let this man be pur to death, for thus he discouereth the hōdes of the souldiers y be in this cite, & the hōdes of all the people, whē he speaketh such wordes vnto the. This mā verely laboureth not for peace of y people, but maketh. Sedechias the kynge answered and sayde: lo, he is in y hōdes, so y fige maye denye you nerburge.

Then toke they Jeremy, and cast him in to the dongeon off Malchias the sonne off Amalech, that dwelt in the fore entrie off the prison. And they let downe Jeremy w' ceaves in to a dongeon, where there was no water, but myre. So Jeremy stode fast in the myre. Now when Abdemelech the Moian becom a chamberlaine in the kynges court, vnderstande, that they had cast Jeremy in to the dongeon: he came out off the kynges heufe, and spake to the kynge (which the sae vnder the porte off Ben Jamin) these wordes: My lorde the kynge, where as these men meble with Jeremy the propheet, theye him wronge: Truly, in that they haue put him in prison, there to dye of hunger, for there is no more bread in the cite. The kynge commaunded Abdemelech the Moian, and sayte: Take them be ceave, men whom thou wilt, & bringe vp Jeremy the propheet out of the dongeon, before he dye. So Abdemelech reffered the men to him, & wente y house of Amalech, & there vnder an almyre he gaue vnder ragges & wine clowes, & let the downe by a coorde, in to the dongeon to Jeremy.

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And Abdemelech the Moitan sayde vnto the prophet Jeremyp: O put these bagges and cloues vnder thine arme holes, & write the and the coarces: ad Jeremyp dyd so. So they dicke vp Jeremyp with coarces and toke him out of the dongeon, and he remained in the foue entrie of the prison. The Sebedchias the kynge sent and caused Jeremyp the prophet be called vnto him, in to the thirde entrie, that was by the house off the **LORDE**. And the kynge sayde vnto Jeremyp: I wil see the somwhat, but hyde nothing fro me. The Jeremyp answered Sebedchias: If I be plaine vnto the, thou wilt cause me suffice death: yf I geue the cōfession, thou wilt not folowe me. So the kynge saide an oech secretly vnto Jeremyp, sayinge: As trulyp as the **LORDE** I sware, that made verchse soules, I wil not laye the, nor geue the in to the hōdes of ehem, that seke after thy life.

Then sayde Jeremyp vnto Sebedchias: Thus saith y **LORDE** off hoostes the God of Israell: If case be, that thou wilt go forth vnto the kynge off Babylons prynces, thou shalt saue thy life, and this cite shall not be bise, yet both thou and thy household shall escape with youre lynes. But yf thou wilt not go forth to the kynge off Babylons prynces, then shall this cite be deliuered in to the hondes of the Caldees which shall ster fyre vpon it, and thou shalt not be able to escape ehem. And Sebedchias sayde vnto Jeremyp: I am afraid for the Jewes, that are fled vnto the Caldees, lest I come in their hōdes, and so they to haue me in derision.

But Jeremyp answered: To, they shal not betraye the: O heken vnto the voyce off the **LORDE** (I beseech y) which I speake vnto the, so shalt thou be well, and saue thy life. But yf thou wilt not go forth, the **LORDE** hath tolde me this plainly: Beholde, all the women that are left in the kynge of Judas house, shal go out to the kynge of Babylons prynces. For they thyne, y thou art disceaued: and that y men in whom thou bidest put thy trust, haue gotten the vnder, and set thy feet fast in the myre, and gone their waye from the. Therefore all thy wyues with their children shall ste vnto the Caldees, and thou shalt not escape their hondes, but shalt be y kynge of Babylons prisoner, & this cite shall be bise. Then sayde Sebedchias vnto Jeremyp: I no body knowe off these wordes, and thou shalt not dye. But yf the prynces perceaue, that I haue talked with the, and come vnto the, sayinge: O speake, what sayde the kynge to the: hyde it not from vs, and

we wil not put the to death. Tell vs what sayde the, what sayde y kynge to the: And geue them this answer: I haue humbly sought the kynge, that he wold let me lye more in Jonathas house, that I dye not here: Then came all the prynces vnto Jeremyp, and aged him, And he tolde ehem, after the manner as the kynge had him. Then they bidde their peace, for they perceaued nothing. So Jeremyp abode still in the foue entrie of the prison, vntill the daye that Ierusalem was wonne.

The XXXIX. Chapter.

When the cite off Ierusalem was taken: (so in the ix. yere of Sebedchias kynge of Iuda in the tenth moeth, came Nabuchodonosor the kynge of Babylons and all his hoostes, and besiged Ierusalem. And in the xi. yere of Sebedchias the fourth moeth of y. daye of y. moeth, he brake in to the cite). Then all the kynge of Babylons prynces came in, & faste they were vnder the pozte: Nerghal Sarsar, Sam gameho, Sarschim, Rabaris, Nerghal Sarre, Rabmag, with all the other prynces of the kynge of Babylons. And when Sebedchias the kynge of Iuda with his sodaynes sawe them, they fled, and departed out off cite by nyghte throughe the kynge gate, and throughe the pozte that is betwene the new walles, and so they wente towarde the wilderness.

But the Caldees hooste folowed fast after them, and toke Sebedchias in the side of Jericho, and brought him prisoner to Nabuchodonosor the kynge off Babylons vnto Belshazar, that lieth in the soude off Hamath, where he gaue iugment vpon him. So the kynge of Babylons caused the children of Sebedchias and all the nobles off Iuda to lye ne, before his face at Belshazar. And thus Sebedchias eyes be put out, and he lye with chayne, and sent him to Babilon.

Moreover, the Caldees bite up the kynge palace, with y other houses of the people, and brake downe the walles off Ierusalem. As for the remanent of the people that were in the cite, and soch as were come to helpe them: what so ever was left of the cite, Ierusalem, Nabuzardan the chefe captaene came thence to Babilon. But Nabuzardan the chefe captaene let the rascall people (and they that had no bing, & well still in the side of Iuda, and gaue them vnyardes and cornfeldes at the same yere. Nabuchodonosor the chefe captaene a charge, & comynge

now strengre take and cherishe him, and make much off him: for thou do him no harme, but increase him after his owne desire.

So Nabuzaradā y these captayne, Nabuzaradā the chefe chambelaine, Tergalisur the treasurer and all the bynne of Babilus lorde, sent for Jeremij, & caused him to be set out off the foue entrie off the prison, and committed him unto Godolias the sonne off Ahicam the sonne of Saphan: that he shulde carie him home, and so he dwelt amonge the people. Now whye Jeremij laye outt bounde in the foue entrie of the prison, yf word off the LORDE came unto him say- inge: Go, and tell Abdemisch the Moan: Then saith the LORDE off hostes y God off Israe: Beholde, the cruell and sharpe plague that I haue denysed for this cite, will I layne upon them, that thou shalt se it: but I will deliuer the sayeth the LORDE and thou shalt not come in the bondes off this men, whom thou fearest. For boundes I will saue the, so chace thou shalt not perish with the sword: but thy life shalbe saued, and that because thou hast put thy trust in me, saith the LORDE. The XL. Chap.

His is the manner, how the LORDE increased Jeremij, when Tebuzaradan the chefe captayne had let him goe from Anna, together as he had led him home, amonge all the prisoners, that were caried from Jerusalem and Juda unto Babilon. The chefe captayne called for Jeremij, and sayde unto him: The LORDE thy God hath mightely before off the misery upon this place: Now the LORDE hath sent it, and performed it, as he had promised: For ye haue synned agaynst the LORDE, and haue not bene obedient unto his voyce, therfor commeth this plague upon you. Beholde, I haue the bondes from thy hōdes this daye: yf thou wilt now go with me unto Babilon, up the: For I will set the, and prouyde for the: But yf thou wilt not go with me to Babilon, then remaine here. Beholde, all the londe is at thy will: loke where thou thinkest conuenient, it good for the to abyde, the dwell alone. If thou canst not be content to dwell alone, then remaine w Godolias the sonne off Ahicā the sonne of Saphā, whom the kynge of Babilus hath made gouernoure ouer yf cities of Juda, & dwell w him amonge the people, or remaine, where so euer it please yf. So the chefe captayne gaue him his ptes w a reward, & let him goe. Then went Jeremij unto Godolias yf sonne of Ahicā Masphar, & dwelt there w him amonge

the people that were left in the londe.

Now when yf captaynes of the hooste of Juda (which w their felowes were scattered abroad on euery syde in yf lōde) vnderstode, yf the bynne of Babilus had made Godolias yf sonne of Ahicā gouernoure in the lōde, & yf man, wife & childe, yee & the poore men in the lōde (yf were not led captiue to Babilon) shulde be vnder his Jurisdiction: They came to Godolias unto Masphar: Lamdy, Jnsar the sonne of Tachanias, Johāna & Jona thas the sonnes of Carea, Sarcas the sonne of Canhorrech, the sonnes of Ophus & Tophreze, Jesanias yf sonne of Machazi, w their companyons. And Godolias the sonne of Ahicam the sonne off Saphā, swore vnto the & their felowes on this maner: Hee not a fraye to feare the Caldees, dwell in the lōde, & do the bynne of Babilon seruice, so shal ye prospere. Beholde, I dwell at Masphar to be an officer in the Caldeas behalfe, & satisfieth such as comye to vs. Therfore gather youe wme, come and oyle, and let them in youe ware houses, and dwell in your cities, that ye haue in keepinge.

Now all the Jewes also yf dwelt in Moab vnder yf Ammonites, in Ibanuz & in all collectes, whē they herde, yf the kynge of Babilus had made Godolias the sonne of Ahicā the sonne of Saphā, gouernoure vps the yf were left in Juda: Althe Jewes (I saye) returned out off all places where they were fled vnto: & came in to the lōde of Juda to Godolias vnto Masphar: & gathered wyne and other wares, and that very much.

Moreover Johanna the sonne of Carea & all yf captaynes of yf hooste, yf were scattered on euery syde in the lōde, came to Godolias in Masphar: & sayde vnto him: knowest thou not yf Baalis kynge of yf Ammonites hath sent Jsmayl yf sonne of Tachanias, to slaye the: But Godolias yf sonne of Ahicā beleued the not. The sayde Johāna the sonne of Carea vnto Godolias in Masphar these wordes secretly: Let me goe (I praye the) I will slaye Jsmael the sonne of Tachanias, so yf no body shal knowe it. Wherefore will he kill the, yf all the Jewes which resorte vnto the, might be slayed, & the remnant in Juda perish? The sayde Godolias the sonne of Ahicā vnto Johanna the sonne of Carea: Thou shalt not do it, for they are but lies, charmen saye of Jsmael. The XL. Chap.

In the seventh Moneth it happened, yf Jsmael the sonne of Tachanias yf sonne of Elshama (one of yf bynnes bloude) came vnto the: that were gathered

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aboute the kynge, 7 ten men that were sworne with him: vnto Godolias the sonne off Abicam off Masphat, and eate there together. And Jsmael y some of Nathanas w those ten men that were sworne to him, starte vp, and smote Godolias the sonne off Abicam the sonne off Saphan w the sword, 7 slewe hym, whom the kynge off Babilis had made gouernoure off the londe. Jsmael also slew all the Jewes that were with Godolias at Masphat, and all the Caldees that he founde there waitinge vpon him.

The nexte daie after that he had slayne Godolias (the matter was yet vnknoone) there came certayne men from Sichen, frō Silo and Samaria, to the northe off Ierx. which had shauen their beedes, rent their clothes, 7 were all benye, bringinge meares of fringes and incense in their handes, to offer in the house off the LORDE. And Jsmael the sonne off Nathanas went forth off Masphat to punge, so meece them. Now whē he met them he sayde: Go youre waye to Godolias the sonne off Abicam. And when they came in the myddest off the cete, Jsmael the sonne off Nathanas (with them that were sworne vnto him) slewe them, euē at the myddest off the pye. Amonge these Ierx, mē there were ten. y sayde vnto Jsmael: Oh slaye we not, for we haue yet a greates treasure in the felde, off wheate, barley, oyle and hony. So he sparede the, and slewe them not with their brethren. Now the pye wherin Jsmael dyd cast the deede bodies off the mē (whom he slewe because off Godolias) had kynge

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Alia caused to be made, for feare off Baasht the kynge off Jisrael, and the same dyd Jsmael jill wth slayne men. As for the remnant off thē people, the kynge doughteas and all the people that were yet left at Masphat, vpon whom Nabnistraban the chefe Capteyne had made Godolias the sonne off Abicam gouernour: Jsmael the sonne off Nathanas caried them awaye prisoners towarde the Ammonites. But when Johanna the sonne off Carea and all the other which had bene captaynes ouer the kynge boeste with hym, herte off all the wickednes that Jsmael the sonne off Nathanas had done: they toke their companys, and wente out for to fight with Jsmael the sōne off Nathanas, and founde him by the waters of Rabim in Gaboon. Now when all the people, wherin Jsmael led captaynes, sawe Johanna y some off Carea and all the other captaynes off the hoste, they were glad. So all the people that Jsmael had caried awaye frō Masphat, were broughte agayne.

And whē they returned, they came to Johanna the sonne off Carea. But Jsmael the sonne off Nathanas fled from Johanna y eight off his sworne companys, 7 wente to the Ammonites. Then Johanna the sonne off Carea and all the captaynes off the hoste that were w him, toke the remnant off the people, whom Jsmael the sonne off Nathanas had led awaye. When he had slayne Godolias the sonne off Abicam, whom he also had rescued from his fightinge many men 7 children, and geled men, whom he broughte agayne from Gaboon: and went from thence, and sat them downe at Gerd Chimham, which lieth besyde Beelias, wher they mighte go in to Egipce for feare off the Caldees: off whom they were a feare. Now se that Jsmael the sonne off Nathanas had slayne Godolias Abicam y some, whom the kynge off Babilon had made gouernour the londe.

The XLII. Chapter.

SO all the rulers, and Johanna the sonne off Carea, Jeranias the sonne off Shas came with all the people wher the leest vnto the most, 7 sayde vnto Jerm the prophet: O heare oure petition, that we mayest praye for vs vnto the LORDE y God and for the remnant, wherof there be few left off many, as thou seist vs: that the LORDE thy God maye heere vs a waye go in, 7 tell vs, what we shalde do. Thus remy the prophete sayde vnto them: Thus herde you. Behelde, I will praye vnto the your LORDE, as ye haue requyred me: and he what answer the LORDE geueth you, I shall certifie you theroff, and depende on his word frō you. And they sayde vnto Jerm: The LORDE off treuth 7 faithfulness is our recorde, that we wil do all, that the LORDE thy God commaundeth vs, whether it be od or euell. We will hearken vnto the wyse off oure LORDE God, so when we sende that we maye prospere, when we haue shewed the voyce off the LORDE oure God.

And after ten dayes came the word off the LORDE vnto Jeremij. Then called he Johanna the sonne off Carea, and all the captaynes off the people that were with him: 7 all the people from the leest to the most. I sayde vnto them: Thus saeth the LORDE God off Jisrael vnto whom ye seist me, wher ye seist youre prayers before him: If ye dwell in this londe, I shall burye you: If ye not breake you downe, I shall plant you: If ye not rote you out: for I am pacified, as the

wynge the trouble that I haue done to you. Feare not the kynge off Babilon, off whom ye stonde in awe: O be not afrayd off him, saith the LORDE: for I will be with you, to helpe you, and deliuer you from his hande. I will pardon you, I will haue mercy vpon you, and bringe you agayne into your owne londe.

Teuretheis, yf ye purpose not to dwell in this londe, ner to folowe the voyce off the LORDE your God: doe will saye thus: we will not dwell here, but go in to Egipte: where we shall neither se warre, heare the noyse off battell, ner suffre hunger, there will we dwell. After foire heare now the worde of the LORDE, o ye remnant of Iuda. Thus saith the LORDE of hostes the God of Israel: If ye be whole purposed to go in to Egipte, to be there as strangers: the swerde that ye feare, shall ouer take you in Egipte, and the hunger wheroff ye be here afrayd, shall hang vpon you in to Egipte, and there ye shall dye. For all they, that off set purpose undertake to go in to Egipte, they receiue them selues off their misery, shall perish with the swerde, with hunger and pestilence: not one off them shall remayne, that shall none escape the plague, that I will bringe vpon them.

For thus saith the LORDE off hostes the God off Israel: like as my wrath and indignacion is come vpon the inhabitours of Ierusalem, so shall my displeasur go forth vpon you also, yf ye go in to Egipte: For there ye shall be reuyled, abhord, brought to shame and confusion: and as for this place, ye shall neuer se it more. The LORDE foirethreddeth you, o ye remnant of Iuda: that ye shall not go in to Egipte. And forget not that I haue warned you earnestly this daye: as I shall ye begyle youre selues. For ye sent me into the LORDE your God, and sayde: O praye thou the LORDE our God for vs: and loke what answer the LORDE our God geueth the, that bringe vs agayne, ad we shall do the same. Now haue I shewed, and declared vnto you the voyce off the LORDE your God, for the which cause he hath sent me to you. If ye will not folowe it, be sure, yf ye shall perish with the swerde, with hunger & pestilence: as in the same place, wher your lust was to go, and dwell.

The XLIII. Chapter.

Uow when Jeremy had ended all y^e wordes of y^e LORDE God vnto y^e people, (for their sakes to whom God

had sent him) Asaria the sonne of Othias, & Johanna y^e sonne of Carea, with all the people performed, sayde vnto Jeremy: Thou lyeist, the LORDE our God hath not sent vs to speake vnto vs, that we shulde not go in to Egipte, and dwell there: But Baruch the sonne of Nerias prouoeth the agaynst vs, that he mighte bringe vs in to the captiuitie off the Caldees: that they mighte slaye vs, and carie vs awaye prisoners in to Babilon.

So Johanna the sonne of Carea, and all the captiuites of the hooftes, and all the people folowed not the commaundement of the LORDE: Namely, to dwell in the londe off Iuda: But Johanna the sonne of Carea, & all the captiuites of the hooftes, caried awaye all the remnant in Iuda, that were come together agayne from the Sythen (as moche whom they had bene caried, so dwell in the londe of Iuda: Men, women, childre, the kynnes doughers: all those that Tabularadan the chefe captiaine had left with Godolias the sonne of Ahicam. They caried awaye also the prophet Jeremy, Baruch the sonne of Nerias, and so came in to Egipte: for they were not obedient vnto the commaundement of God. Thus came they to Taphnis.

And in Taphnis the wordes off the LORDE happened vnto Jeremy, sayenge: Take greate stones in thine hds, and hyde them in the back wall, vnder the doore off Pharaos house in Taphnis, that all chieftain of Iudamaise, and saye vnto them: Thus saith the LORDE of hostes the God of Israel: Behold, I will sende and call for Tabuchodonosor the kynge of Babilon my seruant, and will set his seate vpon these stones that I haue hyd, and he shall speake his sente our them.

And when he cometh, he shall smyte the side of Egipte with slaughter, with prisonment and with the swerde. He shall set fyre vpon the temples of the Egiptians goddes, and burne them up, & take them selues prisoners. Moreover he shall araye himselfe wth the side of Egipte, like as a shepheard putteth on his coat, and shall departe his hande y^e from thence in peacc. The pillars also off the temple of the Sonne that is in Egipte, shall be breake in pecc, and burne the temples of the Egiptians goddes.

The XLIII. Chapter.

In is the wordes that shewed to Jeremy concerninge all y^e Iudaea, which dwells in Egipte: at Iahogal at Ta.

phus, at Memphis, & in the londe of Pa-
raire. Thus saith the LORD of hostes the
God of Israel: Ye haue sene all y^e misery, y^e
I haue brought vpon Ierusalem, and vpon
all the cities of Iuda: so that this daye they
are desolate, and no man dwelling therein: &
y^e because of the greate blasphemies, whiche
they committed, to prouoke me vnto anger:
In that they wente backe to do sacrifice ad
wooshipe vnto strange goddes: wher in
neither they, ner ye, ner yo^r fathers haue know-
ne. So we be it, I sent vnto them my seruants
all the prophetes: I rose vp early, I sent vnto
them, and gaue them warninge: O do no
such abominable thinges, & thinges that I
haue. But they wolde not solumer herke,
to come from their wickednes, and to do no
more so crinie vnto strange goddes.

Wherefore my indignacion & wrath reas-
yned, and it came vnto the cities of Iuda,
the felde with the streets off Ierusalem: so
that they were made waste and desolate, as
it is come to passe this daye. Now therfore
thus saith the LORD of hostes the God
of Israel: Some hath happened it, that ye do
so greate euill vnto youre ormesoules, thus to
despise ye the men and women, childre and ba-
bes of Iuda: so that none of you is left, be-
cause ye prouoke me vnto wrath with the
rootes of youre owne hondes: wher ye offre
vnto strange goddes in the londe off Egip-
te, wher as ye be gone to dwell: Ther ye
might vnto perishe, and that ye might be
reyled and shamefully intreated of all na-
tions. Or, haue ye now forgotten the wicked-
nes off yo^r forefathers, the wickednes off y^e
Kinges of Iuda and their wyues, y^e wicked-
nes that ye youre selues ad youre wyues ha-
ue done in the londe of Iuda, in the cite and
in the londe off Ierusalem?

Ye are ye not fory this daye, ye feare not,
neither walke ye in my lawe and in my com-
mandment: ne, that I haue geue vnto you
and vnto yo^r forefathers.

Therfore thus saith the LORD of ho-
stes the God off Israel: I amstedfast ad
vysed and determyned, to punyssh you, and to
rote out all Iuda. As for the remnant off
Iuda that purposly wente in to Egipce, the
ye to cast them off their misery: I will take
them, and they shall all be destroyed. In y^e
londe of Egipce shall they perishe, beyng
consumed with the swerde and with hen-
ger. For if any of leste vnto y^e most, they shall
perishe with the swerde and with henger.
No more they shall be reyled, abhorred, sha-
med, and confounded. So: I will visite them

this dwell in Egipce, as I haue visited Ie-
rusalem: with the swerde, with henger and
with pestilence: So that none off the re-
mnant off Iuda, which are gone to dwell in
Egipce, shall be left to come agayne in to y^e
londe off Iuda: all though they theynto
come thurber agayne, and to dwell there, for
none shall come agayne, but soch as are left
awaye.

Then all the men which knewe that their
wyues had offered vnto strange goddes, &
a greate force off wyues that stode there, and
all the people that dwelt there in Egip-
te in the cite of Paraire, answered Jeremy
sayde: As for the wyues that thou hast
spoken vnto vs in the name of the LORD, we
will in no wise heare them: but what shall we
geue out of our owne mouth, that wil we
do: We will do sacrifice, and offre oblacions
vnto the Quene off heauen: like as we ad
of our fathers, our Kynges and oure hea-
dres haue done in the cities off Iuda, and in
the streets and felde of Ierusalem. For thus
we were plentifully off vyales, then we
were in prosperite, and no mysfortunes
came vpon vs.

But sith we left, to offre, and to do sa-
cifice vnto the Quene of heauen, we haue
had scarcenes of all thinges, and perishe
with the swerde and henger. Last of all, when
we women did sacrifice and offre vnto the
Quene of heauen, did we make her cakes ad
peure vnto her drinke offeringes, so to her ser-
vice, with our oure husbandes wyues?

Then sayde Jeremy vnto all the people,
both the men, to the women and to all the
children, which had geuen him that answer: Dye
not the LORD remember the sacrifices that
ye, yo^r forefathers, youre kynges & rulers of
all the people haue offered in the cities of Iu-
da, in the streets and londe off Ierusalem:
and hath he not censured this in his myn-
de? In so much, that the LORD might
no longer suffre the wickednes off your
inventions, and the abominable thinges
whiche ye byd: In ner your londe desolate
wyde, yet and abhorred, so that no man
shall therein any more, as it is come to passe
this daye?

Dye not all this happen vnto you, be-
cause ye made such sacrifice, and sinned agaynst
the LORD? Ye haue not sokened his lawe,
to walke in his lawe, in his ordinances
and statutes.

Ye this is the cause, that all mysfor-
tunes happened vnto you, as it is come to passe
this daye.

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44. a

The prophet Jeremij.

Moreover, Jeremij spake vnto all the people and to all the women: heare the worde off the LORDE all Iuda, ye that be in the londe off Egypte: Thus saith the LORDE off hoopes the God of Israel: Ye and your wives haue spoken with youre owne mouth, the change that ye haue fulfilled in be de.

142 Jerchobabane ye sayde: We will not feyde, but do the thinge that pleaseth vs: we wil do sacrifice and pour out drinkeoffringes to the Queene of heauen. Purposly haue ye set vp youre owne good meanynges, & hastily haue ye fulfilled youre owne intention. And herfor, heare the worde of the LORDE all Iuda, ye that dwell in the londe off Egypte.

143 Beholde, I haue sworne by my greates name saith the LORDE, that my name shal not be heard, & thou shalt not be named in any mans mouth of Iuda, in all the londe off Egypte: to saye: The LORDE God spued, for I wil watch, to plague them, and noe for their wealch. And all the men of Iuda that be in the lode of Egypte, shal perishe with the swearde and with hunger, until they be vtterly destroyed.

144 And herfor, heare that which I haue sayd for yf sworde, shal come agayne in to the lode of Iuda, but there shal be very fewe of them) And all the remnant off Iuda, that are gone in to Egypte, there to dwell, shall knowe, whose wordes shal be founde true: theirs or myne. Take this for a token, that I wil vi set you in this place saith the LORDE, and that ye maye knowe, how that I (without doute) wil performe my purpose vpon you,) to punyshe you. Beholde (saith the LORDE) I wil deliuer pharaos Ophiam kynge of Egypte in to the bondes of his enemies, yf he after his life: euen as I gaue Sedechias the kynge of Iuda in to the bondes of Nabuchodonosor Kinge of Babilon, which sought after his life.

The XLV. Chapter.

145 I shal shewe the wordes of Jeremij the prophet spake vnto Baruch the sonne of Nerias, after that he had writtethis Sermon in to a booke at the mouth of Jeremij. In the fourth yeare of Ioaquim the sonne of Josias kynge of Iuda.

Thus saith the LORDE God of Israel vnto the, O Baruch: In so much as thou thoughtest thus (when thou wast writinge) Wo is me, the LORDE hath geuen me payne for my nauayle: I haue weered my self wth soppinge, and shall I fynde no rest: Therfor,

The xlvi. Chap. Ho. xliiij.

reuell him (O Jeremij) of the LORDE saith the LORD: Beholde, The charge that I haue layd vnto thee, wil I breake downe agayne, and take out the change, that I haue planted, yee this whole londe. And I sette thee yet promocios: Loke not for it, and desyre it noe. For I will bringe a miserable plague vnto all flesh, saith the LORDE. But thy life wil I geue thee for a pray, where so euer thou goest.

The XLVI. Chapter.

146 I shal shewe the wordes of the LORDE to the prophet Jeremij, which he spake vnto the Gentiles. These wordes solomunge preached he to the Egyptians concerninge the hoost off Pharaos the chiefe kynge off Egypte, when he was in Characmis beyde the water off Euphrates: what tyme as Nabuchodonosor the kynge of Babilon sawe him, In the fourth yeare off Ioaquim the sonne off Josias kynge off Iuda.

147 He make rebv bucker and shyde, ye go forth to fight: see harness your horses, & set your selues vpon them: see set your feete laces fast on, ye bringe forth speares, ye couer your sweardes, & put on your best plate.

148 But alas, how happeneth it, that I see you so a frayd: why shiede ye backe: where fore are your worthies slayne: see they run so fast awaye, that none off them looth behynde him. Fearfulnesse is fallen vpon euerydome off them, saith the LORDE. The lightest off fore shall not fle awaye, and the worthies shall not scape.

149 Towarde the north by the water of Euphrates they shall stembled and fall. But what is he this, that swelleth vp, as it were a floude, roaringe & raginge like the streames off water: It is Egypte that ryseth vp like the floude, and casteth out the waters w^{ch} so greateso yf.

150 For they saye: We will go vp, and will couer the earth: we wil destroye yf cities, with them that dwell therein. Get you to boue bacle, roll forth yf Charettes, come forth ye wode thies: ye Morians, ye Libeans with your buclers, ye Libeans with your bowes: So shall this daye be vnto the LORDE God of hoopes, a daye of vengeance, that he maye avenge him of his enemies. The swerde shal deuoure, it shal be satisfied and bated in the i blood: For the LORDE God off hoopes shall haue a slayn offeringe towarde the North, by the water of Euphrates. Go vp (o Galan) & bringe triacle into the bougeter off Egypte:

But in wayne shalt thou go to forgerie, for thy wounde shall not be stopped. The shepher shall heare off thy shame, and the londe shall be full of thy confucion: for one stronger man shall stonble upon another, how then shalde they not fall both together?

C These are the wordes that the **LORDE** spake to the prophet Jeremyp, concerninge of hooff of Nabuchodonosor the kynge of Babylon, which was to destroye the londe off Egypte: Prcach out thow the londe off Egypte, and cause it to be proclaimed at Migdal, Memphis and Taphnis, and saye: Stonde still, make the rebie, for the sworde shal consume the rounde aboute.

How happeneth it that thy mightie wordes are fallen: why stobd they not fast? Even because the **LORDE** thrust them downe. The slaughter was greute, for one fell ever still upon another. One cried upon another: Up, let us go agayne to oure owne people, and to oure owne naturall countre, from the sworde of oure enemye.

One crye then: O Pharao kynge of Egypte, the tyme wil bringe sciocon. So truly as I live (saith the Kyng, whose name is the **LORDE** of hostes) it shall come as if moante of Tybode, and as Libanus if it stode in the ice. O thou daughter of Egypte, make redy thy peer to flye. For Memphis shalte voyde and desolate, socharnema shal dwell therein. The londe of Egypte is like a goodly fayre calfe, but one shall come out of the north to drye her forwarde. Her wagged feald yeres that be with her, are like fat calnes.

They also shall fle awaye together, and not abyde: for the daye off their slaughter and the tyme off their vifitation shall come upon them.

The crye off their enemies shall make a noyse, as the blast of a tremper. For they shall crye in with their hooffe, and come waxes, as it were herens downe of wode. And they shall cut downe hir wode (saith the **LORDE**, with out any discretion. For they shal be mo in nobte then the greshoppers, so that no man shalbe able to tell the. The downe here of Egypte shalbe confounded, wher she shalbe deluyered in to the hondes off the people off the north.

E Moreover thus saith the **LORDE** of hooff the God of Israel: Scholde I wil vifet that restless people off Alexandria, Pharao and Egypte, yett both their goddes and their kynge: even Pharao, and all them y

lizen unto him. **See** I will deluyet them in to the hondes off choyse, that like as their lyes: Namely, into the power off Nabuchodonosor the kynge off Babylon, and in to the power off his seruantes. **See** after all these thynges, it shalbe inhabited as afore tyme, saith the **LORDE**

But be not thou afraid (o my seruante Jacob) feare not thou, o Israel. Gode, wil helpe the from farre, and thy side from the londe off thy captiuyte. Jacob also shall come agayne, and be in rest: he shall be rich, and no man shall do him harme. **See** therefore (o Jacob my seruante) saith the **LORDE**, for I am with the: and wil destroye all nacions, amonge whom I haue scatched. Therefore I wil not consume the, be chafte the and couerte the: yett and that with discretion: neither wil I spate the, as yett that were faultlesse.

The XLVII. Chapter.

C These are the wordes, that the **LORDE** spake unto Jeremyp the prophet agaynst the Phylisines, before that Pharao smote the cite off Gaza. Thus saith the **LORDE**: Beholde, these shall moue arise out off the north: and shall greue us greute stoude, runnyng euer and couerynge the londe, the cities and them that dwell therein.

And the men shall crye, and all they that dwell in the londe, shall moue at the noise and stampynge off their stronge hard hooffe, at the shakynge off their charretts, and at the rymblyng off the wheles. The fathers shall not loke to their chyldren, nor scible and wery shall their hondes be: at the same tyme, when he shal be there, to destroye the whole londe off the Phylisines: he shall make wast both Tyrs, Sidon and all other that are swonne unto them.

For the **LORDE** wil destroye all Palestina, and the ocher Iles, that be beynd his countre. Baldnesse is come upon Gaza, Asecalon with his ocher valleys shall be hir peace.

Howe longe wilt thou laye. O thou shalt be off the **LORDE**: Turne agayne in to thy streth, rest, and leaue off. But how canst cease, when the **LORDE** himself hath giuen it a charge agaynst Asecalon, and setted it up agaynst the cries off the sea off asst?

The XLVIII. Chapter.

C Thus saith the **LORDE** off hooff the God of Israel against Iacob: Woe is to thee of cite off Tybo, for it shal be lye

148 will broughen comfort and taken. The
 149 strange cite of Carisbachim shall be brought
 of shame, and strayed: Moab shall nomo-
 re be had in honoure: Wicked counsell shall
 be taken vp on her fobon. Come shall they sa-
 ye for to rite them out, what they may be
 counted amonge the nombre of the Gentiles,
 yet that they maye remoue be thoughte vpon:
 Thus the frende shall persecute y.
 A voyce shall rise from Horonaim: With
 great wailing and destruction, is Moab
 made desolate.

150 And this crye shall be here in all hir cities.
 151 And goinge vp vnto Beth there shall
 be a lamentacion and vnto Horonaim, there
 shall be herde a cruell and a deadly crye:
 Get you awaye, save youre lyues: be like vnto
 the heeth in y wilderness. For, because thou
 hast trusted in thy stronge holdes, and
 treasure, thou shalt be taken.

152 Chamos hath his prestes and pynces shall
 go awaye in to captiuyte.

153 The destroyre shall come vpon all cities,
 none shall escape. The walles shall be
 destroyed, and the felde shall be layed waste:
 It is as the LORDE hath determined.

154 Make a crye vnto Moab, that she yet
 be awaye spedely: for hir cities shall be made
 so desolate, that no man shall dwell therein.
 Until be that hath docthe worke of the
 LORDE negligently, and caused be the
 death had this wards from sheddyng
 off bloud.

155 Moab hath euer bene rich and carelesse
 from hir youth vp, she hath syzen and take
 hir ease with hir treasure. She was neuer
 yet put out off one vessell in to another: y
 she neuer wente awaye in to captiuyte,
 therefore hir case remaineth, and hir sauaire
 is not yet changed.

156 But lo, the tyme cometh (saith the
 LORDE) that I shall sende hir trusters to
 truste her vp, to prepare and reason her
 vesell: yet her trusters shall, and shalte to
 sit. And Moab shall be ashamed off Chamos,
 like as Israel was ashamed off Bethel,
 when she put hir trust.

157 Wherefore do yethynke thus: we are mighty,
 and stronge men off warre: Moab shall
 be destroyed, and hir cities waunte vp: hir
 docthe young men shall be slayne, saith the
 LORDE, whose name is the LORDE off
 hostes. The destruction off Moab cometh
 on a pace, and hir fall is at hande.

158 All hir neighbours shall moure for her,
 and all they that knowe hir name, shall
 saye: O how happened it, that the stronge staff

and the goodly reb is thus broken! And
 thou doste see Dib, come downe from thy
 glory, and sit in pouerte. So be that
 destroyre Moab, shall come vp to the
 alfo, and beate downe thy stronge holdes.

159 And thou that dwellest in Ader, get the
 to y street, & loke aboute the cite: thin
 that are fled and escaped, and saye: what
 chynge is happened? O Moab is confounded
 and cast downe.

160 Moure and crye, tell it out at Arnon,
 that Moab is destroyed. And misery shall
 come vpon the plaine lande: Tancij, vnto
 holon, and Jaza: vpon Mephac and Dib,
 vpon Libo: vnto the house off Drachaim,
 vpon Carisbachim and Bethgamul, vpon
 Bethnaton and Cariob, vpon Dofia
 and all the cite in the lode off Moab,
 whether they lye sate or iourne.

161 The home off Moab shall be smyre
 downe, & hir arme broken, saith the
 LORDE. Make hir drunken, for she
 magnified hir self aboue the LORDE:
 Shear men maye clappe thei holdes
 at hir vomyte, and that she alfo
 maye be layed to scorn. O Israel,
 shall thou not laugh him to scorne,
 when he is taken amonge the gentes?
 He because off thy meane that
 thou hast spoken agaynst him,
 thou shalt be dishonoured. The
 Arabites shall leaue the cities,
 and dwell in rockes off stone,
 and become like bones, that
 make thei nestes in holes.

162 As for Moabs pryde, we haue herbe
 off it, she is vnto hir mynde. I knowe
 hir stoutnesse, hir boofyinge,
 hir arrogancy and the pryde
 off hir stomack, saith the LORDE.
 For hir surdnesse maye neether
 vpholde her: y stranger they
 deride. Therefore shall thei moure
 myne betwixte for Moab,
 and crye: Moab shall die for
 Moabs sake: a lamentacion shall
 be made, betwixen that stone
 vpon the wall. So will I
 mourne for the alfo (Jaser),
 and for the, O thou wyrtarde
 off Sybom.

163 Thy wyne dailiches shall come
 ouer y se, and the busches
 off Jazer but vnto the se: the
 destroyer shall beate in to
 thy barnes and grape gatheringe.
 Myrrh and cheere shall
 be taken awaye from the
 cymbre fele, and from the
 whole lode off Moab.

164 Ther: shall be no sweete wyne
 in the priefe: the creator shall
 haue no stomacke to crye,
 yet there shall be none to
 crye vnto him: which a
 fore tyme were hade from
 the seibon to the lode off
 Joz, which lifted vp thei
 voyce from Beor vnto
 Horonaim, that buld off
 thei yearre olde. The
 waters alfo off Jaramus
 shall be drich vp.

Moreover I will make Moab chaste (saith the LORD) from the offerings and censings that she hath made unto her goddesses in her places. Wherefore my heret mourning for Moab, like a crowde playenge an heuy songe: and for the mens sake off the buche I will my heret mourning also, euen as a pype, that pipeth a dolefull songe: for they shall be very fewe, and destroyed.

All heuens shall be shaven, and all herdes dipped off: all bondes bounde, and all loynes gyted aboute with sack cloth. And all the house of coppes and strates off Moab, there shall come ynyng: For I will breake Moab like an vnprofitable vessell saith the LORD. O how sorrowfull is she: O how mournefull she: O how doeth Moab hang downe her heade, and is ashamed: Thus shall Moab be a laughing stocke, and had in derision off all them, that be remide aboute her.

For thus saith the LORD: Beholde, the enemye that come synging as an Aegle, and spede his wynges upon Moab. They shall clymme ouer the wallis, and wyne, the strong holdes. Then the mighty men hereto in Moab, shall be like the herte off a woman traueling with child.

And Moab shall emade so desolate, that she shall no more be a people, because she hath lett up her selfe agaynst the LORD. Scare, pte, and snare shall come vpon the: o Moab saith the LORD. Who so escapeth the scare, shall fall in the pte: and who so getteth out off the pte, shall be taken in the snare.

For I will bunge a yere off vntacion vpon Moab, saith the LORD. They that are able to fle, shall stonde vnder the shadowe off Gesebon. For there shall go a fyre out off Gesebon, and a flame from Sion, and shall burne vpon that proude people off Moab, both before and behynde.

Who be vnto the (o Moab) for thou people off Chamos shall perish: See thy synnes and doghters shall be led awaye captiue. Yet as the last will I bunge Moab out off captiue agayne, saith the LORD. Thus fare off the plage off Moab.

The XLIX. Chapter.

Concerning the Ammonites, thus saith the LORD: Each Israel no child vnto, nor to be without an heire: Why hath your synge them taken Gad in: wherefore doeth his people dwell in his cities: Beholde therefore, the tyme cometh (saith the

LORDE) that I will bringe a noyse of warre into Rabath off the Ammonites.

Rabath shall be desolate, and her cities taken vp: and the Israelites shall be loosed out of thole, that had the in possession a fewe, saith the LORD. Gesebon shall mourne, for she shall be roced out off the grounde, saith the LORD. The cities off Rabath shall be taken, and gyde them selues with sack cloth they shall mourne, and ranne aboute the wallis for their synge shall be led awaye prisoner: yet his priestes and pryces will be.

Wherefore trustest thou in the water fountes, that flowe to and fro, o thou founte doghter: and thy nyghts are so, saye thy reason off thy creatur: that no man shall come to the:

Beholde, I will bringe a streame vpon the, saith the LORD God off hostes, from all these that be aboute the: so that ye shall be feared every man from another, and no man shall gather them together agayne, that be fled. But as for the, I will bringe Chamonites also out off captiue agayne.

Vpon the Ammonites heere the LORD off hostes spoken in this maner: Is there so moie wysdome in Cherman: Is there so moie good counsell amonge his people: Is their wysdome then turned cleau in us ager: Or yet hence, turne your backe, as ye do mane in the depe, o ye cities off Ba ban.

For I will bunge destruction vpon them, yet and the daye off his visitacion. If the grape gatherers came vpon the, shall they not leaue some grapes: If the night robbers came vpon the, shall they not take so much, as they thought were ynough:

But I will make them bare, and deserue his secretes, so that he shall not be able to hyde them. His rde shall be manifest awaye, yet his birthum and his neyghbours, and he himselfe shall not be left behinde.

Thou shalt leaue thy fatherlesse children behinde the, and I will kepe them and thy wydowes shall take their comfort in me. For thus hath the LORD spoken: Beholde, they that men thought be vnto the: the of the cuppe, haue dynten with the fist: and thynkest thou then to be free:

No, no: thou shalt neuer be any more free, but thou must dye: also: For why, I haue sowne by my selfe, saith the LORD: that Desra shall become a wyrdomess: an open shame, a laughing stocke and cursyng: and her cities shall be a continual deserte.

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The prophet Jeremie.

The 1. Chap. Fo. xlii.

For I am perfectly informed of the LORD, that he hath sent a message all ready vnto the shepher. Gather you together, and go forth agaynst them: make you ready to the damage, for lo: I will make the but small amonge the shepher, and litle regarded among men.

Thy hie stomache & thopyde of thy herde hath increased y, because thou wilt dwell in the holes of stony rocks, and haue the hie mountaynes in possession. Therefore thou though thyself were as hie as the Eagles, yet wilt cast the downe, saith the LORD. Whosoevr IJoumea shall be a wilderness: who so goeth by it, shall be abashed, and won be at all his miserable plagis. Like as Sedon, & Gomor and the cities that laye there aboute, were turned vpon yde downe (saith y LORD) so shall no body dwell in Ioumea, and no man shall haue his habiteacion there. Beholde, like as the Lam cometh vp from the pleasant meadowes of Iordane vnto y grene pastures of Kirshā, so wilt I drye him, & make him runne agaynst her. But who is the yonge man that I will ordene herto? Who is like, vnto me? What is he that wilt styre with me? What shepherde maye fynde in my handes?

Thou here heare the counsell of the LORD, that he hath taken vpon Ioumea: & his purpose, that he hath deuyed vpon the cities of them: that the leaft of the stocke shall want them in piece, & loke what saie theym: ge they haue, they shall make it wast, & them (sins also). At the noyse of their fall y earth shall quake, the crye of their voyce shall be heard vnto the reed sea. Beholde, y enemy shall come and ste vpon her, like as it were an Eagle, & prede his wynges vpon Bofra. Then shall the hartes of the worthies in Lebanon be as the herte of a woman trauelinge of child. Vpon Damascus, Hama, and Arpad shall come confusion, for they shall heare euill tydings: they shall be cossed to and fro like the see that can not stonde still. Damascus shall be foue a stayde, & shall ste, trembling shall come vpon her. Howe and payne shall our take her as a woman trauelinge of child. But howe shallde so worshipfull and glorious a care be forsaken? heare therfore the yonge men shall fall in the stretes, and all the men of warre shall be take awaye in that tyme, saith the LORD of hoostes. I will fynde a fyre in the walles of Damascus, which shall consume the palace of Benadab.

As for Cedar and the King dome of Isafai, whom Labachodonosor the kynge of

Bablon smote downe, the LORD hath spoken thus vpon them: Arise, and ge you vnto Cedars, and destroye the people that dwelle the east. Their tentes and their stockes shall they take awaye, yet their hangings and their vessels. Their Camels also shall they carie awaye with them. They shall come aduise them on every syde with a fearful crye.

Ye, ge you soone awaye, crepe into caves, theye maye dwell there: & y inhabiteours of Isafai, saith the LORD: for Labachodonosor y kynge of Bablon hath holden a counsell concernyng you, & concluded his deuys agaynst you. Arise, & ge you vpon agaynst yonder rich & carelesse people, saith the LORD, which haue neither gates nor doore barret, & that dwell not together. Their Camels shall be stollen, & the vienes of their cattell dryen awaye.

Moreover, these that be shaven wil I scatter towards all the wyndes, & bringe them to destruction: see & that showe their owne familiaris, saith the LORD. Isafai also shall be a dwellinge for dragons, and an dwellinge wilderness: so that no body shall dwell there, and no man shall haue there his habitacion.

These are the wordes, that the LORD spake to the prophet Jeremie concernyng Elam, in the begynnyng of the reigne of Sebedias kynge of Iuda. Thus saith the LORD of hoostes: Beholde, I will breake the boue of Elam, and take awaye their strength: and vpon Elam I will bringe the four wyndes from y four quarters of heauen, & wil scatter them agaynst the same four wyndes. And there shall be no people, but some of Elam shall ste vnto them.

For I wil cause Elam to be a yayed of their enemies, & of them that sette their lyues: & wil bringe vpon them the indignacion of my wrath, saith the LORD. And I wil persecute them with the swerde so longe as I haue broughte them so naught. I wil see my foes in Elam, I wil destroye bodye the kynge & y prynces from thence, saith the LORD. Thus in processe of tyme, I wil bringe Elam one of captiuitie agayne, saith the LORD.

The 1. Chapter. These wordes y the LORD spake vnto the prophet Jeremie, concernyng Bablon, & the lorde of the Caldees: Prynces amonge the Gentiles, let youre voyce be heard, make a toll: crye out, hepe no silence, but saie: Bablon shall be wonne. He shall be founded, and Merodach shall be ouercome.

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See their goddesses shall be brought to shame, and their ymagines shall stand in feare. For out of the north there shall come a people agaynst her, which shall make her londe so waste, that no body shall dwell therein: neither man nor beast, for they shall stele and departe from thence. **Yerobob** be ye ze at that tyme (saith the LORD) he shall be of Israel shall come, they & the children of Juda, weeping & makinge haire, & they shall see the LORD their God. They shall see the waye to Sion, they shall see their faces, & come, and hang upon the, in a courtaine: that neuer shall be broken.

My people hath bene a lost flocke, my shepherdes have disceined them, & haue made them go astraye vpon the hilles. They haue gone from the mountayne to the litle hill, & forgotten their foldes. All they y came vpon them, haue deuoured the: & their enemies say be: We haue made no fauour agaynst them, for they haue displeasid the LORD, yet euen the LORD Emph is the bewtie of their righteousness, & y founde their fathers. Yet shall ye ste from Babilon, & departe out of y lande of the Caldees, and ye shall be as the rammes that go before the flocke. **Jer lo.** I will waite vpon a hoost of people from y northen londe, & bringe them vpon Babilon: thes shall laye siege to it, & wyne it: Their arrows shall not misse, like as a connyng archer sheweth not wronge. And the Caldees shall be spoyled, & all they that spoyle them, shall be satisfied, saith the LORD: because ye were so chearfull & glad, to treade downe myn heretage, & fulfilled youre pleasures, as the calves in the grasse: and triumphed ouer them like the bulles, when ye had gotten the victory. Your mothers shall be sore confounded, and they that bare you, shall come to shame. She shal be the leest fet by amonge the nations, wyde, wast, & dued up. To man shall be able to dwell there, for the feare of y LORD, but she shall be whole desolate. All they that go by Babilon, shall stande still, & be abashed, & shall woude at all hir plagas.

So forch in ye araye agaynst Babilon rounde aboute, all ye that can habde bowes: shute as her, spare no arrows, for she hath synned agaynst the LORD. Crie out: vpon her, vpon her, agaynst her rounde aboute: she shall ye be her selfe, her foundacions shall fall, & hir walles shall come downe, for it shall be the vengeance of the LORD. Her vengeance shall be taken of her, & as she hath done, so shall she be dealt wathall. They shall rote out the tower from Babilon, & him y hantheth

the selfe in harness. For feare of the smite of the enemy, euery man shall geue him his owne londe. Israel is a scaterd flocke, & yons haue disperd them. Sir the kinge of the Assirians deuoured them, last of all this Nabuchodonosor kynge of Babilon hath busst all their bones.

Therefore thus saith the LORD of hostes the God of Israel: Beholde, I will reuise the kinge of Babilon & his kingdome, as I haue visid the kinge of the Assirians: and will bringe Israel agayne to his pleasaure pasture, that he maye fede vpon Chama: Basan, and be satisfied vpon the mounte of Ephraim & Galaad. In those dayes & at the same tyme (saith the LORD) y shall reuise the kinge of the Assirians: for theye shall haue no more: y men enquire for the smite of Juda, there shall be none: for I will be mercifull vnto them, whom I suffer to remayne oner.

Go downe (o thou avenger) in to the emittes londe, & visit them that dwell therein: downe with them, and smyte them vpon the backes, saith the LORD: do a cowardise to all, that I haue commaunded the. This is gone aboute the londe a crye of a langour & greate murthar, namely on the mounte: howe happeneth it, that the hammer of the whole world is thus broken & busst in sunder: howe chaunceth it, that Babilon is become a wilderness amonge the heathen in this maner: I myselfe haue layed mayne for the, & thou art taken: manwarres art thou spoiled & starrd: for why, thou hast pieced of LORD into anger: The LORD hath opened his house of ordinaunce, & brought forth the weapons of his wrath. For the thinge that is done in the londe of the Caldees, is the LORD of hostes wote.

These thinges shall come vpon her at the last, they shall breake in to hir piety children, they shall leane her as bare as stones, that be layed to gether vpon heapes. They shall so destroye her, y nothinge shall be left. They shall slaye all hir maghetie (sub)uers, and put them to death. Woe be vnto the, for theye & tyme of their visitacion is at hande. We thinke I heare already a crye, of them that be fled & escaped out of the londe of Babilon, which sheweth in Sion the vengeance of the LORD ouer God, the vengeance of his temple: For a voyce of them, that are agaynst Babilon: Call vp all the archers agaynst Babilon, ynto your tentes rounde aboute her, that none of scape. Accompan

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Jer. 10. 21
Jer. 10. 22

her, as she hath defamed: and according as she hath done, so deale with her againe: for she hath set up her self agaynst the LORDE, agaynst y^e holy one of Israel. Therfore shall her yongemen fall downe in the strettes, & all her men of warre shall be roted out in y^e daye, saith the LORDE. Beholde, I speake vnto the, o thou proude: saith the LORDE God of hostes: for thy daye shall come, and the try me of y^e iusticia. And the proude shall steme: & fall, & no man shall helpe him up. I will come up his cities with syc, & it shall consume all that is rounde aboute him.

¶ Thus saith the LORDE of hostes: The children of Israel & Iuda shall see violence together. All they that haue them in captiuitie, kepe them fast, & wil not let them go: but their aduerser & redemer is mightie, whose name is the LORDE of hostes: he shall maner for their cause, he shall make the londe shall be, & adue them that dwell therein, one with another. The swearde shall come vpon the Caldees, saith the LORDE vpon them that dwell in Babilon, vpon their princes, & vpon their wise men: The swearde vpon their soych sayres, (as for chiefe), they shall become folles: The swearde vpon their whories, so that they shall stonde in fiare: The swearde vpon their husbandmen and charettes, & vpon all the comen people that dwell vnder the: so that they all shall become like women: The swearde vpon their treasure, so that it shall be stoln awaye: The swearde vpon their wares, so that they shall be diued up: For the londe

will shippeth ymagos, & deliuereth in straunge wondre full things. Therfore shall wilde bestes, & pes & w^e striches dwell therein: for there shall neuer man dwell there, necher shall any man haue his habitation there for euer more. Like as God destroyed Sodon & Gomorrah, with the cities that laye there aboute, saith the LORDE: So shall no man dwell there also, necher shall any man haue there his habitation. Beholde, there shall come a people from the north, with a greate bombe of men, & many thinges shall stonde up from the midde of the earth: They beate bowes & bucles, & shall be theyr vnmerefull.

¶ Their voyce roareth like the raging see, they rye vpon hoies, & come we opened to fight agaynst the: O Babilon. As soone as the kinge of Babilon heareth tell of them, his bowes shall make scable: So rowe and braynes shall come vpon him, as a woman reasoning with child. Beholde, like as the L^o cometh up from the pleasant meadows of Iordane vnto the grene pastures

of Iethan, so will I drye the fow, and make them runne agaynst her. And whom shall I chose out, & ordene to such thinge: For who is like me, or who will stryue with me: who shall shepherde maye stonde agaynst me: Therfore heate the council that the LORDE hath geuen vpon Babilon, and the deuice that he hath taken vpon the londe of the Caldees. The leest amonge the people shall reare them in pecco, & take what please them they beue: they shall laye it wast. The noyce of wyninge of Babilon shall be: w^e the earth, & the erie shall be herde amonge the Scites.

The li. Chapter.

¶ Thus hath the LORDE sayde: Beholde, I will raise up a perilous wynde agaynst Babilon & hir queene, y^e beare euill will agaynst me. I wil sende also in to Babilo fannere, so fanne her out, & to destroye hir towne: for in the daye of hir trouble they shall be aboute her on every syde. Moreover, the LORDE hath sayde vnto the bowe men, & to them y^e chymie ouer the walles in best places: Ye shall not spare hir yongemen, I will bowe all hir hoofs. Thus the same shall fall downe in the londe of the Caldees, and they wounded in the strettes. As for Israel & Iuda, they shall not be forsake of their God, of the LORDE of hostes, of the holyness of Israel: no, though they haue filled all their londe full of synne. Get awaye from Babilon, every man saue his life. Let no man holde his tongue to hir wickednes, for the tyme of the LORDES vengeance is come, yee he shall rewarde her agayne. Babilon hath bene in the LORDES hande a golden cuppe, y^e maketh all londe drunken. O f^r his wyne house all people drunken, therfore are they out of their wittes. But soeailly is Babilon fallen, and destroyed. Mourne for her, bynne plasters for hir woundes, yf she maye peraduenture be heale agayne. We wolde haue made Babilon wretched, saye they: but she is not recovered. Therfore wil we let her alone, & goe vnto his owne countre. For hir iudgement is come in to heauen, it is gone up to the clowdes. And therfore come on, we will shewe Ston the worke of the LORDE oure God.

¶ Make sharpe the arrowes, and fill the quyvers: for the LORDE shall raise up the spere of the kynge of the Medes, which hath already a desyre to destroye Babilon. This shall be the vengeance of the LORDES, and the vengeance of his temple. See you tokens vpon the walles of Babilon, make youe watch stronge, let youe watch men in aray, yee holde p^reynt watches: yea

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104 a

104 b

104 c

104 d

104 e

104 f

for all that shall the LORDE go forth with the deuice, which he hath taken vpon them that dwell in Babilon.

Whou thou dwellest by the greare waters, o thou that hast so greate treasure and riches, chyme ende is come: the reftenynge of thy wyngynges. The LORDE of hoostes hath sworne by himself, that he wil ouerthelme the wich men like grasshoppers in nombre, which with a couage shall crie Alarm Alarm agaynst the. Recuen the LORDE of hoostes, that with his power made the earth, with his wysdomme prepayed yf thou deuoile, & with his discrecion spied out the heuens. As soone as he leauez his voyce be herde, the waters in the ayre warr feare: so c vauerth vp the cloudes from the endes of the earth. He turneth yf lightenynge to rayne, he bringeth the wyndes out of their secrett places. Why the reason of wysdomme, all men are become foolcs. Censounded be all the casters of ymages: for yf thinge that they make, is but disceate, it hath no breath. Wayne is it, it wourhy to be laughed at: in the tyme of visitacion it shall perish.

amoz 6. c
iecc. 22. 8

ier. 10. b

sal. 10. b

isa. 44. c
dan. 6. 2

D Therefore, the poicion of Jacob is no nesoch: but he hath made all thinges, whose name is the LORDE of hoostes, he is the rebde of his inheritaunce. Thou breakest my weapens of warre, & yet thou wote I haue feared the nacions & kyngdomes: Thou wote thou haue I feared horse & horseman, yet the charrettes, & such as sat vpon them: Thou wote thou I haue feared man & woman, olde and yonge, bachelor & mayden. Thou wote I haue feared the shepherde & his flocke, the husbandman & his camel, the pynce & the rulers. Therefore wil I rewarde the cite of Babilon & all hir citefyns the Caldees, with all the euill which they haue done wito Sion: Rec that ye youre selues shall se it, saith the LORDE. Beholde, I come vpon the: thou no yf some hill saith the LORDE, thou that destroyest all londe. I wil stretch out my hande ouer the, & cast the downe from the stony rock: & wil make the a brime hill, so that ne ther coiner stones, ne pinnacles, ne foundation stones shall be taken any more out of the: but wast & desolate shalt thou lie for euermore, saith the LORDE.

E Sit vp a colt in the londe: blowe the trompettes amonge the heathen, proude the nacions agaynst her, call the kyngdomes, of Ararat, Minni & Alcaens agaynst her: nombre out Tapfar agaynst her, bringe as greate a hoste of hoises agaynst her, as yf they were grasshoppers. Prepare agaynst them yf

people of the Medes w their kynges, & yee & all their chiefe rulers, yee and the which londe that is vnder them.

The londe also shall shakte & be asham, when the deuice of the LORDE shall come forth agaynst Babilon: to make the londe of Babilon so wast, that no man shall dwell any more therein. The Worthies of Babilon shall leaue the batell, & feper them selues in strange holdes, their strength hath fayled them, they shall ce like women. Their dwelling places shall be bent up, their barres shall be broken. One pursuauit shall meete another, yf one poste shall come by another: to bringe the kyng of Babilon vnto bynges: that his name taken in curry syde, the foordes occupie, the somes bent up, and the soulyen in a frayed.

Therefore saith the LORDE of hoostes the God of yfrael: The daughter of Babilon hath bene in hir tyme like as a chieffest floure, but shortly shal hir barres cast. Tu bucho donoso, the kyng of Babilon hath ke uouered and destroyed me, he hath waded an empie vessell. He swallowed me vnto the Diagon, and fylled his belly with my bowels: he hath cast me out, he hath calked my sinne a waye, & the thinge that was in me hath he caried wito Babilon, saith the daughter, that dwelleth in Sion: I am in bloude also, wito the Caldees, saith Jerolim. Therefore thus saith the LORDE: Beholde, I wil defende thy cause, & avenge the: I wil drynke vp hir ste, & drye up hir waer spynge.

Babilon shall become an heape of ston, a dwelling place for dragons, a fearfull & woundinge, because no man dwelleth there. They shall roare together like Lyons, & the yonge Lyons when they be angry, shall they bite them selues. In their heat I shall set drynke be foue the, & they shall be downe for ioie: Then shall they slepe an euery one of slepe, & neuer wake, saith the LORDE: I shall carie them downe to be slawne like shepe, like weethers & gootes. O how was desah wonne: O how was the glory of yf the londe taken: how happened it, that Babilon is so wondrous at: amonge the heathen. The ste is ryfen ouer Babilon, & hath ouerred her with his greate waters. Her citie is in yed wast, the londe lieth vnto the wast, & yf it is a londe, where no man dwelleth, & where no man traueleth thowere. Therefore I wil vnto Del at Babilon: the cheeryng shall he hath waled up, that same shall I shall ke out of his mouth. The Gemes also shall

The prophet Jeremy.

men more vnto him, yee and the walles of Babilon shal fall.

Ony man maye save his life, from the fearfull wrath of the LORDE. We noe saynte heron, & feare noe at euery tyme that shal be herde in the londe: for euery year bringeth new cybings, yee straunge wickednes and foulespe. And so, the tyme cometh that I will visite the ymagis of Babilis, and the whole londe shalbe confounded, yee and his shame shal lie in the myddest of her. Ye can and earth with all that is therein, shall reioyce ouer Babilon, when the destroyers shal come vpon her from the north, saichy of LORDE.

Like as Babilis hath beaten downe and slayn many one of I Israel, so shal there fall many, and be slayn in all his kyngdome. Ye that haue escaped the sweate, haist yen, its deare fill, remembre the LORDE a sarr of: and thinke vpon Jerusalem, for we reete a shew to heare the blaspheemie: our faces are in covered with shame, because the strange skauces came in to the Sanctuary of the LORDE. Therefore beholde saichy the LORDE the tyme cometh, that I will visite the ymagis of Babilon, and thoro the whole londe they shal mourne and fall. Though Babilon dymned vpon in heauē, and kepte her power on his eye shal I sende her destroyers saichy the LORDE.

A pituous crye shall be herde from Babilon, and a greete mystry, from the londe of the Caldees: when the LORDE destroyeth them, and when hee byruch out the his stomack & preade hoostinge, where wich they haue bene as furiaes, as the waues of great water flowes, and made greete crades with their wordes. For the destroyers shall come vpon her (euen vpon Babilon) which shal rate hir mouthes, and make their bowes: for God is disposed to avenge him self vpon them, & sufficientlye recompence the. Yee saichy the LORDE I will make their prouces, their wys men, their chefe rulers & all their worthies, diuident so that they shal spee an euerlasting slepe, and neuer wake: Thus saichy the kinge, whose name is of LORDE of hoostes.

Moreover thus saichy the LORDE of hoostes: The third wall of Babilon shal be broken, and his proude gates shal be viented vpon. And the thinge that the Gentes and the people haue wrought with greete tranayle and labour shal come to naughte, and be confuted in the fyre.

The liij. Chap. Ho. xlvij.

This is the charge that Jeremy gaue vnto Saris the some of Uerian, the some of Maasia, when he wente towards Babilon with Sedechias the kinge of Iuda, in the fenshy year of his reigne. Now this Saris was a peaceable pryuce. Jeremy wrote in a booke, all the misery that shoulde come vpon Babilon, yee and all the best sermons that he writt in agaynst Babilon, and gaue Saris this charge: When thou comest vnto Babilon, se that thou reade all these wordes, and saye: O LORDE, thou art determined to rote out this place, so that neither people nor cattell shal dwell there any more, but to lie waste for euer: and when thou hast reade out the booke, bynde a stone to it, and cast it in the myddest of Ephraim, and saye: As thus shal Babilon synke, & be thurst downe with the burthen of herenable, that I will bringe vpon her: so that she shal neuer come vpon agayne. Thus sarrt are y preachings of Jeremy.

The liij. Chap.

Sedechias was 21. year old, when he was made kyng, & he reigned 21. years in Jerusalem. His mothers name was Hamithal, Jeremies daughter of Labna. He lyued wickedly before the LORDE euen as Iochim v. yd. Wherefore the LORDE was angry at Jerusalem & Iuda, so longe till he had cast the out of his presence. And Sedechias fel from the kyng of Babilon. But in y. year of his reigne, in the 23. Moneth, the tenth daye of the Moneth it happened, that Nabuchodonosor kyng of Babilon with all his hooste came before Jerusalem, & besyged it, & made them bulwarkes rounde aboute it. And this besyginge of the cite endured vnto the 21. year of kyng Sedechias.

And in the fourth Moneth, the 12. daye of the Moneth, there was so greate hunger in the cite: that there were no more vitayles for the people of the londe. So all the sondryers brake awaye, and fled out of the cite by night, thoro the waye of the pome betwene the two walles by the kynges garden. Now y Caldeas had compassed the cite rounde aboute, yee wente these men their waye towarde the wilderness.

And so the Caldeas folowed vpon them, and rote Sedechias the kinge in the side of Jericho, when his hoost was runne from him. So they carried the kyng awaye prisoner to Rebarba, vnto the kinge of Babilon in the londe of Gemath, where he gaue iudgment vpon him.

The kinge of Babilis also caused Sedechias

Apoc 12

111. 22. 23. 24.

111. 22. 23. 24.

111. 22. 23. 24.

sones be slaine before his face, yet I put all the princes of Iuda to death at Babeltha. Moreover he put out the eyes of Sedechias, caused him be bounde with cheynes, to be caried vnto Babilon: let him lic in prison, till he dyed.

Now vpon the tenth daye of the fifth Moneth in the sixt yeare of Labudchodonosor kynge of Babilon, Labusaradan the chiefe captayne and the kynge of Babilons seruantes came vnto Ierusalem, & bient vp the house of the LORDE. he bient vp also the kinges palace, all the houses & all the gorgeous buyldings in Ierusalem. And the whole hoost of the Caldees yf were with the chiefe captayne, brake downe all the walles of Ierusalem rounde aboute.

- C As for the poore people & such folke as yet was left in the cite, which also were fallen to the kynge of Babilon, yet I what people as yet remained: Labusaradan the chiefe captayne caried them awaye prisoners. But yf poore people of the countre, byd Labusaradan the chiefe captayne leane in the londe, to occupie the vnynar tree & felde, The Caldees also brake the brasen pilers, that were in the house of the LORDE, yet the staire and the brasen lauer that was in the house of yf LORDE: & caried all the metall of them vnto Babilon. They toke awaye also the Cauldrons, shoules, flesh hokes, spinklers, spones & all the brasen vessel that was occupide in the seruyce: with the basens, colepannes, spinklers, pottes, candillstickes, spones, and cappes: wherof some were of golde, and some of syluer.

- The chiefe captayne toke also the two pilers, the lauer, the xij brasen bullockes yf stode vnder yf staire, which kynge Salomon made in the house of the LORDE: & all the vessel concerned so much metall, that it might not be weyed. For euery piler was xviij cubites hie, & the rope that went aboute it, was xij cubites, & foure fingers thicke and rounde: Now vpon the rope were brasen knoppes, & euery knoppe was fyve cubites hie: & vpon the knoppes were whoopes, & pomgranates rounde aboute of cleue brass.

After this maner were boch the pilers fashioned with the pomgranates, wherof there were an hundred and xxviij, which han

ged vpon the whoopes rounde about. The chiefe captayne also toke Sarias yf the king & Sophonias that was chiefe next him, and the thre depers of the tresury yf the king, of the cite a chamberlayne which was captayne of the foaldycro, & fouer men that were the kinges seruantes, which were found in the cite: & Sopher a captayne that he to master the men of warre: which were of the countre that were taken in the cite. These Labusaradan the chiefe captayne with him caried them to the kynge of Babilon, and he caried them to the kynge of Babilon, and he caried them to be put to death at Babeltha: which he did of Semach. And thus Iuda was brake awaye captayne, out of his owne londe.

This is the summe of the people, whom Labudchodonosor ledde awaye captayne.

In the seventh yeare of his reigne, he tried awaye of yf Jewes, thre thousande and twenty. In the xviij yeare Labudchodonosor caried awaye from Ierusalem eight hundred & xxxij persones. In the xxij yeare of Labudchodonosor Labusaradan the chiefe captayne, toke awaye suten hundred & xlv Jewes prisoners. The whole summe of all the prisoners, is foure thousande and eighty.

In the xxxviij yeare after that Iuda the kynge of Iuda was caried awaye the xxv daye of the xij Moneth, Evilmerod kinge of Babilon (the same yeare yf he reigned) gaue Iochim the kynge of Iuda pardon, and let him out of prison, and shewed courtesy to him: And set his throne above the thrones of the other kynge that were with him in Babilon. he changed also the clothes of his prison, yet and he ate with his all his life longe. And he had a cecill bynyng genen him of the kynge of Babilon, euery daye a certayne chinge allowed him, all the dayes of his life, until he dyed.

(*)

The ende of the prophet Jeremie.

The Lamenta-
tions of Jeremyp.

And it came to passe (after Is-
rad was brought into captiuitie, and Je-
rusalem destroyed:) that Jeremyp the pro-
phet sat weeping, mourninge and makin-
ge his moone in Jerusalem: so that w^{ch} an
hewy herte he sighed, & sobbed, sayenge:

The first Chapter.

IN some tyme was full of people: how is
she become like a widowe, which was
the lady of all nacions: how is she
brought vnder tribuz, that ruled all honde:
she weepeth sore in the nyght, so that
teares turne downe hir cheekes: for amonge
all hir louers, there is none, that geueh her
any comforte: yee hir nexte frendes abhorre
her, & are become hir enemies.

Juda is taken prisoner, because she was
despised: for seruyng so many straunge god-
des, she dwelleth now amonge the heathen,
she findeth no rest, all they that persecute
her, take her, and so she dwelleth amonge hir
enemies.

The streets of Sion moorne, because no
man commeth more to the solempne fastes:
All hir gazes are desolate, hir priestes make
lamentacion, hir maydens are carefull, and
she herself is in greate heuynesse.

hir enemies are fallen vpon hir heade, &
haue put her to shame: because the LORDE
hath chastened her for hir greates wickednes:
hir children are ledde awaye captiue before
their enemye.

All the bewtie of the daughter of Sion
is awaye, hir prynces are become like we-
thers, that fynde no pasture. They are dry-
ed awaye before their enemye, so that they ha-
ue no more power.

How doeth Jerusalem remembre the ty-
me of hir misery & disobedience, yee the ioye
& pleasure of she hath had in tymes past: se-
yng for people is brought downe thow the
power of their enemye, & there is no man for
to helpe her: hir enemies s^halbe lookinge at her
and laugh hir Sabbath dayes to scorne.

Jerusalem synned euer more & more, ther-
fore is she come in decaye. All they that ha-
be in donoure, despise her: for they haue sene
hir synnes. See she sigheth, and is a sha-
med of herselfe.

For synners are defyled, she remembred not

what woide folowe: therefore is hir fall so
greate, and there is no man to comforte her.
LORDE: shew my trouble, for myne enemye
hath the upper honde.

The enemye hath put his honde to all the
precious thinges that she hath, yee euen befo-
re hir eyes came the heathen in and out of
the Sanctuary: whom thou (newerthelss) Deu. 11.11
hast forbiddon to come within thy congre-
gacion.

All hir people sike their bread with heu-
ynesse, & loke what precious thinge euery man
hath, they geueh he for meate, to save his li-
fe. Consolue (O LORDE) and se, how vile I
am become.

O ye all that go fore by, beholde and se,
if there be any comforte like vnto myne, wher
with the LORDE hath troubled me, in the
daye of his fearefull wrath.

From aboue hath he sent downe a fire,
in to my bones and chastened me: he hath
layed a net for my feet, and he hath made me
open: he hath made me desolate, so that I
must euer be mourninge.

The yode of my transgression is come at
the last, with his honde hath he taken it vp,
and put it aboue my neck. My strength is
gone: the LORDE hath deliuered me in to
those hondes, wherout I can not quyte my-
self.

The LORDE hath destroyed all the migh-
ty men, that were in me. he hath proclaimed
a fast, to slaughter all my best men. The LOR-
DE hath troben downe the daughter of Ju-
da, like as it were in a wyne presse.

Therefore do I wepe, and myne eyes run
she out of water: for the comforter that shal-
de quyen me, is farre frome. My children
are dryed awaye, for why: the enemye hath
gotten the ouer honde.

Sion casteth out hir s^hedes, and there is
no man to comforte her. The LORDE hath
layed the enemies rounde aboue Jacob,
and Jerusalem is, as it were a menstruous
woman, in the myddest of them.

The LORDE is righteous, for I haue pro-
uoked his countenance vnto anger. Take
hebe all ye people, and consolue my hearynes:
My maydens and my yonge men are led
awaye in to captiuitie.

I calld for my priestes (but they begyled
me): for my priestes and counsellors, but they
perished: euen while they soughte for meate,
to save their liues.

Consolue (O LORDE) how I am troubled,
my wombe is disquieted, my herte turneth
aboue in reue, and I am full of heuynesse. The

sharde hurreth me without, and within I
am like vnto death.

¶ Thei hearemy mournynge, but there is
none that wil comforte me. All myne enemies
haue herde of my trouble, and are glad
therof, because thou hast done it. But thou
shalt bringe forth thy ryme, when they also
shal be like vnto me.

¶ From the shall come all their aduerser:
thou shalt plucke them awaye, cutt as thou
hast plucked the, because of all my wickednesse.
For my sorow is very greate, and my tye
is heuy. **The ii. Chapter.**

¶ **Q**uod, how hath y^e LORDE darkened
the daughter of Sion so sore in his
wrath: As for the honoure of Israel,
he hath casten it downe from heauen: he
happened it, that he remembred not his owne
feete sole, when he was angrye.

¶ The LORDE hath cast downe all the glo-
ry of Jacob without eny fauoure: All the
stronge places of the daughter Iuda hath
he broken in his wrath, & thowen them downe
unto the gicande: hir kynngdome & hir prynces
hath he suspended.

¶ In the wrath of his indignacion he hath
broken all the home of Israel: he hath with-
drawe his right honde from the enemye: yet
a flame of fyre kynbled in Jacob, & hath
consumed all rounde aboute.

¶ He hath tent his home like an enemye, he
hath fastened his right honde as an aduer-
sarye: and every thinge that was pleasaunt to
se, he hath smytten it downe. he hath pour-
ed out his wrath like a styre, in to the tabernacle
of the daughter Sion.

¶ The LORDE is become, like as it were an
enemye, he hath cast downe Israel & all his
places: yett all his stronges helde hath he de-
stroyed, and filled the daughter of Iuda wth
moch sorow and heuynesse.

¶ His tabernacle (which was like a garden
of pleasure) hath he destroyed: hir his solempne
feastes hath he put downe. The LORDE
hath brought it so to passe, that the his solempne
feastes and Sabbathes in Sion, are
cyme forgotten. In his heuy displeasur hath
he made the kynge & pastes to be despised.

¶ The LORDE hath forsaken his owne an-
tel, & is wroth with his owne Sanctuary, &
hath geuen the walles of their tentes in to
the honde of the enemye. Their enemies ma-
de a noyse in the house of the LORDE, as it
had bene in a solempne feast daye.

¶ The LORDE thought to heale downe the
walles of the daughter Sion, he spied out
his lyne, & diene not in his honde, all he had

destroyed them. Therfore mourne the wma-
tes and the broken walles together.

hir portes are casten downe to the groun-
de, hir barres are broken & smytten in (soone
hir kynge & prynces are carried awaye to the
Gicules. They haue nether lawe nor people
tes, nor yett eny vision from the LORDE.

The Senatours of the daughter Sion,
sit vpon the grounde in silence, they haue
streued off shes vpon their heades, and gra-
ued them selues with sack cloeth. The wy-
dows of Ierusalem hange downe their hea-
des to the grounde.

Myne eyes begynne to sayle nechaun-
trepynge, my body is disquicered, my leuens
peured vpon the earth, for the greate hum-
of my people, synging the dyblon and beha-
byd swewe: in the streets of the cite.

Luci when they spake to their mothers
where is meate and drynke? for whyle they
so sayde, they fall downe in the streets of the
cite, like as they had bene wounded, and so-
med vpon in their mothers bosome.

What shal I saye of the (O thou daughter
Ierusalem) to whom shall I list the
to whom shal I compare the (O thou daughter
Sion) to compare the withall? Why
te is like a mayne sic, who may heale the?

The prophetes haue looked out vpon the
lysh thinges for the, they haue not shamed
the of thy wickednesse, to kepe the from con-
tynye: but haue on laboure the, and thow
falsed feared the abroad.

All they that goe by the, clappe their
handes at the byssing and roagging their
handes vpon the daughter Ierusalem, and saye
is this the cite that men call so fayre, wher
the whole londe reioyceth?

All thine enemies gaue vpon the, whyle
ring and bytyng their eeth, sayng they
denoure, for the ryme that we lofed the, as a
me: we haue founde and sene it.

The LORDE hath fulfilled the thinge
that he was purposed to do: and perswaded
that he had deuysed longe agoon: he hath
destroyed, and not spared. he hath caused the
aduersarye to triumphe ouer the, and he
vpon the home of thine enemye.

Let thine here crye vnto the LORDE,
O thou cite of the daughter Sion: let thy
ruine downe like a ruyne daye & night
not, & let not the apple of thine eye leane of.

Stonde vp, and make thy prayer vnto
the fist watch of the night, pouere out thine
teares like water before the LORDE: lift vp
thine handes, for the lynes of thy young children,
that dye of hunger in the streets.

The Lamentacions of Jeremy. Chap. iij. Fo. l.

Behold O LORD: & confide, why hast thou gathered me vp so close: Shal the women eate their owne frute, euen children of a spawne longe: Shal the priestes and prophets be slayne thow in the Sanctuary of the LORD?

Yonge & obdye behinde the stretes upon the gronde, my wyfens & yonge men are slayne with the sword: whom thou in the daye of thy wrath full indignacion hast put to death: Yee enen thou hast put them to death, & not spare d them.

My neighbours that are rounde aboute me, hast thou called, as it were to a feast daye: so that in the daye of the LORDES wrath none escaped, necher was eny left behinde. Those that I had brought vp & not if I had, hath myne enemy destroyed.

The iii. Chapter.

And the mā that is thorow the rodd of his wrath) haue experice of misery. He diuoe me forth, and led me: yee in to darcknesse, but not in to lighte.

Agaynste me only he turneth his honde, & layeth euil vpon me.

My flesh & my lymme hath he made of: and my bones hath he brused.

He hath hurtyd rounde aboute me, & clost me in with gall and trauayle.

He hath set me in darcknesse, as they that be dead for euer.

He hath so begged me in, that I can not get out, & hath layed heavy lymdes vpon me.

Though I crye I call pitously, yet heareth he not my prayer.

He hath stopped vp my wayes with fouersquared stones, & made my paches croked.

He layeth waite for me like a Beere, and as a lyon in a hole.

He hath marred my wayes, and broke me in peeces, he hath layed me rouisf also gather.

He hath bent his bowe, and made me as a mark to shute at.

The arrowes of his quyper hath he shot, and into my eyes.

Jam laughed to scoone of all my people, they made songes vpon me all y daye longe.

He hath fylled me with bytternesse, & gotten me to worme wood to drynke.

He hath smytten my teeth in peeces, & tolde me in the buff.

He hath put my soule out of rest, I forgett all good thinges.

I thoughte in my self, Jam undone, there is no hope for me in the LORD.

O remember yee my misery and my trouble, the worme wood and the gall.

Yee thow shalt remember them, for my foule me lynch awaye in me.

Why I Ieasid: these thinges in my hart, I geue a hope agayne.

Tamely, that the mercies of the LORD are not dene gone, & that his lowngye kynnesse ceaseth not.

His faithfulness is as greace, and remueth it self as the mountyngs.

The LORD is my portcion (saith my soule) he therfore wil I hope in him.

O how good is the LORD vnto the, that wout their trust in him, and to the soule that stretcheth after him?

O how good is it with faithlesse to waite and carie, for the healyng of the LORD.

O how good is it for a man, to take the waye vpon him from his youth vp?

He sitteth alone, he holdeth himself still, and dwelleth quietly by himself.

He layeth his face vpon the earth, yf (per case) there happen to be eny hope.

He offereth his cheke to the smyter, he will be content with reprobacion.

For the LORD will not forsake for euer.

But though he do cast off, yet (accordinge to y multitude of his mercies) he receaueth to graue agayne.

For he doth not plague, & cast out the child of men from his herre.

To create all the prisoners of the earth vnder his site,

To conuene the iudgment of man before the most highest.

To conuene a man in his cause: The LORD hath no pleasure in such thinges.

What is he thou that saith: there shall be somthinge be done without the LORDES commandement?

Out of the mouth of the most highest goeth not well and good.

Whether thou murmureth the lyinge man: let him murmoure at his owne synne.

Let vs loke well vpon oure owne wayes: & remember oure sinnes, and turne agayne to y LORD.

Let vs lift vp oure hartes with oure bondes vnto the LORD, that is in heauen.

We haue bene dyssembled & haue offended, with thou therfore not be increased?

Then hast couered vs in thy wrath, & persecuted vs, thou hast slayne vs without any fauour.

Then hast hyd thy self in a cloude, that oure prayer shoulde not goe thorow.

Thou hast made vs our castles, and to be despysed amonge the heathen.

The Lamentacions of Ieremy. The iiii. Chap.

7 All our enemies gape vpon vs.
 7 Fears and shere is come vpon vs, yee des-
 pite and destruction.
 7 Whole yeres of water guffhe out of my
 ne eyes, for the greate hurt of my people.
 D Myne eyes runne, and can not cease, for
 there is no rest.
 D LORD, when wilt thou loke downe fith
 heauen, and consider?
 D Myne eye beareth my harts, because of
 all the thoughters of my care.
 7 Myne enemies hurted me cut sharply li-
 ke a byrde, yee and that with out a cause.
 7 They haue put downe my life in to a pit-
 te, and layed a stone vpon me.
 7 They poured water vpon my heade, then
 thoughte I: non am I widdone.
 P I called vpon thy name (O LORD) out
 of the depe pitte.
 D Thou hast herde my voyce, ⁊ hast not tar-
 ned awaye thine eares from my sighunge and
 crienge.
 P Thou hast enclined y self vnto me, whē
 I called vpon the, ⁊ hast sayde: feare not.
 7 Thou (O LORD) hast manereed the cau-
 se of my soule, and hast redeemed my life.
 7 O LORD, thou hast sine my blasphemers,
 take thou my cause vpon the.
 7 Thou hast well considered how they go a-
 bouce to do me harme, ⁊ that all their coun-
 cels are agaynst me.
 7 Thou hast herde their despytefull wor-
 des (O LORD) yee and all their ymagina-
 cions agaynst me.
 W The lippes of myne enemies, ⁊ their deny-
 ces that they take agaynst me, all the daye
 longe.
 W Thou saist also their sittinge downe and
 their ryinge vp, they made their songes of
 nochinge but of me.
 P Remarde them (O LORD) accordinge to
 the wordes of their honbeas.
 P Gene them y thinge, that their owne her-
 te is a staye of: men thy curse.
 P Persecute them, (O LORD) with thy in-
 dignacion, ⁊ rote them out from vnder the
 heauen.
 The iiii. Chapter.
 7 How is the golde become so dymme?
 N How is the goodly colour of it so
 fore changed: and the stones of y
 Sanctuary thus scattered in the corner of ene-
 ry street?
 7 The children of Sion that were all waye
 in honoure, ⁊ clothed with y meff precious
 golde: how are they now become like the
 erthen vessels which be made with the pe-
 ters honde:

The Lamyas greue their yonger ones self,
 w' harte brestes: but the daughter of my pe-
 ple is cruel, and dwelleth in the wyldernes
 like the Astryches.

The conges of the suckinge children, do-
 me to y rose of their mouths for vnder the
 The yonger children are bish, but there is
 no man that greucht them.

They that were wonte to saye dilige-
 ntly, perishe in the streetes: they that a fewe
 brought vp in purple, made now moch of
 donge.

The syme of the daughter of my peup-
 le is become greater, then y widdonest of Sa-
 dome, that sobel y was destroyed, and sea-
 ten with honbeas.

Her abshayners (or Vayntes) were dy-
 ter then y snowe on mylke: their colour was
 fresh red as the Corall, their beauties like
 Saphyie.

But now their faces are very black: just
 moch, that thou shalt not truce them
 the streetes. Their siluer cleueth to their
 nes, ⁊ is wythered, and become like a dry
 stock.

They that be slayns with the sword, be
 happier, then such as dye of honger, and
 perishe a waye samishinge for the sturges of
 the felde.

The women (which of nature are pitifull)
 haue sodden their owne children with
 honbeas: that they might be their mothers
 miserable destruction of the daughter of my
 people.

The LORD hath performed his pay-
 ment: he hath poured out the fury of
 his displeasure. He hath kindled a fyre in
 Silon, which hath consumed the foundacion
 thereof.

Neither the Kinges of the earth, nor all y
 inhabitours of the world, wolde haue be-
 lieued, that the enemy ⁊ adversary Iherusalem
 come in at the gates of the cite of Ierusalem.

Which notwithstandinge is come to passe for y
 symes of hir prophets, and for the wilder-
 nes of hir priestes, that haue shed in
 bloude without her.

So that these blinde men were stum-
 ble in the streetes, and slayned them sil-
 uer of bloude, which the wolde toucht no
 weay cloth.

But they cried vnto every man fith the
 mynne, awaye, get you hie, reach it me, ⁊
 (saye they) ye must be bene, ye must dwell
 amonge the Gentiles, ⁊ byde no longer here.

The countenance of the LORD hath
 banysied them, ⁊ shal neuer loke more vpon

The Lamentacions of Jeremy. Chap. v. Fo. li.

them: for they thom selues ne her regard to
the people, nor pined their elbers.

Wherefore yett oure eyes sayle vs, whyle
we lere for yare helpe: seyng we be euer
waynyng vpon a people, that can do no
good.

The layse of sharpe waite for vs, that we
can not go for vs: vpon the streres: for oure en-
deio come, oure dayes are fulfilled, oure ende
is here.

Oure perse cutters are swifter then the Ae-
glos of the aye: they folowed vpon vs ouer
the mountaynes, and layed waite for vs in y
wildernesse.

The very heeth of oure month: euen the
enured LORD E himselfe shalbe take in ou
re synnes, of whom we saie: Vnder his sha-
dowes we shalbe preserued amonge the hee-
then.

And thou O dougheer (Edom) that dwel-
lest in the londe of Sins, be glad and reioyce:
for the cuppe shal come vnto the also, which
wilt thou suppest of, thou shalt be dronke.

Thy synne is wel punished: O thou doughe
er (Sion) he shall no suffice the to be caried
awaye any more. But thy wickednesse (O
dougheer (Edom) shall be wyse, and for thy
synnes sake, he shal lere the in to captiuyte.

The V. Chapter.

Alto remembrance O LORD E what
we haue suffred, cōside and se oure cō-
fusiō. Oure enheritaunce is turned to
the strangers, 7 oure houses to the aleman-
tes. We are become carefull and facherlesse,
and oure mothers are as the wydowes. We
are synne to drynke oure owne water for mo-
ney, and oure owne wod must we bye with
money. Oure neckes are vnder persecucion,
we are weery, and haue no rest.

A fewe tyme we yelded oure selues to the
Egipcians, and now to the Assirians, only
that we might haue bried ynough. Oure sa-
thers (which now are gone) haue synned, 7
we must beare their wickednesse. Stran-
gers haue the rule of vs, and no man belyue-
th vs out of their hiden. We must get of sy
wyng with the parrell of oure lyues, because
of the mouth of the wildernesse.

Oure synne is as it had bene hent in an
oven, for very sore donger. The wyues are ra-
uished in Sion, 7 the maydens in the cities
of Iuda. The prynces are hanged vp with
the bones of the enemies, they haue not spa-
red the olde sage men, they haue taken yon-
gers mens lyues from them, and the boyes are
hanged vp vpon trees. The olde docters sye no mo-
re vnder the gates, and the yong men vfe no

more playenge of Musick. The ioyes of oure
herbs is gone, oure mery quere is turned in
to mourninge. The garlande of oure heade
is fallen, alas, that euer we synned so sore.

Therefore oure hart is full of heaynesse, 7
oure eyes v myne: because of y hill of Sion
that is destroyed, In so much, that the fores
runne vpon it. But thou O LORD E that re-
maynest for euermore, and thy state woulde
with out ende: Wherefore wilt thou still for-
get vs, and forsake vs so longe: O LORD E
Turne thou vs vnto the, 7 so shal we be tur-
ned. Venus: o' daies as in olde tyme, for thou
hast now hamshed vs longe ynough, and be
ne sore displeasid at vs.

The ende of the Lamentacions
of Jeremy.

The Propheet
Baruch.

What Baruch conteyneth.

Chap. I. Baruch readeth the booke before the
Lyng and all the people, which sente money
to Jeruslem.

Chap. II. They knowlege, that they haue destr-
ued panyment: God promyseth them for-
gouenesse.

Chap. III. They praye hartely beinge in prison,
and be exorteth them to amende.

Chap. IIII. A sermon to the people, with an exor-
tacion to patience.

Chap. V. He comforteth them, and sheweth the
weccation of the heiden.

Chap. VI. A copie of the epistle, that Jeremy
sent to the Iewes, which were led awaye pri-
soners vnto Babilon.



These are the wordes of the bo-
oke, that Baruch the sonne of Nerias the son-
ne of Maasia, the sonne of Gedachias, the
sonne of Sebai, the sonne of Guldias, wrote
at Babilon in the fifth yeare the fourth daye
of the moneth: what tyme as the Caldees
warre Ierusalem and hent it.

The first Chapter.

AND Baruch by order the wordes of this booke, that Jeremias the sonne of Joachin kynge of Juda might heare: and in the presence of all the people, that were come to heare the booke: yet and before all the noble kinges somes, before y^e lordes of the councill and others: and before the whole people, from y^e lowest unto the highest: before all them that dwelt at Babilon, by y^e water of Gode. Which when they herde it, wepte, fasted, and prayed before the LORDE.

B They made a collection also of money, according to every mans power, and sent it to Jerusalem unto Joachin the sonne of Seldias the sonne of Salon priest, with y^e other p^riestes: and to all the people which were within at Jerusalem, what tyme as they had gotte the cinametes of the temple of y^e LORDE: that were taken awaye out of the temple: that they mighte buye them agayne in the londe of Juda, the x. daye of the month Sivan: namely, y^e silver vessel, (which Serachias the sonne of Josias kynge of Juda had made.) After that Nabuchodonosor kynge of Babilon had take Jeremias, with all his p^rynces, lordes, and all the people, and led them captiue from Jerusalem unto Babilon.

C And they saye: Beholde, we have sent you money, to buye you burnt offeringes and incense withall: make you unleavened bread, & offre for synne upon the alter of the LORDE our God. And praye for the prosperite of Nabuchodonosor kynge of Babilon, and of Balchasar his sonne: y^e their dayes maye be upon earth, as the dayes of heauen: that God also maye geue us strength, and lighten our eyes: that we maye lye vnder the defence of Nabuchodonosor kynge of Babilon, and vnder the protection of Balchasar his sonne: that we maye longe do them seruce, and synce fauoure in their sight. Praye for vs also vnto the LORDE our God, for we haue synned agaynst the LORDE our God, and vnto this daye is not his wrath turned yet a waye from vs. And see that ye rede this booke (which we haue sent vnto you to be recited in the temple of the LORDE) vpon the hye dayes, and at euery comenient.

D Thus shal ye saye: The LORDE of God is righteous, but we are worthy of confusion & shame: like as it is come to passe this daye, vnto all Iuda, & to euery one y^e dwelleth at Jerusalem & of kinges, p^rynces, p^riestes, p^ro-

phets & to oure fathers. We haue synned before the LORDE our God, we haue not put our trust in him, nor gotten him credence: we haue not obeyed him, we haue not hearkened vnto the voyce of the LORDE our God, we walke in the commaundementes that he gaue vs. Hence the daye that he brought our forefathers out of the londe of Egypt vnto this present daye, we haue bene cur and beleuynge and an vnfaithfull people vnto the LORDE our God: destroye our sinnes vnto the LORDE our God, & destroye our sinnes vnto the LORDE our God, & shewing backe, that we shal be not heare his voyce.

Wherefore there are come vpon vs great plagues & dyuers curses, like as the LORDE sayed by Moyses his seruante: which brought our forefathers out of the londe of Egypt to geue vs a lorde, that sheweth wrath with might and honny, like as it is to se this daye. Therefore, we haue not hardened vnto the voyce of the LORDE our God, according to all the wordes of the prophetes, when he sayed vnto vs and to oure rulers: but every man hath loved his owne mynde and wiche imaginations: offre vnto straunge goddes, and dwel in the sight of the LORDE our God.

The II. Chapter.

Wherein which cause the LORDE our God hath performed his dayes. Whereof he certifieth vs, and euen hee descharued in Jerusalem: yet and our p^rinces, oure p^rynces, with all y^e Israel and Juda. And such plagues hath y^e lorde brought vnto vs, as neuer came to passe vnder the heauen: like as it is fulfilled in Hierusalem, according as it is written in the lawe of Moyses: that a man shal deate y^e flesh of his owne sonne, or the flesh of his owne daughter. Moyses hath deliuered them in to the bondes of all the kinges, y^e are rounde aboute vs (as hee founded and desolate) & scattered the abodes all londes & nacions. Thus are we brought in neth & not about, for we haue synned agaynst the LORDE of God, & not bene obedient vnto his voyce. Therefore y^e LORDE of God is righteous, & we with y^e fathers (as reason is) haue brought to our shame, as it is to se this daye. And vnto this daye is not his wrath turned yet a waye from vs. And see that ye rede this booke, y^e LORDE hath denyed that for us yet woulde we not praye vnto y^e LORDE our God, y^e we might euery man come fro his goobly mayes. So y^e LORDE hath caused such plagues to come vpon vs, for he is righteous in all his workes, which he hath done vnto vs: which we also haue not done, nor hearkened vnto his voyce, for to walke in y^e commaundementes of y^e LORDE, y^e he had great wrath.

And now o **LORDE** God of **Israel**, thou hast brought thy people out of the lande of **Egipt** with a mighty hande, with tokens and wonders, with thy greace power ad overtrede arme: and hast gotten thy self a name, as it is come to passe this daye: **O LORDE** our God, we have synned, we have done wickedly, we have behaved oure selves ungodly in all thy righteousnesse. Turne thy wrath fro vs (we beseeche thee) for we are but a fewe leafe amonge the herben, where thou hast scattered vs. heare o' praye (o **LORDE**) 2 oure peticions, bringe vs out of captivitee, for thine owne sake: geve vs fauente in the sighte of the which have led vs awaye: y all these maye knowe, that thou art the **LORDE** our God, and that **Israel** and his generaci on calleth upon thy name.

O LORDE, loke downe fro thy holy house upon vs: and ymagine thine care, 2 heare vs. See the deeth, y be gone downe to their graues, 2 whos soles are out of their beddes, as berne mee the **LORDE** neether praye ner righteousnesse: but the soule thac is wept for: the multitude of his synnes, which growe on heauly and marke, whose eyes begynne to fayre: such a soule as cryeth praye and righteousnesse vnto the **LORDE**. **O LORDE**, we praye out oure praye before thee, and requyre mercy in thy sighte. **O LORDE** our God: not for thy godlynesse off oure forefathers, but because thou hast sent our thy wrath 2 indignaci on upon vs: accordinge as thou dydest threaten vs, by thy seruantes the prophete, sayyng:

Thus sayeth the **LORDE**: Dorne downe were shalderes and needes, and stur the kynge of **Babylon**, so shal ye remayne still in the lande, that I gaue vnto youre fathers. If ye will not do this, ner heare the voyce of y **LORDE** your God, do seure the kynge of **Babylon**: I shall destroye you in the citie of **Juda**, within **Jerusalem** and without. I will take from you the voyce off mynch and the voyce of ioye, the voyce of the byrdme and the voyce of the byrde. ad there shal no man dwell more in the lande. But they wold not hearken vnto thy voyce, to do the kynge of **Babylon** seruyce: and therfor hast thou performed the wordes, that thou spakst by thy seruantes the prophete: name the bones of oure kynge and the bones of oure fathers shalbe de translated out of their place.

And lo, now are they layde out in the heate of Sonne, 2 in the colde of y night, ad in grea mystry: w' hunger, w' sweate,

w' pestilence 2 are cleue cast forth. As for the people wherin thy name was called upon thou hast layde it wast, as it is to se this daye: 2 for the wickednesse of the house of **Israel** 2 the curse of **Juda**. **O LORDE** o' God, thou hast increased vs after all thy goodnesse 2 accordinge to all y greace leauinge mercy of thine, like as thou spakst by thy seruante **Moses**, in: the daye when thou dydest commaunde him, to wyte thy lawe before the children of **Israel**, sayyng: If ye will not heare vnto my voyce, the shal this greace multitude be turned into a very smal people, for I will scatter the abiode. Not withstandinge **Jam** surre, that this folke will not beare me: for it is an hardned people. But in y lode of their captivitee, they shal remember them selves, 2 seme to knowe, y **Jam** the **LORDE** their God: when I geue the an here to understande, 2 eares to heare. Then shal they prayse me in the lode of their captivitee, 2 thynke upon my name. Then shall they turne them fro their harde backe, 2 fro their ungodlynesse: Then shal they remember the thynge, y happened vnto their forefathers, which synned agaynst me. So will I bringe them agayne into the lande, which I promised vnto an oath vnto their fathers: **Abraham**, **Isaac** 2 **Jacob**: 2 they shal be lordes of it, yec I will increase the, and not minyssh the. And I will make another covenant with them: such one as shal endure for ever: namely, y I will be their God, and they shalbe my people: and I will nomore bryue my people the children off **Israel**, out of the lande y I haue geue the.

The iiii. Chapter.

And now o **LORDE** allmightie, thou God of **Israel**: o' soule y is in trouble, 2 o' spyte y is wept, cryeth vnto thee: heare vs (o **LORDE**) 2 haue pite upon vs, for thou art a mercifull God: be gracious vnto vs, for we haue synned before y. Then endure rest for ever, shalbe mee the verely perse: **O LORDE** allmightie, thou God of **Israel**: heare now y prayer of y deed **Israelites** 2 of theire childre, which haue synned before y, 2 are hardened vnto the voyce of the **LORDE** their God, for the which cause these playes haue now vpo vs. **O LORDE**, remitte not y wickednesse of o' forefathers, but thynke vpo thy power 2 name now at this tyme: for thou art y **LORDE** o' God, 2 y (o **LORDE**) and we prayse. For then hast put y feare of hartes, to y intee y we shulde call vpon y name, 2 praye y in oure cetyte: and y we mighte turne from the wickednesse of oure forefathers, y synned before the.

Deu. 4. 1

3

Mich. 2. 2. Zach. 1. 1. Apoc. 2. 1.

Eph. 1. 2. A

Dani. 2. 2. Jer. 2. 2. 2. 2. 2.

Mich. 2. 2. Psal. 2. 2.

B Beholde, we are yet this daye in oure captiuitie, where as thou hast feared vs, to be an abhominacion, curse, and synne: like as it hath happened vnto oure fathers also, because of all their wickednesse and departinge from the.

O Israel, heare the commandmentes of life: ponde them well with thine eares, that thou mayest learne wysdome. But how happeneth it Israel, that thou art in thine enemies lde: thou art waye olde in a strange countrie, and besied with the deed. Why art thou become like them, that go downe to their graues: **E**ne because thou hast forsaken the will of wysdome. For if thou haddest walked in the waye of God, truly thou shouldst haue remayned still safe i thine owne londe.

Lerne then where discretion is, where veru is, where vnderstondinge is: that thou mayest knowe also fro whence cometh longe life, a necessary luyunge, the lighte of the eyes, a necessary thinge. Who euer founde out his place: or who came euer in to his treasures?

Where are yf prynces of the heathen become, and such as ruled the beestes vpon the earth? They that had their pastyme with the foules of the ayre, they that boorded vp siluer and golde (wherin men trust so much) and made no ende of their gaderinge. What is worth of them, that coyned siluer, and were so carefull, and coude not bringe their wolkes to passe: They be reed out, and gone downe to hell, and echer man are come vp in their feade: Women haue seene lighte, and dwelt vpon earth: but the waye of reformation haue they not knowen, ne vnderstonde the pathes therof: neither haue their children receaued it, yee righte farre is it fro the. It hath not bene herde of in the lde of Canaan, neither hath it bene seene at Theman.

The Agarenes soughte after wysdome, but that which is earthly, like as the marchantes of the lde do. They of Theman are conynging also, & they labour for wysdome & vnderstondinge: but yf waye of true wysdome they knowe not, neither do they thynke vpon the pathes therof. O Israel, how greate is the house of God: and how large is the place of his possession? Greate is he, and hath none ende: bye and vnummesurable. What is become of those famous gyuantes, that were so greate of bodye, and so worthy men of warre: They had not the LORDE chosen, neither haue they founde the waye of reformation, therfore were they destroyed: and for so

much as they had no wysdome, they passed because of their foolishnesse.

Who hath gone vp in to beauen, to take wysdome thence, & brought her downe fro the cloudes? Who hath gone ouer the sea to fetcher, & hath chosyn her aboute golde, and brought her hither? No man knoweth the wayes of wysdome, neither is there any man seke out hir pathes. But he that wotech of thynge, knoweth her, & he hath founde her out with his foule nosegayle. This same he which prepared the earth at the begynnyng, & fylled it with all maner of foules & bestes. When he sendeth out the lighte, it goeth: & when he calleth hit a gayme, it obeyeth his feare. The starres kepe their watch, & gaue their lighte, yee and yf gladly. When he telleth them, they saye: here we be. **A**nd when heaure fulnesse they shewe lighte, they haue made the. This is oure God, ad euer hath none echer be compared vnto him: Ieioh, hath founde out all wysdome, and hath giuen her vnto Jacob his seruante, & to Israel his beloued. Afterwarde vpo he shew himself vpon earth, and dwelt amonge vs

The IIII. Chapeer.

This is the boke off the commandmentes of God, and the lawe of ieremye for euer. All they yf kepe, shall come to life: but such as forsake it, shall come to death. Turne the o Jacob, and take heed of it: walke by this waye, & thou shalt be holye and styue. Goe not thynke becomen another, and thy re: shipe to a strange people. O Israel, how happye are we, for the God hath shewed vs such thynge as is pleasaunt vnto him: He of good cheare, his people of God, o then amercies Israel. **W**here are ye sold amonge the heathen, howe not for youre vnter defraction: but howe ye prouoked God the LORDE to wrath and displeasure, therfore were ye deliuered vnto youre enemies: for ye displeasid the vnterlasinge God that made you, offeringe vnto deuels and not God. **I**e haue sought him that broughte you vp, ad youre mouth was ye greued, o Ierusalem.

When she sawe that the wrath off the LORD was conynging vpon you: she sayd: howe o ye that dwell aboute Sion, for God hath broughte me into greate beuynesse: ad now I see the captiuitie of my people, of my wyues and daughter, which the euill shippes God will bringe vpon them. **W**ith ioye will I nourish them, but now must I leaue them with weepinge and sorrow.

Let no man reioyce over me wyddorne ad
 fithem which for the synes off my chil-
 dren, am desolate of euer y man. For why,
 they departed from the laue of God: they
 wold not knowe his righteousnes, ner wold
 they the waye off his commaundementes: and
 so for the pacches off the treath and godly-
 nes, they had no lust to go in them.

O ye dwellers aboute Sion: come, and let
 us call to remembrance the captiuyte, that
 the euillastinge God hath brought upon
 my synes and my daughter. He hath
 brought a people upon them from sarr, an
 inuicious people, and of a straunge ligua-
 ge: which nerher regarde the olde, ner pye
 the yonge.

They haue caried awaye the deare belo-
 ud of my wyddomes, leauynge me alone,
 lach desolate and chyldelesse. But alas, what
 can I helpe you: For whye y hath brought
 these plages upon you, deluyce you also fro
 the handes of youre enemies.

So youre waye (O my children) go youre
 waye: for I am desolate and forsaken. I ha-
 uerpe of the clothing of peace, and put v-
 pon me the sack cloth off payler, and for my
 crye I will call upon the most byest. Be off
 good deare, o my children: one unto the LOR
 d. Each be shal deluyce you from the power
 of the pynces, youre enemies.

For whye, I haue euer a good hope off
 your prosperous health: yee a very gladnes
 is come upon me from the holy one, becau-
 se of the mercy that ye shall haue off oure
 euillastinge Saviour.

With mournyng and weeping dyd I let
 you go fro me, but with ioye and perpetuall
 gloriouse, shall the LORDE byynge you agayn
 unto me. Like as the neighbours of Sion
 sawe your captiuyte from God, and so shal
 they also se shortly your health in God,
 which shal come on you with greates honou-
 r and euillastinge worshippe.

O my children, suffre patiently the wrath
 that shal come upon you, for the enemie
 hath persecuted the, but shortly thou shalt
 se his defuccation, and shalt treade upon his
 necke. His delingtes haue gone rough har-
 de wayes, for they are led awaye as a flocke
 that is scattered abroad with the enemies.

Be ye off good confort (o my children) & cri-
 unto the LORDE: for he that led you awaye,
 hath you yet in remembrance: and like as ye
 haue bene trynded to swaine from yo^r God,
 so shal ye now endeuoure youre selues, & ry-
 sion, to turne agayne, and to seke him.
 For he that hath brought these plages w^o

you, shal byynge you euillastinge ioye agayn
 ne with your health. Take a good herte un-
 to the, o Ierusalem: for he which gaue y that
 name, w^ont: & the sece do.

The wicked doers that now put the to
 trouble, shal perill: and such as haue reioy-
 sed at thy fall, shal be punysshed. The ciues
 whom thy children serue, and that haue
 caried awaye thy synes, shal be correcte. For
 like as they be now glad of y be caye, so shal
 they mourne in their owne destruction. The
 ioye off their multitude shal be taken awaye
 and their deare shal be turned to sorowe. For
 a fyre shal fall upon them from the euillast-
 inge God: longe to endure: and it shal be in-
 habited of devells for a greates season.

The V. Chapter.

Jerusalem, loke aboute the towarde
 the east, and beholde the ioye, that
 cometh unto the from God. For
 lo, thy synes, (when thou hast forsake, and
 that were scattered abroad) come gathered to-
 gether from the east and west, reioysinge in
 the worde of the holy one, unto the honoure
 off God.

Put of thy mournyng clothes (o Ierusa-
 lem) and thy sorrow, and decke the waye the
 worshippe a id honoure, that cometh unto
 the from God, with euillastinge glory. God
 shal put the cloake off righteousness upon
 the, and set a crowne off euillastinge worship-
 pe upon thine head: for upon the will God
 declare his bighones, that is vnder the hea-
 ven: see an euillastinge name shal be given
 the of God, with peace of righteousness, &
 y honoure of Gods feare.

Arise o Jerusalem, stande up on hye: loke
 aboute the towarde the east, and beholde
 thy children gathered from the east unto the
 west: which reioyce in the holy word, haun-
 ge God in remembrance. They departed
 from the on see, and were led awaye of the-
 ir enemies: but now shal the LORDE bringe
 them caried with honoure, as children off y
 kyngdome. For God is purposid to byynge
 domne all those mouraynes, yee and all thy
 rockes, to fill the valleyes, & to make them
 eauen with the grounde: y Israel maye be
 diligit: to lyue unto y honoure of God. The
 woddes & all pleasaunt trees shal overshado-
 we Israel, at the commaundement of God.
 For hyer shal God byynge Israel with ioy
 full mych, and in the lighte of his magnety
 with the mercy and righteousness, that
 cometh of himself.

The prophet Baruch.

Excerpt of the epistle that Jeremy the prophet did sende unto the Jewes, which were led away captiue by the kynge of Babilis. Wherin he certifieth them of the thinge, that was comended him of God.

The VI. Chapter.

Because of the synnes that ye haue done agaynst God, ye shall be led away ye captiue unto Babilon, euen off Latachodonsor the kynge of Babilon. So when ye be come in to Babilon, ye shall remaine there many yeares, and for a longe season: namely, viij. generacions: & a star that wil I bringe you a maye peaceably from thence. Now shal ye se in Babilis, goddess of golde, of syluer, of woodd and of stone: boine vpon mens shulders, to cast out a fearefulness before the heichien. But loke that ye do not as the other: be not ye a frayd, and let not the feate of them ouercome you.

Because of the multitude of people worshippinge them behinde & before, sit ye in youre herces: O LORD, it is thou, that on heest only to be worshipped. Myne angel also shal be with you, and I myself wil care for youre soules. As for the cymbles of those goddesses, & carpetes hach polished them: ye are gylted be they, & layed ouer with syluer, yet are they but vayne thinges, & can not speake. Like as a wench of louche paramours is traynly dectre, euen so are these made & hanged w golde. Crowmes of golde vely haue their goddesses vpon their heades: so the prestes them selues take the golde and syluer from them, & put it to their owne vse: yet they reue of the same vnto harlots, & to ymmen their whores withall. Agayne, they take it from the whores, and dectre their goddes therewith, yet can not these goddes deliuer them selues from rafe and mothe. Whe they haue conerd them with clothyng of purple, they wype their faces for the dust of the temple, wherof their is moch amyg: the. One hath a scepter in his honde, as though he were iudge of the countre: yet can he not slaye such as offend him. Another hath a sword as an axe in his honde, for all that, is he nether able to defende him selfe from batayll, ner from murderers.

C Because ye maye vnderstonde, that they be no goddesses: therfore se ye nether worships them, ner feare them. For like as a vessel of a man useth, is no thinge worth when it is broken, euen so is it with their goddesses. When they be set vp in the temple, their eyes be full of dust, tho' in the face of thost that

The vi. Chap.

come in. And like as yf doores are shakid, be aboute vpo him, yf hath offensed them: ge: O as it were a deed bodye kept in the grane: Euen so the prestes kept in doores with barres and lectes, lest they shoulde be spoyled with robbers. They are vnder the doore before the yee vndy and yf thanynde of they can not se one, but euen so blood shonde they in the temple. It is sayd, yf the pestes and moomes, which come off the earth, graue out their herces, eatinge them & their clothes also, and yet they sit in me. Their faces are blacke, tho' in the street is in the temple. The oules, swalowes & hedes sit vpon them, yea and the cattes run ouer their heades.

By this ye maye be sure, that they are goddesses, therfore feare them not. The god that they haue, is to make them bewaulke all that, excepte some bodye dighe off the rust, they wil geue no shyne: and when they were cast into a fourme, they felte not. They are bought for money, and haue no bud of life within them. They must be borne vpon mens shulders, as thost that haue no sin: wher, by they declare vnto men, that they is nothyng worth. Confounded be they that worships them. For yf they followe grunde, they can not rise vpon agaynst the selues: Not though one helpe them vp all for them right, yet are they not able to stand alone: but must haue pioppes for vnto them. Like deed men. As for the thinge that offred vnto them, their prestes sell it, and take it: yet the prestes wyues take thereof, as vnto the sick and poore they geue nothing of it, the women with child & the midwives laye bondes of their offerynges. By this ye maye be sure, that they are not goddesses, tho' fore be not ye a frayde of them. From wher ce cometh it, that they be called goddesses. The women sit before the goddesses of golde and woodde, and the prestes synne in the temple, hannyng open clothes, wherof the beards and beardes are shaven, and haue nothing vpon their heades: roaring and crying vpon their goddesses, as men do at the sepulchre wherone is dect.

The prestes also take awaye the garments of the ymagis, and dectre their wyues children withall. Whether it be good or bad, if any man do vnto them, they are not able to recompen it: they can nether serup a praye, ner pur him downe. In like maner they maye nether geue riches, ner reward. Though a man make a vowe vnto them, kepe it not, they wil not recompen it. They

neither a lymde mā to his sight, ner hel
 pe any mā as his rede. They cā shewe no mer
 cy to the wyddowes, ner do good to y^e father-
 les. Their goddesses of wodd, stone, golde z syl-
 ver, are but cum as other stones, y^e be hūwe of
 y^e nature of ym. They y^e worshippe thē, shal be
 affūnded. How shulde they then be taken
 for goddesses? y^e how barre men call thē god-
 des. And though the callces mo shypeth thē
 as hearinge y^e they were but domine z cou-
 nede speake. Yet they them selues offre vi-
 uel. And woloe sayne haue him to speake:
 as who saye, they comde sele, y^e maye ner mo-
 u. But when the seimē come to vnderstōd in-
 they shal forsake them, for their goddesses
 haue no selinge. A greate soure off wome-
 n gōd with coardes, syt in the strettes, z but
 a vayne venia. L'ow y^e oue off them be con-
 uerted awaye, z y^e w' any soch as come by
 she casteth hir neyghboure in the teth, be-
 cause she was ner so worthel y^e repnted, ner
 hir coude bioken. What so enter is done for
 them is is but in vayne ad lost. How maye it
 be thought or sayde, y^e they are goddesses?
 Capozers z goldsmithes make thē, ner her
 worshippe ny other thinge, but euen what the
 wode men wil make of them. Yes the gold-
 smithes them selues that make thē, are of no
 longe cōmmaner. How shulde then the thi-
 ngs that are made of them, be goddesses? Way-
 neth for are the things (y^e very shame is
 to saye) they leaue behinde thē for their poste-
 ritie, for as soone as then cōmeth any warre
 or plage upon thē, then the priestes ymagyn,
 when they maye hyde thē selues with thē,
 how can men thynke then, that they be god-
 des, which nerher maye defende them selues
 from warre, ner deliuer thē fro mys fortune?
 For ymages they be but of wodd, of stone, of
 siluer, and of golde: all people z kynges shal
 burne here after, that they be but vayne thin-
 ges: y^e it shal be openly declared, that they
 be goddesses: but euen the very woikes off
 his bible, z that God hath nothinge to do
 with thē. They can see no kyng in the londe
 ne geue rayne vnto men. They can geue no
 sentence of a merrec, nerher defende the lon-
 de fro a mouge: for they are not able to do so
 much as a crowe, that flyeth betwixt heauen
 and earth.

When there happeneth a fyre in to the hou-
 ses of those goddesses of wodd, of syluer and of
 golde, the priestes wil scape z save thē selues,
 but the goddesses burne as the halles therein.
 They can not withstōde any kyng or barrell:
 how maye it then be thought or graued,
 that they be goddesses? No: ouer, these god-

des of wodd, of stone, of golde z syluer ma-
 ye nerher defende thē selues from theues ner
 robbers: y^e very wicked are stronger thā
 they. These strype them out off their ap-
 parell, that they be clothed withall, these ca-
 ke their golde z syluer fro thē, and so get the
 amayze: y^e cā they ner helpe thē selues. The
 fore it is much better for a man, to be a tinge
 z so to shewe his power: or els a profitable
 vessel in a house, wherein he y^e owesth, might
 haue pleasure: y^e or to be a done in a house,
 to kepe soch thinges safe as be therein: thē to
 be soch a vayne god. The Sonne, the Mōne
 z all the starrs when they geue their lym-
 z lichte, are obedient, z do men good: When
 the lighenynge glistrech, all is cleare: The
 wynde bloweth in every conner, z whē God
 cōmandeth the cloudes to go rounde abou-
 te the wholl worlde, they do as they are by-
 doen: when the fyre is sent downe fro aboue z
 cōmanded, it burneth up pilles ad woddos:
 But as for those goddesses, they are noc like
 one off these thynges, nerher in denye ner
 strenght. Wherefore me shulde not thynke, ner
 saye that they be goddesses, for they cā ne-
 ther geue sentence in iudgment, ner do men
 good. For so much now as yeare fyre, that
 they le no goddess, then feare them not: for
 they can nerher speake euill ner good of ky-
 nges. They cā shewe no tokens in beaue for y^e
 father, nerher shyne as the Sonne, ner geue
 lichte as the Mōne: y^e vntreasonable beas-
 tes are better then they: for they can get thē
 vnder thē feet, and do them selues good: So
 can ye be certified by no maner off mianes,
 that they be goddesses: therfore feare thē not.
 For like as a fra y boggarde in a garden off
 Cucumbers kepech nochinge, euen so are the
 goddesses of wodd, of syluer z golde: and like
 as a whyte thorne in an orchard, that eny
 lyde stretch upon: y^e like as a deed body
 that is cast in the darke, Euen so it is with
 these goddesses of wodd, syluer and golde.
 By the purple and scarlet which they haue
 upon thē, ad soone saydeth amayze, ye maye
 vnderstonde, that they be no goddesses: y^e
 they them selues shal be consumed at the last,
 which shal be a greate cōsumion of the
 londe. Blessed is the godly man,
 y^e hath no ymages z worship-
 peddome, for he shal be
 safe from re-
 proffe.

The ende of the prophete Baruch
 which is not in the Canon
 of the hebreu.

The prophet Ezechiel.
The Prophet
Ezechiel.

What Ezechiel containeth.

- Chap. I. The vision of the liſt beaſtes and wheels.
 Chap. II. The ſending out of the prophet.
 Chap. III. The office of a prophet.
 Chap. IIII. A prophecy of the ſige of Jeruſalem.
 Chap. V. With what plagues God puniſhed Jeruſalem.
 Chap. VI. Punishment for Idolatry.
 Chap. VII. The longe captiuitie of the people and cauſes thereof.
 Chap. VIII. Ezechiel ſeeth greates abomination thowen the hole in the wall.
 Chap. IX. The ſlaughter of the people. God as hame the ſigne of n Chou, are ſeued.
 Chap. X. The viſion of the liſt beaſtes agayne.
 Chap. XI. The viſion of the ſer. men.
 Chap. XII. A prophecy of the captiuitie of Iuda.
 Chap. XIII. A ſermon agaynſt falſe prophets.
 Chap. XIII. Punishment for wylfulneſſe and preſumpcion of thame God leſſes by ſuch people be diſeaſed.
 Chap. XV. Agaynſt Jeruſalem that wnefull wryne.
 Chap. XVI. A morneſome goodly deſcription of the Idolatry of Jeruſalem, for the which he callith them whoſes.
 Chap. XVII. A prophecy of the deſtruction off Jeruſalem. A promyſſe of Chriſt.
 Chap. XVIII. Every man ſhall beare his owne ſinne, and not anothers.

The prophet Ezechiel.

- Chap. XIX. The captiuitie off the kynge of Iuda. The crueltie of ſinges and paine.
 Chap. XX. The greates vntowardneſſe of the people. Agayne, the merciful long ſerance of God.
 Chap. XXI. The ſecond prophecy thowen vpon Iſrael and the Remouance, by the frange of Babilon.
 Chap. XXII. The ſynnes, wherefor Iuſt was puniſhed: both the prophets, iuſticeles and comon people.
 Chap. XXIII. The Idolatry at wherof Samaria and Jeruſalem.
 Chap. XXIII. The deſtruction off Jeruſalem and captiuitie of the people ſignified by the pot.
 Chap. XXV. Agaynſt Armon, Moab, Sit, and the Paleſtynes.
 Chap. XXVI. Ge monereth vpon the city Tyze, other wyſt calleth Sit, for the deſire on that was to come vpon her.
 Chap. XXVII. XXVIII. Agaynſt the phariſeites, and agaynſt Sidon.
 Chap. XXX. XXX. XXXI. XXXII. plagues vpon Egypte and the franges therof.
 Chap. XXXIII. The office off a preacher. The worde of God muſt be folowed in wyll, and not only in mouth.
 Chap. XXXIII. Agaynſt emell ſhepherdes. Chriſt the only true ſhepherde is promyſſed.
 Chap. XXXV. Agaynſt the mount Sair, that is agaynſt the Iewes.
 Chap. XXXVI. A promyſſe of the reſtoration of Iſrael.
 Chap. XXXVII. A conſolation for the Iuſtes, and a ſigne of the generall reſurreccion ſignified by the drye bones.
 Chap. XXXVIII. XXXIX. Of ſtag and Hagg, with their deſtruction.
 Chap. XL. From this chapter vnto the ende, the prophet ſitteth in a viſion the deſire ge agayne of Jeruſalem. In the ſcaple liſt by us deſcribed, the myſtery off the deathe of Chriſt, and ſaluation of the faithful in his



The first Chapter.

I Chasid, in the xxx. yeare the fifth daye off the fourth Moneth, that I was amonge the prisoners by the ryer off Cobar; where the heauens opened, & James vison of God. Now the fifth daye off the Moneth made out the fyfth yeare off kynge Iochims captiuyte. At the same tyme came y word off the LORDE vnto Ezechiel the sonne off Buzi pnest, in the londe off the Caldees by the water of Cobar, where the bonde off the LORDE came vppon him. And I tolde: & beholde, a stormy wynde came outt off the north with a greate dooze full of fyre, which wth his glister lightned all rounde aboute.

And in y myddell off the fyre it was all deare, and as it were the hidnesse of foure bestes, which were fashioned like a man: sauyng, that euery one had foure faces and foure wynges.

Their legges were straighe, but their feete were like bulloches feete, and they glistered, as it had bene saynt scoured metall. Vnder their wynges vpon all the foure corners, they had mens handes. Their faces and the fyngers were towarde the foure corners: yet were the wynges so, that one euer couched another. When they wente, they turned them not aboute: but ech one wente straighe forwarde.

Vpon the righte side off these foure, their faces were like the face off a man and the face off a Lyon: But vpon the left side, they had the face off an oxe and the face off an Eagle.

Their faces also and their wynges were lipt outt aboue: so that two wynges off one touched euer two wynges off another, and with the other two they covered their bodye. Euery one when it wente, it wente straighe forwarde.

Where as the spere led them, thither they wente, and turned not aboute in their goinge.

The fashion and countenance of the bestes was like hote coales off fyre, euen as though burnyng cresshettes had bene amonge the bestes: and the fyre gaue a glister, and outt off the fyre there wente lightnyng. Whē y bestes were forwarde & backwarde, one wolde haue thoughte it had lightened. Now whē I had well considered the bestes, I sawe a wolfe off wheles vpon the earth with foure faces also like the bestes.

The fashion & worke of the wheles was like the see. The foure wheles were ioyned and made (so loke vpon) as it had bene one whele in another. Whē one wente forwarde, they wente all foure, and turned the not aboute their gouging. They were large, greete and horrible to loke vpon.

Their bodies were full off eyes rounde aboute them all foure. Whē the bestes wēt, the wheles wente also with them: And when the bestes list them selue vpon from y earth, the wheles were lipt vp also. Whyther so euer the spere wente, thither wente they also, & y wheles were lipt vp & folowed the, for y strette of life was in the wheles. Whē y bestes were forth, stode still, or lift them selue vpon from the earth, then the wheles also wente, stode still, & were lipt vp, for y lieth off life was in the wheles.

Aboute ouer y heades of the bestes there was a firmament, which was fashioned as it had bene off the most pure Chistfall, & that was spred outt aboue vpon their heades: vnder the same firmament were their wynges layed abroad, one towarde another, and two wynges covered the bodye of euery best. And when they wente forth, I herde the noyse off their wynges, like the noyse off greate waters, as it had bene the voyce off the greate God, and a rushing together as it were off an hoost off men. And when they stode still, they lett downe their wynges, & when they stode still, and had lett downe their wynges, it thounded in the firmament, that was aboute their heades.

Aboute the firmament that was ouer their heades, there was the fashion off a seate, as it had bene made off Saphir. Vpon the seate there sat one like a mā. I behelde him, and he was like a cleare light, as it had bene all off fyre with in from his loynes vwarde.

And beneath when I tolde vpon him vnder y loynes, methoughte he was like a stony mynge fyre, that ganeth lighte on euery syde. And the shyne and glister y lightened rounde

be aboute, was like a raynbore, which in a rayne daye apareth in the cloudes. And so was the similitude, when the glory off the LORDE appeared. Whe I sawe it, I fell vpon my face, and bentened vnto the voyce off him, that spake.

The II. Chapter.

Athen sayde he vnto me: Stande vp vpon thy feete: (O thou some of mā) and I will talke with the. And as he was commonyng with me, the spiere came in come, and steme vp vpon my feete: so that I marked the thynge, that he sayde vnto me. And he sayde: Beholde, the vision me off man: I will sende the to the chylden off Israel, to those runnagates and obstinate people: for they haue cast parte agaynst me, and are runne awaye fro me: both they, and their forefathers, vnto this daye.

And I will sende vnto a people y haue rough wysages and stiff sternaes: vnto whom thou shalt saye on this maner: Thus the LORDE God himself hath spoken, y whether they be obedient or no: for it is a frauward householde; they maye knowe yet that there hath bene a prophete amonge them.

Therefore (thou some off man) feare the me, neither be asayed off their wordes: for they shall rebell agaynst the, and despise y. And thou shalt dwell amonge scorpions: but feare not their wordes, be not abashed at their lokes, for it is a frauward householde.

So that thou speake my wordes vnto them, whether they be obedient or not, for they are obstinate. Therefore (thou some of man) obeye thou alle charges, that I saye vnto y, and denye theu synned, like as they are a stiffned householde. Open thy mouth, and eate that I geue the.

So as I was lokyng vp, beholde, there was sene vnto me an hande, wherein was a closed booke: and the hande opened it before me, and it was writen within and without, full off carefull mourninges: alaa, and moe.

The III. Chapter.

Athen sayde he vnto me: thou some of mā, see that what so euer it be: Doe eate that closed booke, and go thy waye, and speake vnto the chylden off Israel. So I opened my mouth, and he gaue me the booke: so I eate, and sayde vnto me:

Thou some of man, thy belly shall eate, and thy bellyes shall be filled with yf booke, that I geue the. Then dyd I eate the booke, and it was in my mouth swete as chyn honey.

And he sayde vnto me: thou some of mā, see the soone vnto the house off Israel, that I sende the: for I sende the not to a people that hath a straunge, vnkowne or harde speache, but vnto the house off Israel: for to many nations, which haue diuers speaches and diuers languages, whose wordes thou vnderstandest not: Therefore, yf I sende the to the people, they wolde folowe the: But the house off Israel wil not folowe y, for they wil not folowe me: yett all the house off Israel be stiff forcheades and harde hertes. Therefore, I will make thy face as stone, and agaynst their faces, and harden thy forcheades agaynst their forcheades: so that yf some of them shall be asayed then an Adamānt stone: that thou mayest feare them yf left, and be lesse asayed off them, for they are a frauward householde.

And he sayde morouer vnto me: the soule off man, take diligent heed with thine eeres, eo y wordes that I speake vnto the, listen them in thine eeres: and go to the prisoners off thy people, speake vnto them, and saye on this maner:

Thus the LORDE God hath spoken: Whether ye heare, or heare not. Wee that, the spiere toke me vp. And I herde the voyce of a greates rushinge and remouyng off the most blessed glory off the LORDE out off his place.

I herde also the noise off the wynges off the bestes, that rushed one agaynst another, yett the rushinge off the wynges, that were by them, which rushinge was so very greate.

Now when the spiere toke me vp, and carried me awaye, I wente with an hart and a soufull mynde, but the honde off the LORDE comforted me righte soone.

And so in the begynnyng off the thirde moneth Arib, I came to the prisonere, that dyed by the water off Ebar, and remoued in that place, where they were: and so continued I amonge them seven dayes, beinge very sory.

And when the seven dayes were ended, the LORDE sayde vnto me: Thou some of man, I haue made the a watch man vnto the house off Israel: therefore take good heed to the wordes, and geue them message at my commaundement.

Well than, I will graunte the to take comes done, for the donges off a man, and to strake the bled with all, be fore the.

Eze. 4
Eze. 4
Re. 1. 1
And he layde vnto me: Beholde thou soune off man, I will mynthe all the prouision of bled in Ierusalem, so that they shall weve their bled, and eate it with scarcenesse. But as for water, they shall haue a vry litle measure theroff, to drynke. And when they haue nomore bled ner water, one shall be destroyed with another, and famish awaye for their wickednesse.

The V. Chapter.

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I keepe then a sharpe knyfe: O thou sonne of man, namely, a rasoure. Take that, and shaue the hayre off thy head, and beard: Then eate the scoales and the waighe, and deuyde the hayre a sander. And burne the thirde parte thereof in the fyre in the myddest off the cite, and cut the other thirde parte in peces with a knyfe. As for the thirde parte that remaineth, cast it in the wynde, and then shewe the bare knyfe.

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J shewe rounde aboute youre aulcers, and swellinge places.

The cities shall be desolate, y hillcha pels layd waste: youre aulcers destroyed, & bio-
lye your goodes cast downe, and taken away, y^e epels layde ead with the grouse, your ome woikes cleue rote out. Your
b leaue men shall lie amonge you, that ye may lerne to knowe, how y I am the **LORDE**.
Thos y amoge you haue escaped the swearde, will I leane amonge the Gentiles, for I will swaie you amonge the nations. And
d they that escape from you, shall thinke upon amonge the heithen, where they shall be in captiue.

As for that whorish and vnfaithfull her
of thea, wherwith they runne awaye fro
me, I will beate it: yee t put out those eyes
of thea, that committe fornicacion with
their Idoles.

Then shall they be ashamed, and displea
so with their selues, for the wickednesse ad
abominacions, which they haue done: and
shall come to knowe, how that it is not in way
me, that I the **LORDE** spake, to bringe soch
wray upon them.

The **LORDE** sayde moreover vnto me:
e Smite thine handes together, and stampe
with thy feet, and saye: Wo worth all the ab
ominacions and wickednesse of the house
of Israel, for because of the, they shall perish
with the swearde, with honger and with pel
sence. Who so is farr of, shall dye off the
pellence: he that is nye at hande, shall per
ish with the swearde: and y other that are
beside, shall dye of hunger.

Thus wil I satisfie my wrothfull displea
sur upon them. And so shall ye lerne to knowe,
that I am the **LORDE**, wher youre slay
nerum: amoge youre goddes, and aboute
your aulcers: vpon all his hilles and tops
of off mountaynes, amoge all grene trees,
amonge all thide otes: euen in the places,
wher they byd sacrifice to all their Idoles.

I will stretch myne hande out vpon them, &
will make the londe waste. So that it shall
be desolate and voyde, from the wildernes
off Beblat forth, thorow all the habitac
ions: to lerne them for to knowe, that I am
the **LORDE**.

The vii. Chapter.

1 The words off the **LORDE** came vnto
me, in this maner: The I call,
O thou sonne off man. Thus saierth
the **LORDE** God vnto the londe off Israel:
The ende cometh, yee verely the ende com

meth vpon: all the fourre coneres off the e
arth.

But nere shall the ende come vpon the:
for I will sende my wroth vps the, and wil
punyshe the: accordinge to thy wayes, and re
warde the: after all thy abominacions. My
ne eye shall not ouersee the, neither will I
spare the: but rewarde the, accordinge to thy
wayes, and declare thy abominacions.
Then shall ye knowe, that I am the **LOR
DE**.

Thus saierth the **LORDE** God: Behol
de, one mysery and plage shall come after a
nother: the ende is here. The ende I saye
that waiteth for the, is come already, y^e hon
re is come agaynst the, that dwellest in the
londe.

The tyme is at hande, the daye of sedicio
is hard by, & no glad thinges vps the most
tynes. Therfore, I will shortly poure out
my soe displeasure ouer the, and fulfill my
wroth vpon the, I will iudge the after thy
wayes, and recompence the all thy abomi
nacions.

Myne eye shall not ouersee the, neither wil
I spare the: but rewarde the after thy way
es, and shewe thy abominacions: to lerne
you for to knowe, how y I am the **LORDE**, y^e
I smyterth. Beholde, the daye is here, the daye
is come, the houre is runne out, the robbe
flouriseth, wysfulnesse mayeeth greue, mali
ous violence is growne up, and the vngodly
maye to a staff. Yet shall there no com
playnte be made for them, ner for the trouble
that shall come of these thinges.

The tyme cometh, the daye daureth nye:
Who so byeth, let him not reioyce: he that
selleth, let him not be sorrye for why, Trouble
shall come in the myddest off all rest: so that
the seller shall not come agayne to the byer,
for neither off them both shall yue. For the
vision shall come so greatiouer all, y it shall
not be hyndered: to ma also w his wicked
nesse shall be able to saue his owne life.

The trompettes shall ye blowe, and ma
ke you all ready, but no man shall go to the
batal, for I am wroth with all the whole
multitude.

The swearde shall be without, pessilence
and honger: within: so that who so is in the
felde, shall be slayne with the swearde: and he
that is in the cite, shall perish with honger
and pessilence.

And soch as escape and fle from amonge
them, shall be vpon the hilles, like as the do
ues in the felde: every one shall be as frayd, be
cause off his owne wickednesse.

At ij

Eze. v. b
9c

B

Eze. v. b
9c

1 Cor. i. i
2. Tell. b
1. Cor. v. b

C

Deu. d

11. 1. 2. All houbes shalbe latten downe, and all streets shalbe scale as the water: they shall gyde them selues with sack cloth, seare shall fall upon them. Their faces shall be consoiled, and their heades bald: their slycer shall lye in the streete, and their golde shalbe despyred: yet their slycer and golde maye not be slyce them, in the daye of the fearfull wrath of the LORDE.

D They shall not satisfie their hongric soules, neither sell their empires beles therewith: for it is become their owne decaye: for now their wickeditness: because they made therof, not only costly Jeweles for their pompe and pryde, but also abhominable ymages and Idole. For this cause will I make them to be abhoyed. Moreover, I will geue it in to y^e houbes off the straungers to be poyled: and to y^e wiche, for to be robbed, and they shall destroye it.

The face wil I turne from the, my Treasury shall be despyed: for the cheues shall go in to it, and suspende it. I will make diene rybauus, for the londe is whole despyled with unrighteous iudgment of innocent bloude, & the cite is full off abhominacions.

12. Wherefore, I will bringe the most cruell pynantes from amonge the heiden, to take their houses in possession. I will make the pompe off the proude to ceasse, and they shall take in their Sanctuary. When this trouble cometh, they shall see peace, but they shall haue none. One myschance and sorrowe shall folowe another, and one rymoure shall come after another: then shall they see visions in wayne at their prophetes. The lawe shall be gone from the prestes, and wysdome from the eldres. The Fynge shall mourne, the paines shall be clothed with heynesse, and y^e hodes off the people in the londe shall tremble for feare. I will do vnto them after their owne wortes, & accordinge to their owne iudgements will I iudge them: to lerne them for to knowe, that I am the LORDE.

The viij. Chapter.

13. It happened, that in the sixte yeare, the fifti daye of the sixte Moneth I sat in my house, and the LORDES off the counsell off Iuda with me: and the honde off the LORDE GOD fell vpon me.

And as I looked vp, I sawe as it were a sicke off fyre from his loynes downwarde, and from his loynes upwarde it shyned maruolous cleare.

14.

This similitude stretched out on houbes, and toke me by the hayric lockes off my head, and the spere like me vp betwix my head and earth: and God broughe me in a wayne to Jerusalem, in cothe contrie off the ierusalem: that lieth toward the north: that stode an ymage, with reborn be that had all thinges in his reborn, was very much.

And beholde, the glory off the Godd of Israel was in the same place: as an I had sene it afore in the fesse. And he sayde vnto me: Thou sonne off man, lift vp thine eyes, and loke toward the north, and behold: I vpon mine eyes toward the north, and behold: Beside the porte northward was an auker made vnto the ymage off innocacion in the very entreeing in.

And he sayde furthermore vnto me: Thou sonne off man, cast thou what thou seest: seest thou the greete abhominacions that the house off Israel commyt in this place: whiche oughte not to be done in my sanctuary?

But turne the aboute, and thou shalt see yet greater abhominacions. And with that he broughe be me to the contrie gate: and as I looked, beholde, there was an hole in the wall.

Then sayde he vnto me: Thou sonne off man, dygge thou in the wall, beholde, there was a doue. And he sayde vnto me: go thy way in, & loke what wiche abhominacions they do there.

So I wente in, and sawe: and beholde, there were all maner ymages off women & beastes, all Idols and abhominacions off y^e house off Israel paynted euery ydole made aboute the wall.

There stode also before the ymages lordes off the counsell off the house off Israel: and in the myddest off them stode I sawe I sawe the some off Saphan: and one off them had a censure in his houbes out off the incense, there wente a smoke, as it had bene a cloude.

Then sayde he vnto me: Thou sonne off man, hast thou sene what the Sathanes off the house off Israel do secretly, as one in his chambere? for they saye: The LORDE seeth vs not, the LORDE regardeth not the woulde. And he sayde vnto me: Take the yet agayne, and thou shalt see the greete abhominacions that they do.

And with that, he broughe me to the reborn off the porte off the LORDES houbes, toward the north. And beholde, there

women mourning for Thomas. Then say-
 he unto me: hast thou sene this, thou sou-
 le of mi: Turne if aboute, & thou shalt se yet
 greater abhominacions. And so he bringe
 me to the inward court of the LORDES
 house: he beholde, at the poynt of the LORDES
 house, betwixt the fore entrie and the aulter,
 there were fyve and twenty men, that turned
 their backs vpon the Temple of the LOR-
 DE, & their faces toward the east, and the
 syde wher they stood.

And he sayde vnto me: hast thou sene this,
 thou soule of man? Thinke the house of
 Israel, that it is but a crisse, to do these abho-
 minacions here: Shulde they fill the lon-
 de full of wickednesse, and vnder take to
 profane me vnto anger? See & purposely to cast
 vpon their noses vpon me: Therfore wil I also
 do some thinge in my wrath full displeasur,
 for that myne eye shall not ouersee them, ne-
 ther wil I spare them. See and though they
 are in myne eares with loude voyce, yet wil
 I not heare them.

The IX. Chapter.

I Ezeck also walk with a loude voyce in
 myne eares, sayinge: Come here ye ru-
 ders of the cite, euery man with his
 weapon honde to the slaughter. Then came
 there fyve men out of the strete of the vpp-
 er poynt toward the north, and euery man
 waspou in his honde to the slaughter. The
 remas one amongst them, that had on him
 a lymyng garment, and a twayers yuch hou-
 at by his syde.

They wente in, and stode beside the dia-
 gramaker: for the glory of the LORDE was
 gone awaye from the Cherub, and was co-
 me downe to the threshold of the house, &
 he called the mā, that had the lymyng gar-
 ment vpon him, and the writers yuch houc
 by his syde, and the LORDE sayde vnto him:
 Sothly was ye to go to the cite of Jerusalem,
 and set this marke vpon the four hea-
 des of them, that mourne, and are sory for
 all the abhominacions, that be done therin.
 And to the other, he sayde that I might hea-
 re vnto ye after him that go to the cite, slaye, e-
 uerisone, spar none: A yll, & byt ye both
 olde men and yonge, maydens, children, and
 wyues.

As for those, that haue this marke vpon
 their backs: I will not touch them, ne-
 ther wil I be gnyne at my Sanctuary. Then they
 began at the elders, which were in the Tem-
 ple: he had sayde vnto them: When ye ha-
 uen sene the Temple, and fylled the court

with the slayne, then go youre waye forth.
 So they wente out and stode to the north
 of the cite. From when they had done of slaugh-
 ter, & I yet escaped: I fell downe vpon my
 face, & cried, sayinge: O LORDE, wilt thou
 then destroye all the residue of Israel, in thy
 fore displeasur, that thou hast poured vpon
 Jerusalem?

Then sayde he vnto me: The which tres-
 se of the house of Israel and Iuda is very
 greateso that the lode is full of bloude, and
 yf cite full of vnfaich fulnesse: For the y saye:
 Tush, yf LORDE regardeth not the earth, he
 seyth so not. Therfore wil I vpon them,
 in myne eye shall not ouersee them, neher wil
 I spare them, but will recompence their roic
 fednesse vpon their brades.

And beholde, the mā that had the lymyng
 garment vpon him, and the writers, yuch
 houc by his syde: tolde all the matter how
 it happened, and sayde: LORDE, as thou hast
 commaunded me, so haue I done.

The X. Chapter.

I As I looked, beholde, In the firma-
 ment: that was aboue the Cherubins
 there appeared the similitude of a flo-
 ke of Sapphir vpon them: Then sayde he that
 sat therein, to him that had the lymyng gar-
 ment vpon him: Crepe in betwene the whe-
 les that are vnder the Cherubins, and cate
 thine honde full of hote coales out from be-
 twene the Cherubins, and cast them ouer the
 cite. And he crepe in, that I might se.

Then the Cherubins stode vpon the right
 syde of the house, when the man wente in, and
 the cloude fylled the ynnner court. Then
 the glory of the LORDE REMOVED FROM THE
 Cherubins, and came vpon the threshold
 of the house: so that the Temple was full
 of cloude, and the court was full of the
 shyne of the LORDES glory. And also the
 sounde of the Cherubins wynges was he-
 red in to the fore court, like as it had bene
 the voyce of the almyghtie God, when he spea-
 keth. Then when he had bydden the man yf
 was clothed in lymyngs, to go and take the
 hote coales from the myddest of fyue wheels,
 which were vnder the Cherubins: he wente
 and stode besyde the wheels. Then the one
 Cherub reached forth this honde from vnder
 the Cherubins, vnto yf fyue that was be-
 twene the Cherubins, and toke therof, and gaue
 it vnto him: that had on the lymyng gar-
 ment in his honde: which toke it, and wente
 out. And vnder the wynges of fyue Cheru-
 bins, there appeared the likenes of a mā ho-
 te: I sawe also foure wheels besyde the Che-

Job. 33. 6.
 Eccl. 30. 4.
 Eccl. 37. 1.

Ezek. 2.

Ezek. 11.

23

rubies, so that by every Cherub there stode a whele. And the wheeles were (so toke upon) a fier of fashion of y precions stone of Tharsis: And vnto the sight were they fashioned like, as yf one whele had bene in another.

When they wente forth, they wente all iij together, not turninge aboute in their goinge: But when the first wente, thither wente they after also, so that they turnede not aboute in their goinge.

xx. b

Their whole bodies, their backes, their hodes & wynges, yee & the wheeles also, were all full of eyes rounde aboute them all four. And I herde hym call y wheeles, Galgal (that is) a rounde boull. Every one of them had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thirde of a lyon, the fourth of an Aegle, & they were lifted vp about. This is the best, that I sawe at the water of Cobar.

¶ Now when the Cherubins wente, the wheeles wente with them: when the Cherubins shoke their wynges to lift them selues vpward, the wheeles remayned not behynde, but were with them also. Shortly, when they stode, these stode also: And when they were list vp, y wheeles were list up also with the, for the spere of life was in the wheeles.

xx. d

14

Then the glory of the LORDE was lift up from the threshold of the temple, and remayned vpon the Cherubins: And the Cherubins flattered with their wynges, and lift the selues up from the earth: so that I sawe when they went, and the wheeles with them, And they stode at the east syde of the porte that is in the benefe of the LORDE: So the glory of the LORDE was vpon them. This is the best that I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubins. Every one had foure faces, & euery one foure wynges, & vnder their wynges, as it were mens hondes.

¶ Now the figure of their faces was, euen as I had sent hym, by the water of Cobar, & so was the countenance of the: Every one in his goinge wente straight forward.

The XI. Chapter.

21

¶ **W**HEN, the spere of the LORDE lift me vp, & brought me vnto y east porte of the LORDES house. And beholde, there were iij men vnder the doore: and y whom I sawe Jaasaniah the sonne of Azur, Pbelias the sonne of Bamas, the rulers of the people. Then sayde the LORDE vnto me: Thou sonne of man: These men ymagin my thete, and a wicked council take they in this cite, sayenge: Tush, there is no deliueracion at hande, let vs buye houses:

This Jerusalem is the cauldron, & we be the flesh. Therefore shall thou prophete vnto them, yee prophete shall thou vnto them, yee sonne of man. And with that, fell the spere of the LORDE vpon me, and saye thus: Speake, thus saith the LORDE: O whelmer haue yee spokē: O ye house of Israel! I knowe the ymaginacions of your hertes. Many one haue ye murdered in this cite, filled the stretes full of the slayne.

Therefore, thus saith the LORDE God: The slayne men that ye haue layed on the grounde in this cite, are the flesh: & this is the cauldron: But I wil bringe you out of it: ye haue drawe out yf swarte, cut so wil I also bringe a swarte vnto you, saith y LORDE God. I wil dryue you out of this an and deliuer you in to youre enemies hande, & wil condemne you. Ye shal be slayn all the coastes of Israel. I wil be avenged of you: to lerne you so to knowe, that I am the LORDE. This cite shal not be your cauldron, neher shal ye be the flesh therein: but in the coastes of Israel wil I purify you, that ye maye knowe, that I am the LORDE: in whose commaundementes ye haue not walked, nee keptes his lawes: but haue done after the customes of the heitben, that liue aboute you.

¶ Now when I preached, Pbelias the sonne of Bamas dyed. Then fell y downe vnto my face, & cried with a loude voyce: O LORDE God, wile thou then surely destroye all the remnaunt in Israel? And so the word of the LORDE came to me on this maner: Thou sonne of man: Thy bretheren, thy kynnesmen, yf whole house of Juda, which dwell in Jerusalem, saye: They be gone farre from the LORDE, but the londe is geuen vs in possession. Therefore tell them, thus saith the LORDE God: I wil sende you farre of amonge the Gentiles, & scatter you amonge the nacions, & I wil haleme you but a litle, in the londe where ye shall come. Tell them also, thus saith the LORDE God: I wil gather you together out of the nacions, & bringe you from the countrees where ye be scattered, & wil geue you the londe of Israel agayne: & there shal ye come. And as for all impudencies, & all youre abhominacions: I wil take them awaye.

And I wil geue you one herte, & wil putte a newe spere within yf bonde. That shal y herte wil I take out of youre body, & wil geue you a fleshy herte: that ye maye walk in my commaundementes, & keepe my lawes, & do them: that ye maye be my pe-

ple, and I your God. But loke whose hermes are disposed to followe their abominations and wicked saynges: Those mens deeds will I bringe upon their owne heades, saith the LORD God. After this vj the Cherubims lift up their wings, and the robes were with them, and the glory of the LORD was upon them. So the glory of the LORD rose up from the myddell of the cite, & stode upon the mount of the cite to ward the east. But the wynde took me up, & was in vision which came by the spere of God) a troughe me agayne in to Caldea amonge the prisoners. Then the vision that I had seen, was shewed to me yf fro me. So I spake vnto the prisoners, all the wordes of the LORD, which he had shewed me.

The XII. Chapter.

The worde of the LORD came vnto me, sayenge: Thou sonne of mā, thou dwellest in the myddell of a fraumer householde: which haue eyes to see, & yet see not: eares haue they to heare, and yet heare they not, for they are an obstinate householde. Charge them, O thou sonne of man, make theym to see daye after daye, and go forth by saye daye light, yf they maye see. See cut in their sighte, saith thou go from thy place to another place yf peraduenture they wil confesse, yf they be an obedient householde. They here that thou hast made reddy to flie withall, shall thou heare cut by saye daye light, that they maye see: thou yf wilt shall go forth also at cut in their sighte, as amā doth in the fliteth.

Byng the: on the wall, that they maye see, and heare the worde of the LORD, that thou shalt go forth in their sighte. As for thy self, thou shalt go forth in the darcke. Gyde thy foot that thou sit not yf earth, for I haue made thee a shewoode vnto the house of Israel. Thus saith the LORD God, I had made reddy, brought I out by ye. After that I brake downe an hole throught the wall with my hende: & when it was made, I sete the gere vps my shuldere, and breche them out in their sighte.

And in the moynng, came the worde of the LORD vnto me, sayenge: Thou sonne of man, yf Israel, yf fraumerde householde age the, and saye: what dost thou there? Then tell them: Thus saith the LORD God, I will punishement condey the dese rulers of Jerusalem, and all the house of Israel, that dwell amonge them; Tell them: I am vnto them as a shewoode, as I haue done, so shall it happen vnto you: I ye shall ye also, and goe in there captiue, & be the best that is amonge

you, shall lade his shuldere in the darcke, and gett him awaye. He shall breake downe the wall, & carie stuffe there thoro: & shall cover his face, that he se not the grounde, with his eyes.

My lyne will I spredde out vpon him, and catch him in my net, and carie him to Babylon, in the lōde of the Caldees: which he shall use se, & yet shall he bye there. As for all his helpers, and all his hoopes that be aboute him: I will scaere them towardes all the wyndes, & diaue out a swerde a fier thyn. So when I haue scaered them amonge the heathen, and strowed them in the lōdes: they shall knowe, that I am yf LORD God. But, I will leaue a litle rembe of them, from the swerde, hunger & pestilence: to sell all their abominacions amonge the heathen, where they come: that they maye knowe, howe that I am the LORD.

Me toger, the worde of the LORD came vnto me sayenge: Thou sonne of man: with a fear full reblynge shalt thou eate thy bred, with care fulnesse & sorrowe shalt thou drynke thy water. And vnto the people of Iherusalem, speake thou on this maner: Thus saith the LORD God, to them that dwell in Jerusalem, and to the lōde of Israel: Ye shall eate youre bred with sorrowe, and drynke youre water with heynesse: yet the lōde with the fulnesse thereof shall laye waste, for yf wickednesse of them that dwell therein. And the cities that now be well occupied, shall be voyde, and the lōde desolate: that ye maye knowe, howe that I am the LORD.

See came the worde of the LORD vnto me agayne, sayenge: Thou sonne of man, what maner of dyworde is that, which ye vse in the lōde of Israel, sayenge: Cushi, sayenge that the daies are so slacke in commynge, all the visōe are of none effecte: Tell them therefore, thus saith the LORD God, I will make that by wordes ceasse, so that it shall neuer be commonly used in Israel.

But saye this vnto them: The daies are at hande, that eury thinge which hath bene prophesied, shall be fulfilled. There shall no visōe be in waye, neither any prophesie sayle amonge the children of Israel: for it is I the LORD God, that speake it: and no man so euer I yf LORD God, it shall be performed, and not be slacke in commynge.

See came in youre dayes (O ye fraumerde householde: will I beuise some thinge, & bringe it to passe, saith the LORD God. And the worde of the LORD came vnto me sayenge: Deholde, thou sonne of man: The

Eze. 17. c
17. aEze. 17. b
17. a

Ro. 1. a

a. Pet. 1. b

house of Israel saye in this maner: Tush, as for the vision that he hath sene, it will be many a daye as it came to passe: Is it farre off yet, the thinge that he prophesied. Therefore saye vnto them: Thus saith the LORD E God: All my wordes shall come to passe: For what I speake, that same shall come to passe, saith the LORD E.

The XIII. Chapter.

And the worde of the LORD E came vnto me, sayenge: Thou sonne of man, speake prophesie agaynst those prophetes, that preach in Israel: & saye thou vnto them that prophesie out of their owne heeres: Heare the worde of the LORD E, thus saith the LORD E God: Doe be vnto those foolish prophetes, that followe their owne speeche, and speake, where they se nothinge. O I fear, thy prophetes are like the forces vpon the due side. For they stande not in the gappe, neither make they an hedge for the house of Israel: for as muche as theye abide the parrill in the daye of the LORD E. Manye thinges they se, & tell lies, to sayneme their peachinges withall. The LORD E saye theye harsh spoke it, when in verye deede the LORD E hath not sent them. Manye visions haue ye sene, & spoket falsse prophesies, when ye saye: the LORD E hath spoken it, where as I neuer saye it.

And therefore, thus saith the LORD E God: Because your wordes be vayne, & ye see our lies: Behelde, I wil vpon you, saith the LORD E. Myne hondes shall come vpon the prophetes, that loken our vayne thinges, and preach lies: they shall not be in the council of my people, nor written in the booke of the house of Israel: neither shall they come in the lode of Israel: that ye maye knowe, howe that I am the LORD E God. And that for this cause: they haue disceined my people, & tolde them of peace, where no peace was. One steeth vpon a wall, & theye darre be it with lowse claye.

Therefore tell them which darre be it with vntempered mortar, that it shall fall. For there shall come a greateshowre of rayne, greates stones shall fall vpon it, & a soie storme of wynde shall breake it, so shall y wall come downe. Shall it not then be saye vnto you: where is now the mortar, that ye darred it withall? Therefore thus saith the LORD E God: I wil breake out in my woechfull displeasure with a stormy wynde, so that in myne anger there shall come a mightie shower of rayne, & hale stones in my woech, to destroye withall.

As for y wall, that ye haue dawbed with vntempered mortar, I wil breake it downe, &

make it euen with the grounde: so shall the foundation thereof shall remoue, & it shall be ye your silues shall pench into the dust thereof: to lerne you so to knowe, that I am the LORD E. Thus wil I pfectly woech vpon this wall, & vpon them that are dawbed it with vntempered mortar, when wil I saye vnto you: The wall is gone, & the dawbers are awaye. These shall be the wordes of Israel, which prophesie mouthes of Jerusalem, & take out visions of peace for them, where as no peace is, saith the LORD E God. Wherefore (o howe shamefull) set thy face agaynst the daughter of y people, which prophesie out of their owne heeres: & speake thou prophesie agaynst them saye: Thus saith the LORD E God: Wher vnto you, that sowe pilowes vnder allegholes, and balsters vnder the heades of yongie and elde, to catch soles withal. For when ye haue gotten the soles of y people in your captiuiuy, ye pmoouen for life, and dishonoure me to my people, sin hand full of barly, & for a pece of bread: ye sell the soles of them that buye not, & my selfe lise to them, that lye not: Thus wil I semble with my people, y beloued ym.

Wherefore thus saith the LORD E God: Behelde, I wil als vpon the pilowes, wherewith ye catch the soles in styenge: the wil I take from your armes, & let the soles, that ye catch in styenge. Your balsters shall I tear in peeces, & deliuer my people out of your hondes: so that they shall come out in your hds to be spoiled, & ye shall see, that I am the LORD E. Singe y with your lyes ye discomfote the hart of the righteous, whom I haue not discomfoted: Agayne: For so much as ye couage the dede of the wicked, so that he maye not come from his wicked waye, & lye: therefore shall ye spee out nomore vayne, nor prophesie of your owne gessinges: for I wil deliuer my people out of your hondes, that ye maye knowe, howe that I am the LORD E.

The XIII. Chapter.

Here referred vnto me carayme off elders of Israel, & sat downe by me. Then came the worde of the LORD E vnto me, sayenge: Thou sonne of man, thou men beate their Idols in their breues, & purposely vpon the stumbling blocke of thine owne wickednesse: how darre theye be in council at me? Therefore speake vnto them, & saye thus saith the LORD E God: O my man of the house of Israel that breach the Idole in his heart, purpose yge to stande

The prophet Ezekiel.

his owne wickednesse, and commeth to a pro-
phet, to enquire any thinge at me by him: vs
with a man wil I the LORDE myself geue
answere, according to the multitude of his
Iniquities: that the house of Israel maye be
satisfied in their owne hartes, because they be de-
clined from me, for their Idols sake.

Then saie, all the house of Israel: thus sa-
ieth the LORDE God: He conuerted, forsa-
ke your Idols, and turne your faces from
all y^e abominacions. For enery man, wher-
euer he be of the house of Israel, or a stranger,
what so cometh in Israel, wherby he par-
ticipeth from me, and carieth Idols in his hart,
purpoisinge to go still stumblinge in his
owne wickednesse, and commeth to a prophet,
for to seeke counsell atime the ro to him: vnto
of me wil I the LORDE geue answer, by my
owne self.

I wil fix my face agaynst that man, and
wilt make him to be an example for other, yet
not a signe by word: and wil rece him out
of my people, that he maye knowe, how y^e
am the LORDE. And yf that prophet be de-
ceiued, when he telleth him a worde: then
the LORDE myself haue disceined that prop-
het, and wil stretch forth myne hande vpon
him, to rece him out of my people of Israel:
and they both shall be punished for their
wickednesse.

Accordinge to y^e synne of him that a-
gainst, shall he synne of the prophet be: that y^e
house of Israel be led nomore fro me thow
iniquities, and be nomore defyled in their wicked-
nesse: that they maye be my people, and
I their God, saith the LORDE God. And
the worde of the LORDE came vnto me, sa-
yinge: Thou sonne of man, when the londe
stretcheth out a wastfull me, and goeth forth in
wickednesse, I will stretch out myne hande vpon
it, and destroye all the prouision of their
food, and sende death vpon them, to destroye
the same: and I wil be as a besse in the londe. And though I
be, and Iob these thre men were among
them, yet shall they in their rightuousnesse
deliuer but their owne soules, saith the
LORDE God.

If I bringe noysome bestes in to the lon-
de, to waste it vp, and it be so desolate, that
no man maye go therein for bestes: yf these
thre men also were in the londe, as truly as
I the LORDE God, they shall sa-
ue neither sonnes ner daugthers, but be only
deliuered them selues: and as for the londe,
it shall be wastfull.

Or, yf I bringe a swerde in to the lon-
de, and charge it to go thow the londe: so

The xv. Chap. Ho. lx.

the I shall: y^e man and best in it, and
yf these thre men were therein: As truly as I
lyue (saith the LORDE God) they shall deli-
uer neither sonnes ner daugthers, but only
be saued them selues.

If I sende a pestilence in to the londe,
and peure out my fore indignacion vpon it
in bloude, so that I rote out of it both man
and best, and yf I be, Daniel and Iob we-
re therein: As truly as I lyue (saith the LOR-
DE God) they shall deliuer neither sonnes ner
daughters, but saue their owne soules in the-
ir rightuousnesse.

Moreover, thus saith the LORDE God:
Though I finde my foure trubous plagis
vpon Jerusalem, the swerde, hongre, pes-
tilens bestes and pestilence, to destroye man
and best out of it: yet shall there a remnant
be saued therein, wherby shall bringe forth the-
ir sonnes and daughters. Beholde, they shall
come forth vnto you, and ye shall se their
roayes, and what they call: in hande, 2 ye shall
be comforted, as touching all the plagis that
I haue brought vpon Jerusalem.

They shall comforte you, when yf see their
roayes and workes: and ye shall knowe, how yf
it is not without a cause, that I haue done
so agaynst Jerusalem, as I dyd, saith the
LORDE God.

The XV. Chapter.

The worde of the LORDE came vnto
me, sayinge: Thou sonne of man:
What cometh of the wyne amonge
all other trees: and of the wyne stocke, amonge
all other tymber of the groue: Do me
take woodd of it, to make eny worke withall?
Or maye there a hale be made of it, to hange
enys thinge vpon? Beholde, it is cast in the fyre
to be burnt, the fyre consumeth both the en-
dres of it, the myddest is burnt to ashes. I
am there then for eny worde. To.

Seeinge then, that it was mete for no wo-
ke, beinge whole: much lesse maye there eny
thinge be made of it, when the fyre hath con-
sumed and burnt it. And therefore thus saith
the LORDE God: Like as I cast the wyne
in to the fyre: so to be burnt, as other trees of
the woodd: Euen so wil I do with them that
dwell in Jerusalem, and set my face agaynst
them: they shall go out from the fyre, and yet
the fyre shall consume them. Then shall ye
knowe, that I am the LORDE, when I set
my face agaynst them, and make the londe
wastfull: because they haue so foue offended, saith
the LORDE God.

The XVI. Chapter.

21 **Q**uayn, the words of **L O R D E** spake unto me saying: Then forme of sinners, I sawe the case of Jerusalem their abominacions, and sa ye thus saith the **L O R D E** God unto Jerusalem: Thy pudgery and thy meate came out of the lande of Canaan, thy father was an Amouree, thy mother a Chethite. In y daye of thy byrth when thou wast borne, y stringe of thy navel was not cut of: thou wast not baptyzed in water to make thee cleane: Thou wast neither rubbed w' salt, nor swarded in cloutes: A man regarded the so much, as to do eny of these thinges for y, or to shewe the soch favour, but thou wast verely cast out upon y felde, yee despyfed wast thou in the daye of thy byrth.

Then came I by thee, and sawe thee croden downe in thine owne bloude, & sayde unto thee: thou shalt be purged from thine owne bloude, for thine owne bloude: I saye: shalt thou be cleansed. So I planted thee, as the blossome of thy felde: thou art growen vp, & wast greate: thou hast gotten a marvellous pleasant beare, thy bestes are come vp, thy byrth is goodly growen, where as thou wast naked and bare a fore.

Ez. xvi.
11. 12. c.

22 **T**hou when I came by y, I looked upon thee: beholde, thy ryme was come, yee ened the ryme to moue thee. Then spied I my clothes over thee, to coner thy dishonour: Yee I made an ooth unto thee, & married myself with thee: (saith the **L O R D E** God) & thou becamest myne owne. Then washed I the with water, & pouerged thy bloude from thee. I annoynted the with oyle. I gave thee chaunge of raymentes, I made thee shooes of Tarsus leather: I girted y a boure w' white sylke, I clothed the with kerchens, I decked the w' costly apparell. I put rynges upon thy fyngers: a chayne aboute thy necke, spages vpo thy foreheade, eare rynges upon thine eares, & for a beuerfull crowne upon thine heade. Thou wast thou decked with syluer & golde, & thy rayment was of fyne white sylke, of noble wyke: & of dyuerse coloure.

Terc. x.
Ofr. a. c.

Thou didest eate nothinge but symels, honny & oyle: marmelous goodly wast thou & beutifull, yee euen a very Quene wast thou: in so much, that thy beuty was spoken of amonge the Gentren, for thou wast excellente in my beuty, w' hich I put vpo thee, saith the **L O R D E** God. But thou hast put confidence in thine owne beuty, & played the harlot, when thou haddest gotten che a name. Thou hast committed whoredome, with all that wente by thee: hast fulfilled their desires: yet thou hast taken thy garmentes of dyuerse coloure,

& decked thine antlers therewith, when thou mightest fulfill thine whoredome, in such a fashion, as neuer was done, nor shal be. The goodly ornaments & Jewels which I gave thee of myne owne golde and silver, hast thou takē, & made the same images of, and committed whoredome withall.

Thy garmentes of dyuerse coloure, thou eatest, and decked them therewith: oyle & incense hast thou set before thee, thine meate whych I gave thee, as w' symels, thine honny: (to fede thee withall) that hast thou set before them, for a sweete savoure. And thou came also to passe, saith the **L O R D E** God. Thou hast take thine owne, somes & daughters, whom thou haddest begotten name, and these hast thou offered up unto them, as be their meate. In this but a small part of thine: (thinkest thou) that thou hast my children, and givest them over to be sold unto them: And yet in all thy abominacions and whoredomes, thou hast not remembred the dayes of thy youth, how naked wast thou wast at that tyme, & troubled wast in thine owne bloude. As for all thy wickednesse, two roddes vnto thee, saith y **L O R D E** thou hast bayled thy fyngers and laded houses in every place: yee at the head of every streete hast thou bayled the an ooth. Thou hast made thy beuty to be abhorred: thou hast layed out thy legges to every man that came by, and multiplied thine whoredome. Thou hast committed fornicacions with the Egipcians thy neighbours, which is much fleshy: & thus hast thou used thyne house, to anger me.

Beholde, I will stretch out myne hande over thee, and wil mynch thy stones of thine, and delayer the over in to the walls of thy Phylistynes thine enemies, which are the med of thy abominable waye. Thou hast played the whore also with the Assyrians, which mighte not satisfie thee: yet thou hast played the harlot, & not had ynough. Thou hast thou still committed thy fornicacions in the lande of Canaan unto che Abores, and yet thy lust not satisfied. Som shalbe I came to thee hertze: saith the **L O R D E** God. In so much, that thou dost all these thinges, thou art a whore: buydinge thy streets at the heade of every streete, and thy bodell houses in all places: Thou hast not bene as an other whore, y maketh booste of her whoredome: but as a wife y breaketh wedlocke, & hath entered in steade of hir husbande. Thou art gotten to all other whoredome, but thou wast rewarded vnto all thy lovers: & thy

them gifts, to come vnto the out of all places, & to committe fornicacion with the. It is come to passe with the in thy whoredomes, comyng to the use of ocher women: yee the in hath no such fornicacion bene committed after the, singe that thou profrest giftes vnto ocher, & no remembrance geuen that this is a contrary thinge. Therefore heare the worde of the LORDE, o thou harlot: Thus saith the LORDE God: So fo much as thou hast spce thy moneye, & discouered thy shame, thou wast whoredome with all thy louers, and with all the Toole of thy abhominacions in the bloud of thy children, whom thou hast gotten: Beholde therefore, I wil gather together all thy louers, vnto whom thou hast made thy self comon: yee & all them whom thou fauourest, and euery one that thou hast: and will discouer thy shame before the, that they all may see thy fylchynes.

Moreover, I wil iudge the as a breaker of wordes, and a murderer, and recompence the thine owne bloud in wrath and gelouy: I wil geue the ouer in to their power, that shal make doome thy steeles, and destroye thy wood houses: they shal stripe the out of thy clothes, all thy sayre & beautifull Jewels they take from the, and solet the sye naked bare: yee they shal bunge the comon people vpon the, which shal stone the, & slaye the downe with their sweardes. They shall burne vp thy houses, and purrysh the in the fyre of many womē. Thus wil I make thy whoredome to craffe, so that thou shalt geue them no rewardes.

Shalde I make my reuach to be still, take my gelouy from the, be content, and nomore to be displeasid: seinge thou rememberst noe the daye of thy youth, but hast prouoked me to wrath in all these thinges: Beholde therefore, I wil bunge thine owne wayes vpon thine heade, saith the LORDE God: how ben I neuer vnto vnto the, a cordinge to thy wickednesse and all thy abhominacions. Beholde, all they of use comon prouerbe, shall see this prouerbe also agaynst the: God a mother, such a daughter.

Thou art caryed by motheres owne daughter, that hath cast o of hir house bonde and hir children: yee thou art the sister of thy sisters, which soughte their best boddes and: heir children. Your mother is a Cethite, and youre father an Amozite. Thine eldest sister is Samaria she, and hir daughters that dwel vpo thy left bonde.

But thy youngest sister that dwelleth on y right hōde, is Sodoma and hir daughters.

Yet hast thou not walked after their wayes, ner done after their abhominacions: But in all thy wayes thou hast bene more corrupte then they.

As truly as I lym, saith the LORDE God: Sodoma thy sister with hir daughters, hath noe done so euil, as thou and thy daughters. Beholde, the synnes of thy sister Sodoma were these: pryde, fullnesse of meate, abundaunce and Ioulesse: these thinges had she and hir daughters. Besides that, they reached not their honde to the poore and nedry, but were proude, and byd abhominable thinges before men: for I toke them amysse, when I had sene it. Neither hath Samaria done half of thy synnes, yee thou hast exceeded them in wickednesse. In so much that in comparison of all the abhominacions which thou hast done, thou hast made thy sisters good women. Therefore beare thine owne shame, thou that in synne hast out come thy sisters: seinge thou hast done so abhominably, that they were better then thou. Be ashamed therefore, I saye, and beare thine owne confusion, thou that makest thy sisters good women.

As for their captiuitee, namely the captiuitee of Sodoma and hir daughters: the captiuitee of Samaria and hir daughters: I wil bunge them agayne, so will I also bunge agayne the captiuitee and geue them: that thou mayest take thine owne confusion vpon the, and be ashamed of all that thou hast done, and to comforte them.

Thus thy sisters (namely) Sodoma and hir daughters: Samaria and hir daughters with y self & thy daughters, shal be brought agayne to your owne place. Whe thou wast in thy pryde, and before thy wickednesse came to lichte: thou woldest not heare speake of thy sister Sodoma, vntill the tyme that the Sircio with all their townes, and the Philistynes with all the laye rounde aboute them, brought the to shame and confusion: that thou mightest beare thine owne fylchynes and abhominacion, saith the LORDE.

So it is saith the LORDE God: I shal de (by nyght) deale with the, as thou hast done. Thou hast despysed the oeth, and broken the couenant. Therefore, I wil remember the couenant, that I made with the in thy youth, in so much that it shall be an everlasting couenant: So that thou also remember thy wayes, and be ashamed of the: then shalt thou receaue of me thy elder and younger sisters, whom I wil make thy daughter.

18. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

ere, and that beside thy covenante. And so I will reuere my covenante with the, & thou mayest knowe, that I am the LORD: that thou mayest thinke vpon it, be ashamed, and excuse thine owne confusion no more: when I haue forgiven the, all that thou hast done, saith the LORD God.

The XVII. Chapter.

2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

The woide of the LORD came vnto me, sayenge: Thou sonne of man; put forth a darke speakeyng and a parable, vnto the house of Israel, and saye: Thus saith the LORD God: There came a greete Aegle with greete wynges, yee w^o mighte longe wynges, and full of feathers of dyuerse colours, vpon the mount of Libanus, and roke a biauuch from a Cedre tre, and brake of the copp of his wygge, and caried it in to the lonbe of Canaan, and set it in a cite of marchawntes. The roke also a biauuch of the lembe, and planted it in a fructefull ground, he brought it vnto greete waters, & set it as a willye tre therby. Then dyd it growe, and was a greete wyne stocke, but love by the ground: thus there came of it a wyne, and it brought forth blossomes, & spied out biauuches.

But there was another Aegle, a greete one, which had greete wynges and many feathers and beholde, y^e rotes of this wyne had an hinger a fer him, and spied out his biauuches toward him, to water his frutes: Where thes it was placed vpon a good ground beside greete waters: so that (by reason) it shulde haue brought out biauuches and frute, and haue bene a goodly wyne. Speake thou therfore, thus saith the LORD God: Shall this wyne prosper: shall not his rotes be plucked out, his frute broken of, his grene biauuches withered and fade awaye: yee withoute ether stronge arme or many people, shall it be plucked vp by the rotes. Beholde, it was planted: shall it prosper therfore: It shall it not be dryed up and withered, yee euen in the shruicing out of his blossomes, as some as y^e east wynde bloweth.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Meaneer, the woide of the LORD came vnto me sayenge: Speake to the frauwarder householde: knowe ye not, what these thinges do signifie: Tell them: Beholde, the kinge of Babilon came to Jerusalem, and toke the kinge & his prynces, and ledde them to Babilon.

He toke of the kinges side, and made a covenante with him, and toke an oath of him: The prynces of the lonbe toke he with him also, that the lonbe might be holden in sub-

jection, and not to rebelle, but kepe the covenante, and fulfill it. But he fell from him, sent his Ambassadors in to Egyppe, that he mighte haue hoises & moche people, that they shulde prosper: Shalde he be kepte left, that doth such thinges: Or shalde he scape, that braketh his covenante.

As truly as I lyue, saith the LORD God: He shall dye at Babilon, in y^e place wher the kinge dwelleth, that made him bren whose oath he hath despised, and whose covenante he hath broken. Whether shall perase with his greete hoost and multitude of people, maye theye him in the marte: wher they cast vpon dyces, and set vpon bulwarkes destroye moche people. For saing he hath despised the oath, and broken the covenante (wherons he yee gaue his honde therupon) and done all these thinges, he shall not scape.

Therefore thus saith the LORD God: As truly as I lyue, I will bringe anyone such that he hath despised, and my covenante that he hath broken, vpon his owne head. I will cast my net aboute him, and catch him in my yame. To Babilon will I carry him, there will I punyssh him, because of the greete offence that he made me. As for thos that fle from him out of y^e boost, they shall flye with the frowarde. The residue shalbe ledder towarde all the wyndes: and y^e residue, that I the LORD God haue spoken it.

Thus saith the LORD God: I will also take a biauuch from an hie Cedre tre, and will sette, and take the vppermost twigge, that yee is but tender, and plant it vpon all his hill: Namely, vpon the hie hill of Sion will I plant it: that it maye bringe forth twigges, and geue frute, and be a greete bieu tre: so that all maner of foules maye be in it, and make their nestes vnder the shadowe of his biauuches.

And all the trees of the filde shall knowe, that I the LORD God haue broughte done the hie tre, and set the lower vpon it: I haue dryed vp the grene tre, and made the drye tre to flourish: Alen I the LORD God y^e spake it, haue also broughte it to pass.

The XVII. Chapter.

The woide of the LORD came vnto me, on this maner: what meaneth this this comon prouerbe, that y^e eaten the lonbe of Israel, sayenge: The fathers haue eaten foure grapes, and the children are set on edge: As truly as I lyue, saith the LORD God, y^e shall yete this by doothe in Israel.

Beholde, all soules are mine. Like as the father is mine, so is yf forme mine also. The father that synneth, shall dye. As a man be godly, and do the thinge that is equall 2 right, he eateth not upon the hilles: he lieth not his eyes up to the Idols of Israel: he defyleth not his neighbours wife: he medleth wth no mans w^{omans} woman: he greutch no body: he greutch his detter his pledge agayne: he eateth none other mans good by violence: he putteth his mee^t wth the hongrie: he clothe the naked: he lendeth nothinge vpon usury: he eateth nothinge ouer: he walketh in his honde from doinge wronge: he hath faith fully because man 2 man: he walketh in my commandementes, 2 keepeth my lawes, 2 performeth the faith fully.) This is a righteous mā, he shall surely liue, saith the LORD E G O B.

3 If he now get a sonne, that is a murderer, a shedder of bloude: yf he be one of these thinges (though he do not all) he eateth vpon the hilles: he defyleth his neighbours wife: he greutch the poore and needy: he robbeth and spoyleth: he greutch not the detter his pledge agayne: he lieth vpon his eyes vnto Idols, 2 medleth wth abhominable thinges: he lendeth vpon usury, and eateth more ouer.) Shall this man liue? he shall not liue. Beinge he hath done all these abhominacions, he shall dye: his bloude shall be vpon him.

Now yf this man get a sonne also, that lieth all this fathers synnes, which he hath done and feared, neither doeth soch like:) Tame-ly, he eateth not vpon the mountaynes: he lieth not his eyes up to the Idols of Israel: he defyleth not his neighbours wife: he eateth no man: he keepeth no mans pledge: he neither spoyleth, nor robbeth any man: he medleth his meate wth the hongrie: he clothe the naked: he oppiesseth not the poore: he receaueh no usury, ner any thinge ouer: he keepeth my lawes, and walketh in my commandementes: This man shall not dye in his fathers synne, but shall liue without feare. As for his father: because he oppiesseth and spoyleth his brother, and byd wyckedly amonge his people: lo, he is deed in his owne synne. And yet saie ye: Wherefore the shall be not this sonne beare his fathers synne? Therefore: because the sonne hath done equy and righte, hath kepte all my commandementes, and done them: therefore, shall he liue in dobe.

16 The same soule yf synneth, shall dye. The
16 same shall not beare the fathers offence, ne-

neither shall the father beare the sonnes offence. The righteousnesse of the righteous shall be vpon himself, and the wickednesse of the wicked shall be vpon him self also. But yf yf vngodly will turne a waye, from all his synnes that he hath done, and kepe all my commandementes, and doeth thinge yf is equall 2 right: doules he shall liue, and not dye. As for all his synnes that he byd before, they shall not be thought vpon: but in his righteousness that he hath done, he shall liue. For haue I any pleasure in the death of a synner, saith the LORD E G O B: but rather that he conuert, and liue?

Agayne: yf the righteous turne a waye from his righteousness, and do iniquyte, a cominge to all the abhominacions, that yf wicked mā doeth: shall he liue? All the righteousnes that he hath done, shall not be thought vpon: but in the same that he hath offended withall, and in the synne that he hath done, he shall dye.

And yet ye saie: Tush, the waye of yf LORD E G O B is not indifferēt. Heare therefore ye house of Israel: Is not my waye right? Ye are not your wayes rather wicked? When a righteous mā turneth a waye from his righteousness, and medleth wth vngodlynesse: he must dye therin: Res for the wickednesse that he hath done, must he dye. Agayne: when the wicked man turneth a waye from his wickednesse, that he hath done, and doeth the thinge which is equall and right: he shall saue his soule al iue. For in so much as he remembereth himself, and turneth him from all the vngodlynes, that he hath vsed, he shall liue, and not dye.

And yet saith the house of Israel: Tush, the waye of the LORD is not equall. Are my wayes vngight, o ye house of Israel? Are not your wayes rather vngodlynesse? As for me, I will iudge every man, accordinge to his wayes. O ye house of Israel, saith the LORD E G O B. Where for, be conuerted, and turne you close from all your wickednesse, so shall there no synne do you harme. Cast a waye frō you all your vngodlynesse, that ye haue done: make you new hertes and a new spere. Wherefore wil ye dye, O ye house of Israel: so yng: I haue no pleasure in yf death of him that dyeth, saith the LORD E G O B. Turne you then, and ye shall liue.

The XIX. Chapter.

Beholde thou sonne of man, I will sende thee out amonge the nations, and thou shalt saye: Wherefore laye they moether that I yomesse, amonge the lions? 2 nourished his yonge ones amonge the lions.

All ij

2. Pet. 2.1
Ier. 16. 2
Ro. 1. 2
Abac. 2. 1

D
1. Pet. 2. 2

Eze 22. 4

E
Eze 25. 2

Eze 33. 2

Mat. 2. 2

Eze 33. 4

1. Cor. 13. 2

1. Cor. 13. 2

whelpes: One of hir whelpes she brought vp, it became a lyon: it learned to spoyle, and to deuoure folke. The ſeithen herde of him, & toke him in their nettes, & brought him in chaynes vnto the londe of Egipte.

Now when the damme ſawe, that all hir hope & comfort was awaye, ſhe toke another of hir whelpes, and made a lyon of him: which wente amonge the lyons, & became a ſquare lyon: learned to spoyle and to deuoure ſelſe: he deſtroied their palaces, and made their cities waſte: In ſo much that the whole londe and euery thinge therein, were verely deſolate, theyd heare the very voyce of his rearinge.

Then came the ſeithen together on euery ſide out of all countrees agaynſt him, layd their nettes for him, and toke him in their pytes. So they bounde him with chaynes, and brought him to the kinge of Babylon: which put him in priſon, that his voyce ſhoulde not be heerd vpon the mountaynes of Iſrael. As for thy mother, ſhe is like a wyne in thy bloude, planted by the water ſyde: hir frutes and braunches are growen out of many waters: hir ſtaltes were ſo ſtronge, that men might haue made ſtaues therof for officers: ſhe grew ſo hie in hir ſtaltes.

B So when men ſawe that ſhe exceeded y^e height and multitude of hir braunches, ſhe was roced out in diſpleaſure, and caſt downe to the grounde. The Eaſt wynde dayed vp hir frute, hir ſtronge ſtaltes were broken of wythered and bent in the ſyre. But now ſhe is planted in the wilderneſſe, in a drye and thurſie grounde. And there is a ſyre gone out of hir ſtaltes, which hath bit vp hir braunches and hir frute: ſo that ſhe hath no mo ſtronge ſtaltes, to be ſtaues for officers. This is a pittous and miſerable thinge.

So when men ſawe that ſhe exceeded y^e height and multitude of hir braunches, ſhe was roced out in diſpleaſure, and caſt downe to the grounde. The Eaſt wynde dayed vp hir frute, hir ſtronge ſtaltes were broken of wythered and bent in the ſyre. But now ſhe is planted in the wilderneſſe, in a drye and thurſie grounde. And there is a ſyre gone out of hir ſtaltes, which hath bit vp hir braunches and hir frute: ſo that ſhe hath no mo ſtronge ſtaltes, to be ſtaues for officers. This is a pittous and miſerable thinge.

The XX. Chapter.

21
14
A In the xviij. year the x. daye of the month, it happened, that certaynes ſons of the elders of Iſrael came vnto me for to aſke counſell at the LORDE, and ſaw theiſe things by me. Then came the worde of the LORDE vnto me in this maner: Thou ſon of man: Speake to the elders of Iſrael, and ſaye vnto ehem: Thus ſaith the LORDE God: Are ye come hither to aſke any thinge at me? As truly as I liue, ſaith the LORDE, I will gene you no anſwere. While they ſeeke to reſpoue them: (they ſonne of man) wilt thou not reſpoue them? Shewe them the abhominacions of their forefathers, & tell the: Thus ſaith the LORDE God: In the daye when I diſte Iſrael, and liſt vp myne hande

upon the ſede of the houſe of Jacob, I ſhewed my ſelf vnto ehem in the londe of Egipte: See when I liſt vp myne hande vnto ehe, and ſayde: Jam the LORDE your God: ſuen in the daye that I liſt vp myne hande vnto ehem, to bringe ehem out of the londe of Egipte: in to a londe that I had promiſed for ehem, which ſloweth with myſte and in my, and is a pleaſure lode amonge all ehe: Then ſayde I vnto ehem: Caſt awaye your maner the abhominacions that he hath beſe him, and deſyre not your (claus) with the Idols of Egipte, for Jam the LORDE your God.

But they rebelled agaynſt me, and wolde not ſolow me: to caſt awaye euery maner the abhominacions of his eyes, and to ſeize the Idols of Egipte. Then I maden poure my indignacion ouer ehem, and toſtiffic my wrath vpon ehem: yet queninde my deſte of the londe of Egipte. But I wolde not do it, for my names ſake: that it ſhoulde not be ſhalowed beſore the ſeithen, amonge who in they dwel, and amonge wher I ſhewed my ſelf vnto ehem, that I wolde bringe ehem out of the londe of Egipte. Now when I had caried ehem out of the londe of Egipte, and brought ehem into the wilderneſſe: I gaue ehem my commaundement, & ſhewed ehe my lawes: which whiſo keepeth ſhall lyue in ehem. I gaue ehem alſo myſte dayes, to be a token betwixe me and ehem, and therby to knowe, that Jam the LORDE, which haloweth ehem. And yet the houſe of Iſrael rebelled agaynſt me in the wilderneſſe, they wolde not walke in my commaundementes, they haue caſt awaye my lawes: (which whiſo keepeth ſhoulde lyue in ehem,) and my Sabbath daies haue they greatly ſhalowed.

22
15
The I made me to poure out my indignacion vpon ehem, & to conſume ehem in the wilderneſſe. See I wolde not do it, for my names ſake: leſt it ſhoulde be diſhonoured before the ſeithen, from the which I had caried ehem awaye. But I ſawie vnto ehem in the wilderneſſe, that I wolde not bringe ehem into the londe, which I gaue ehem: a londe that ſloweth with myſte & honey, is a pleaſure of all londes: & y^e becauſe they reſuſed my lawes, & walked not in my commaundementes, but had ſhalowed my Sabbathes, ſeithen herbe was gone after their Idols. Hence theles myne eyes ſpared ehe, ſo y^e I wolde not verely ſlaue ehe, & conſume ehe in the wilderneſſe. Moreover, I ſayde vnto ehe ſonnes of Iſrael: I wolde not in the ſtatutes of

forefathers, kepe not their ordinnances, and
 defile not your felues with their Idols, for
 I am the LORD E your God. But walke in
 my ftatutes, kepe my lawes & do them, halo-
 we my Sabbathes: for they are a token bet-
 weene me & you, that ye maye knowe howe I
 am the LORD E. When with ftandinge, their
 founte rebelled againft me alfo: they walke
 not in my ftatutes, they kepe not my lawes
 to fulfill them: which be thate doch fhall yet
 in them neuer halowed they my Sabbath
 daye. The LORD E made me agayne to poure out
 my indignacion ouer them, and to fauiffie
 my wrath vpon them in the wilderneffe. The
 wordes that I wote be me my honde for my na-
 me fake, leff it fhulde be unhalowed amonge
 the heathen, be fore whom I had broughte
 them forth. I lift up myne honde ouer them
 alfo in the wilderneffe, that I woulde fauiffe
 them amonge the heathen, and ftrowe them
 amonge the nations: becaufe they had not
 kepte my lawes, but caft afyde my commaun-
 dementes, unhalowed my Sabbathes, and
 lift up their eyes to their fathers Idols.
 Wherefore I gaue them alfo commaunde-
 mentes not good, I lawes choifore the which
 they fhulde not lye, & I unhalowed them
 in their owne giftes: (when I appoynted for
 my felf all their iust borne) to make them de-
 flake: that they mighte knowe, howe that I
 am the LORD E.

D The foure (O thou fome of man) tell the
 houfe of Ifrael, thus faith the LORD E God:
 Befide all this, youre forefathers haue yet
 blifphomed me more, and greatly offended
 agaynst me: for after I had broughte them
 in to the londe, yf I promysed to geue them,
 when they faw eury hie hill & all the ebie-
 terne: they made there their offeringes, and
 promised me with their oblacions, makinge
 fweete fagoures there, they poured out their
 burnt offeringes. Then I aied them, what ha-
 ue ye doo with all, that ye go thither? And
 therefore is it called the hie place vnto this
 daye. Wherefore, fpeake vnto the houfe of If-
 rael: Thus faith the LORD E God: Be ate-
 zous as vnto as youre forefathers, & com-
 mize with thome alfo with their abhominati-
 ons. In all youre Idols, where vnto ye bin
 ge your oblacions, to whose honoure ye bur-
 ne youre chidren: ye defyle youre felues, euen
 as much as theye: howe darre ye be come, and
 aie any queftion at me: O ye houfeholde of
 Ifrael! Not truly as I lye: (faith the LORD E
 God) ye geue no anfwere of me: as fe the
 thinge that ye go aboute, it fhall not come to
 paffe, where as ye faye: we wil be as the hee-
 nen.

then, & do as other people in the londe, woth
 & fow: wil we worfhippe.

As truly as I lye: (faith the LORD E
 God) I my felf, wil rule you with a mighty
 honde, with a ftretched out arme, and with
 indignacion poured out ouer you: I wil bunge
 you out of the nations and londes, where
 in ye are fcattered: and gather you together
 with a mighty hnde, with a ftretched out ar-
 me: & w indignacion poured out vpon you
 I wil bunge you in to the wilderneffe of the
 people, & there I wil reafon with you face
 to face. Like as I punished yo forefathers
 in the wilderneffe, fo wil I punish you alfo,
 faith the LORD E God. I wil bunge you vnder
 my iurifdication, and vnder the bonde of
 the couenaunt. The fofoakers alfo and the
 tranfgreffours wil I cafte from amonge you,
 & bunge: ban out of the londe of youre habi-
 tacion: as for the londe of Ifrael, they fhall
 not come in thate: that they maye knowe, howe
 that I am the LORD E.

So now then (faith the LORD E God)
 ye houfe of Ifrael, caft awaye, and deftroie
 eury man his Idols: then fhall ye beare me,
 and nomore blifpome my holy name with
 youre offeringes and Idols. But vpon my
 holy hill, and vpon the hie hill of Ifrael fhall
 all the houfe of Ifrael and all that is in the
 londe, worfhippe me: and in the fame place
 wil I fauoure them, and there wil I requi-
 re youre heauy offeringes, and the fuffi-
 cinges of youre oblacions, with all youre holy
 thinges.

I wil accepte youre fweete fagoures, when
 I bunge you from the nations, and gather
 you together out of the londes, wherein ye be
 fcattered: that I maye be halowed in you
 before the heathen, and that ye maye knowe,
 that I am the LORD E, which haue broughte
 you in to the londe of Ifrael: yet in to the fa-
 me londe, that I fauoured geue vnto youre fa-
 re fathers. There fhall ye call to remembraunce
 your owne wayes and all youre ymagina-
 tions, wherein ye haue bene defyled: and ye
 fhall be difpleafed with youre owne felues,
 for all youre wickednes, that ye haue done.
 And ye fhall knowe, that I am the LORD E:
 when I entrece you a fter my name, not af-
 ter yo wicked wayes, nor accordinge to your
 corrupte wordes: o ye houfe of Ifrael, fa-
 terch the LORD E.

Thy our the wordes of If LORD E came vnto
 me, fauenge: Thou fome of man, feerch fa-
 ce towarde the feuth, & fpeake to the feuth
 wynde, and faye to the woodde towarde the
 feuth: whate the wordes of the LORD E, thus

saith the LORD God: Beholde, I will bynd
le a syc in the, y shall consume the grene trees
w the drye. No man shall be able to quench
his flame, but all that toketh from the south
to the north, shall be burnt therein: z all flesh
shall fe, that I the LORDE haue bynded it. So
that no man maye quench it. Then saye I:
O LORDE, they wil saye of me: Tush, they
are but fables, that he telleth.

v. 10 b

The XXI. Chapter.

21 The word of the LORD came to me,
sayenge: Thou some of man, sit thy
face towarde Jerusalem, speake a-
gainst the Sanctuary, z prophesie agaynst
the londe of Irael, saye to the lode of Irael:
Thus saith the LORD God: Beholde, I
wil open the, z wil dyanne my swerde out of
y shech, z rote out of y beeth the righteous
z the wicked. Seinge then that I will rote
out of the beeth the righteous z wicked, ther
fore shall my swerde go out of his shech, a-
gaynst all flesh from the north to the south:
that all flesh maye knowe, howe that I the
LORDE haue dyaunen my swerde out of the
shech, z it shall not be put in agayne.

Thoure therfore (o thou some of man) y
ther lynes cracke withall, yet meure byrre
ly forthem: And yf they saye, wherfore meur
est thou: Then telle them: for the cyonge es
t ear cometh, at the which all heres shall
mle, all hendes shall be latten doune, all sto-
macks shall sayre, and all knees shall waie
feble. Beholde, ic cometh z shall be fulfilled,
saith the LORD God.

22 Agayne, the word of the LORD came
to me, sayenge: Thou sonne of man, pro-
phesie, and speake: Thus saith the LORD
God: speake, the swerde is sharpened z wel
scoured. Sharpned is it for the slaughter, z
secured yf it maye be bright. O the destroyen
ge itaiff of my some, shall bunge doune all
wodde. He hath put his swerde o y digh-
ninge, y good holden maye be take of it. This
swerde is sharpened z dighe, yf it maye be
geuen in to the honde of the manslayer.

. 10 a

Eric (o thou some of man) and howe, for
this swerde shall smyte my people, z all the
rulers in Irael, wch with my people shall
be layne doune to the grounde there to this
swerde. Smyte thou vpon theye, for, wker
fore shall be the place z staffe of iudmēe
comē: Prophecyr thou some of man, z smyte
thinchidres to gett er make the swerde too
ged, yet make it the edged, y manslayers
swerde, ic swerde of the greate slaughter,
which shall smyte them, euen in their pie-
uy chambere: to make them at a flesch z sayn

te at the herce, z in all gares to make some
of them fall. O howe bright and sharpe is,
howe well dighe z mere for y slaughter: So
the to some place aloie, ether vpon the right
honde or en the lefte, w hitber so euer the syde
turneth, I wil smyte my honde to the
also, and sacrific my wch full indignomē
Lēuē I the LORDE haue saye.

The word of the LORD came yet to
to me agayne, sayenge: Thou some of man,
make the cro swertes, that the swerde of y
kinge of Babilō maye come. Both the swer-
tes shall go cut of ene londe. He shall set
up a place, at the heade of the street shall
the chieftaine a corner. Make yf a fress, that
the swerde maye come warder Nabab of
the Ammonites, and to the stronge citē
of Jerusalem. For the kinge of Babilō shall
siede in the turninge of the waye, and
heade of the two swertes: to arc counsell at
the soyth sayers, casting the lōtes wch
are to, to arc counsell at the Jdols, and to
loke in the Ipur. But the soyth sayers shall
poynt to the right syde vpon Jerusalem,
that he maye set men of warre, to smyte z
with a greatesoyfe, to criē cut Ammon
for batell amonia agaynst the gates, to ge-
ne vpon ydres, z to make buitwoles.

Therfore, as for y soyth sayers, they
shall holde it but for vanire, euen as though
a iest woe tolde them: Yet and they thus
selua remember their wickednesse, is that
by right they must be take and wome. The
fore saith the LORD God: Sois much as
ye youre selua shewe youre offence, and be
ye opened youre wickednesse, so that in al
youre woles men maye se youre synnes: So
in so much (I saye) that ye youre selua be
ue made mencion therof, ye shall be at my
violence.

O thou shameful wicked gyde of Ijud,
whose daye is come: euen the cymer hat me
kednesse shall haue an ende: Thus saith the
LORDE God: take a waye the myre, and pō
of the crowne, and so is it a waye: the chā
kle is equalled, and the proude broughte
re. Punyssh, punyssh, yet punyssh them all
I, and destroye them: and what shall not
fulfilled, until he come, to whom the
mem belongeth, and to whom I haue pō
ic. And thou (o sonne of man) prophesie, thus
ke: Thus saith the LORD God to the chē
dien of Ammon, z to their blasphemis, speach
then: The swerde, the swerde, is dyaun
sich already to the slaughter, z secured
ic glisteth (because the chē hast lete the
panities, z prophecied lyce) yf it maye

upon thy necke, like as vpon the other vngob
ly, which be slayne: whiche boye came, when
there mischiefes was full.

Though it were put up agayne into the
sheath, yet will I purghe the, in the londe
where thou wast norished & boine, and pou
remy indignacion upon the, and will blowe
vpon the in the fyre of my wrath, and deli-
uer the into cruell people, which are lerned
to deffroye. Thou shalt fede the fyre, and y
blonde shall be shed in the londe, that thou
mayest be parent of remembrance. Thus
I the LORDE haue spoken it.

The XXXI. Chapter.

When I the LORDE ca
me vnto me, & sayde: Thou sonne of
man, wote thou not reponne this
blow vpon the? & howe thei their abho-
minacions, & tell them: Thus saith the LOR
DE God: Thou cite, of sheddest bloude in y
middest of the, & thy eyne maye come also:
and maist the ydoles as desyre the withall.
Thou hast made thy self guiley, in y blonde of
thou hast shed: & desyred of i y ydoles, which
thou hast made. Thou hast caused thy daies
to waite vnto, & made the tyme of thy yeares
to come. Thus saith the LORD: Thou shalt
be confounded amonge the heithen, & to be despised
in all the londes, whether they be nye or farre
fro: whether they shall laugh of to scoone, thou y
halt goe: thei shall soule a name, & are full off
wylde fyre. Beholde, the rulers of Iherusalem
haue bought every man his power, so theyd bleu-
de in the. In the haue they despised father &
mother, in the haue they opprest the stra-
nger, in the haue they vnto the wyddore &
the fatherlesse, Thou hast despyed my Sac-
tuary, and vnhalowed my Sabbath. Mur-
ders are there in the, that shed bloude, &
are vpon the hilles, and in the they vse un-
happynesse.

If y haue they disconterd their fathers
in the, in the haue they vnto me in the
in the. Enter y into the haue deale shameful-
ly: thys negre ure wife, & abhominably
ydoles haue bought in lerne. In the hath e-
uer man forced his owne sister, euen his sa-
ther: daughter. The giftes haue bene recea-
ued in the, so theyd bloude. Thou hast taken
thy ymercia, thou hast opprest thy ne-
ghes by extortion, and forgotten me, saith
the LORDE God. Beholde, I haue myte-
ned my londe vpon thy conuention, that
then hast vnto, and vpon the bloude which
hath bene shed in the. In thy heretake to
entruce, or maye thy honde defende them
there, in the tyme that I shall bringe vpon

the: Euen I the LORDE that speake it, will
bringe it also to passe.

I will scaere the amonge the heithen, &
strove the aboute in the londes, and will ca-
se thy fyre by myse to cease out off the: yet
and I will haue the in possession in the sight
of the heithen, that thou mayest knowe,
that I am the LORDE.

And the worde off the LORDE came vnto
me, sayyng: Thou sonne of man, the hou-
se of Iherusalem is turned to drosse. All they that
shulde be kepte, ynto z leade, are in the
fyre become drosse. Therfore, thus saith the
LORDE God: Thou so much as ye all are tur-
ned into drosse, beholde: I will bringe you
together into Jerusalem, like as synler, blas-
fy, you, tyme and leade are put together in
the furnace, and the fyre blowen eber vnto
to melle them: Euen so will I gather you, put
you in together, and melle you in my wrath
and indignacion. I will bringe you toge-
ther, and kynble the fyre of my cruell dispas-
sure vnder you, that ye maye be melted ther-
in.

Like as the synler is melted in the fyre, so
shall ye also be melted therein: that ye maye
knowe, howe that I the LORDE haue purged
my wrath vpon you.

And the worde off the LORDE came vnto
me, sayyng: Thou sonne of man, tell her: Thou
art an vnclene londe, which is not rayned v-
pon in the daye off the cruell wrath by pro-
phets that are in the, are swaine together
to deuoure soules, like as a rearinge Lyon,
that pynch by his pray. They receaue riches
and good, and make many wyddomes in y.
Thy prestes breake my lawe, and desyre my
Sanctuary. They put no difference be-
tweene the holy and unholy, neither discerne
betwene the cleane and vnclene: they turne
their eyes fro my Sabbathes, and I am vn-
halowd amonge them.

Thy rulers in the are like vanyshinge
woolues, so theyd bloude, and to destroye sou-
les, for their owne covetous lucre. As for
thy prophets, they dawbe with untempe-
red claye, they se vanities: and prophetic
lies vnto them, sayyng: the LORDE God
sayeth so, where as the LORDE hath not
spoken. The people in the londe which we-
red extortion and robbery. They were the wo-
re and nedyn: and oppresse the stranger ag-
aynst right. And I soughte in the londe for a
man, that wolde make vnto the peche, and see
him self in the gappe before me in the londe
behalf, y I shulde not venterly bespoyne z
but I coude fynde none. Therfore wil I pou-
re out my wrath vpon you.

Exe. iij.

Exe. iij.

Mich. ij.

D. Lev. i. 10.

Mich. i. 3. Soph. i. 1. Exe. i. 10.

Exe. i. 10.

Thou shalt eate of thy sisters cuppe, how depe z farre is it beo the become. Thou shalt be linged to some, and had as greatly in deson, as is possible. Thou shalt be full off wodeanes and forome. Thou shalt be full off sifer Samaria is a cuppe of destruction z washing: the same shalt thou drynte, and sipe it one eate of y dringges, yet thou shalt eate up the broken peeces off it, and so create thee some bestles: For euen I haue spoken it, saith the LORDE God.

Thereon thus saith y LORDE God: For so much as thou hast forgotten me, z cast me asyde, so haue now thine owne sylehinesse z meane. The LORDE sayde moiauer into me: Thou sonne of sma, wilt thou not reprove Oda z Ooliba: Sheweth they their abhominacione namly, y they haue broke their weblocke z slayned their hodes w' bloude: yet euen w' their doles haue they committed aduonny, z offred them their owne children to be deuored: ynd they had boune into me. Yee z they haue they boue into me also: they haue siffed my Sanctuarie in that same daie, z haue inhonored my Sabath, for when they had slayned their children for their doles, they came the same daie in to my Sanctuarie drynt. E. o. this haue they done in my hous. Besyde all this, thou hast sent y messengers for men out of farre countrees: and whē they came, thou hast bathed, trimmed, and set south thy stiff off the best fashion: thou settest up agoodly bed, z a table spied w' the: wher upon thou hast set my incense and myne oyle.

Then was there greete cheare w' her, z themen y were sent hit farre countrees ouer the deserte: unto thes they gaue dialectes vpon their houbes, z set glouious cronnes vpon their heades. Then thoughte I: no doubt, these w' of their harlotry also w' ynder the whor. And they went in to her, as w' in a comon harlot: Euen so wente they also to Oda z Ooliba, thes filthy women.

O ye all that loue vertue and rightuous me, iudge the, punish them: as aduocates and murderers ought to be iudged and punished. For they are breakers off weblocke, and the bloude is in their houbes. Wherefore thus saith the LORDE God: bringe a greete multitude off people vpon them, and make them be fattered and spoiled: thes shal sone them, and goure them w' their swordes. They shal slay their sunnes and daughteres and burie vpon their henses w'ch fyre.

Thou wilt destroye all thes sylehynes

out off the londe: that all women may learne, noc to do after youre wickednesse. And so they shal laye youre sylehinesse vpon youre owne selues, and ye shalte punished for the synnes, that ye haue committed w'ch youre doles: z ye shal knowe, that I am the LORDE.

The XXIII. Chapter.

In the 5. year, in the 5. Moneth, the 5. daie off the 11. Moneth, came the word of the LORDE vnto me, sayeinge: O thou sonne off man, wryte vp the name off this daie, yet eue y houre of this present daie: when the kynge of Babilon set himself agaynst Ierusalem. Shewe y obstinate houbolde a parable, z speake vnto the: Thou saie the LORDE God: Seeth a potter sit on z poure water in to it: pas all the peeces together in it, all the good peeces: the layne and the shulder, z fill it w'ch the best bones. Take one off the best shepe, z an heape off bones w'ch shall set it doyle well, z let the bones seeth well therein.

Wich that, sayde the LORDE God on this maner: Wo be vnto the blowy aze of y pot, wher vpon the rustynesse hager, and is not yet scoured awaye. Take oue the peeces that are in it, one a fter another: therec noc no lorde to be cast therfore, for the bloude is in it. Vpon a playne daie stone hath she poured it, and noc vpon the grounde, that it might be couered w'ch dust. And therfore haue I letten her poure hir bloude vpon a playne daie stony rocke, because it shuld not be hid, and that I mighte bange my wrochfull indignacion and vengeance vpon her.

Wherefore, thus saith y LORDE God: O, wo be vnto that blonde hurstie aze, for: whō I will prepare a heape off wode: beate thou y' bones together, kymbel thou the fyre, seeth the flesh: all be well sodd, that the bones maye be sucked out. Moreover, set the potemp eye vpon the coales, that it maye be warme and the metall boe: that the sylehand rustynesse maye be consumed. And it will noc goe off, cheere is so much off it: the rustynesse must be burnt out. Thy sylehinesse is abhominable, for I wolde haue clenst the, but thou woldest not be clenst. Thou canst not be poured from thine wickednesse, till I haue poured my wrochfull indignacion vpon the. Euen Ie the LORDE haue so deuyd: yete it is come therto allredy, that I will do it. I will noc go backe, I will noc spare, I will noc be intreated: but a cord into to thy wayes and ymaginacions, thou shalt be punished, saith the LORDE God.

Eze. 11. a
Eze. 11. bNau. 2. c
Abal. 2.

B

C And the worde off the LORD came vnto me, sayenge: Thou sonne off man, beholde, I will take awaye the pleasure off thine eyes w^a a plague: yet shalt thou neither mourne ner wepe, ner water thy chekes therfore: thou mayest mourne by thy selfe alone, but use no vrbail lamentacion. So lide on thy bones, and put on thy shues upon thy face, coe not thy face, and eate no monners bread. So I spake vnto the people by ymes in the mourninge, and at euen my wyfe dyed: then upon the nexte morow, I dyd as I was commaunded. And yf people saye vnto me: wilt thou not tell vs, what that signifieth, which thou doest? I answered them, the worde off the LORD came vnto me, sayenge: Tell the house of Israel, thus saith y^e LORD God: beholde, I will suspende my Sanctuary: and the glory of your power, the pleasure of y^e eyes, and the thinge that yeloue: your sonnes and daughters whom ye haue left, shal fall thowm the swerde.

D Like as I haue done, so shall yee do also: Ye shal not hyde youre faces, ye shal eate no mourners bread: your bonettes shal ye haue upon youre beades, 7 shues upon youre feete. Ye shal neither mourne ner wepe, but in youre firmes ye shal be soion full, and one repete wth another. Thus Ezechiel is youre shepheard. For loke as he hath done, so (when this cometh) ye shall do also: that ye maye lerne to knowe, that I am y^e LORD God. But beholde, O thou sonne of man: In the daye when I take from them their power, their toye and honoure, the lust off their eyes, the burthe of their bodie: namely, their sonnes and daughters: the shall there one escape, and come vnto the, for to shewe the. In that daye shal y^e mouth be opened to him, which is escaped: that thou mayest speake, and be nomee domme: yee and thou shal be their shepheard, that they maye knowe, howe that I am the LORD.

The xxv. Chapter.

E The worde of the LORD came vnto me, sayenge: Thou sonne of man, see thy face agaynst y^e Ammonites, and saye vnto the Ammonites: heare the worde off the LORD God. Thus saith the LORD God: For so much as thou speakest ouer my Sanctuary: A ha, I trow it be now suspended: and ouer the londe of Israel, I trow it be now desolace: yee ad ouer the house of Iuda, I trow they be now led awaye prisoners: Beholde, I will deliuer y^e to the people of the east, yf they maye haue the in possession: these shal see their cal

tels and houses in the. They shall eate thy frute, and drynke vp thy mylke. As for the barh, I wil make of it a stall for camels, and of Ammon a shepe fold: and yeshai knowe, that I am the LORD.

For thus saith the LORD God: For so much as thou hast clapped wth thy hands, and stamped wth thy feete, yee miste in thine herte ouer the londe of Israel w^{ch} despyre: beholde, I wil stretch out my hande ouer the also, and deliuer the: to be spoiled off the Gachon, and rote the out from amonge the people, and cause the be despoiled out off all londes: yee I will make the in la yed wast, that thou mayest knowe, that I am the LORD.

Thus saith y^e LORD God: For so much as Moab and Seir do saye: As for the house off Iuda, it is but like as all other Gitions be: Therfore beholde, I will make the cite off Moab weakelesse, and take awaye y^e strength their cities and the confins of their londe, which are the pleasures off the countree: As namely, Beresimoth, Baalim, and Cariachaim: these will I open wth out off the east, yf they maye fall upon the Ammonites: and will geue it them in possession: so that the Ammonites shal no more be hab in remembrance amonge the Gachon. Thus thus will I punysh Moab also, that they maye knowe, howe that I am the LORD.

Moreover, thus saith the LORD God: Because that Edom hath avenged y^e selfe himselfe vpon the house off Iuda, therfore thus saith the LORD: I will reach mye hande vpon Edom, and take awaye his name and best out off it. From Thama vnto Dedan wil I make it desolace, they shal be slaine wth the swerde. Therfor my people of Israel, wil I avenge me agayne vnto Edom: they shal haile him, accordinge to my wrath and indignacion, so that they shal knowe my vengeance, saith the LORD God.

Thus saith y^e LORD God: For so much as the Philistynes haue done this: namely, taken vengeance wth despisefull shewes, and off an elde euell will set them about to destroye: Therfore thus saith the LORD God: Beholde, I wil stretch out my hande ouer the Philistynes, and destroye the by the yere, and cause all the remnant off the coaste to perish. A greate vengeance wil I take vpon them, and punysh them w^{ch} that they maye knowe, howe that I am the LORD, which haue avenged me off them.

The xxv. Chapter.

T happened, that in the xi. yeare, the first daye off the first Moneth, the worde of the LORD came vnto me, sayenge: Thou some of Ieru. Because that Tyre hath spoken vpon Jerusalem: A ha, now I will open the portes of the people be broken, and I will stand vnto me, for I haue destroyed my city full. See therefore saith y^e LORD God: Beholde O Tyre, I will vpon the, I will bring a greate multitude off people agaynst y^e, like as whē the sic aryseth with his waues: They shall beate the milles off Tyre, and cast downe hir come: I will scrape the grounde from her, and make her a bare stone: yee as the dryng place, where the fishers hang vpon their nettes by the see syde. Then I haue spoken it, saith the LORD God. The Cities shall spyle her: hir bougheers vpon the side shall perish with the swearde, y^e they maye knowe, howe that I am the LORD.

For thus saith the LORD God: Beholde, I will bringe hither Nabuchodonosor (which is the kynge off Babylon) a kynge off kynges from the North, vpon Tyre, with hoies, charrettes, horsemen and with a great multitude of people. Thy bougheers that are in the londe, shall he slaye with y^e swearde: Dnt agaynst y^e, he shall make bullworke to graue vpon thy ches aboute the, z lift vpon his shilde agaynst y^e. His synges z baderams shall he prepare for thy walles, z wth his weapons beate downe thy towres. The dust off his horses shall couer y^e, they shall be so many: y^e walles shall shake at the noyse off y^e horsemen, charrettes z wyeles: when he cometh to thy portes, as men do in to an open cite. With the bowes off his house see, shall he made downe all thy steres.

He shall slaye thy people wth the swearde, z beate downe the pilers off thy strength. They shall make awaye thy riches, z spoyle y^e marchandise. Thy walles shall they beate downe, z destroye thy houses off pleasure. Thy stones, thy symbles z foundations, shall they cast in the water. Thus wil I bringe the melody of thy songes, z the voyce off thy minstrelly to an ende, so that theye shall nomore be here. I wil make a bare stone off the, yea a bynging place for nettes, and shall neuer be byrde agayne: For wil I y^e LORD God haue spoken it, saith the LORD God thus sayeth the LORD God spoken concernyng Tyre: The Isles shall be moued at the noyse off thy fall, z at the crye off the slayne, y^e shall be marchured in the. All kynges off the see shall come downe from their seates: gally they shall laye a maye their robes, and put

off their costly clothinge: See with tremblinge shall they be clothed, they shall sit vpon the ground: they shall be a trayed at thy sodane fall, and be abashed at the.

They shall mourne for the, and saye vnto the: O thou noble cite, y^e hast bene so greatly occupied off olde, thou that hast bene the strongest vpon the see wth thine inbalouours off whom all men stode in feare: howe art thou now so vcerely destroyed? I wth at the tyme off thy fall the inhabitours off the Isles, yee and the Iesethens felous shall stonde in feare at thine ende. For thus saith the LORD God: when I made the a desolate cite (as other cities be, that no man dwell in) and when I bringe the downe vpon the, y^e greates waters maye cover the: Then wil I cast the downe vnto them, that defende in to y^e pyrr: vnto a people that hath bene lge beed, and set the in a londe y^e is beneth, like the olde wyldernes, with them which go downe to their graues, so y^e nomalshall dwell more in the. And I wil make the to be no more in bone, in the lode off the lymyng. I wil make an ende off the, ad thou shalt be gone.

Though thou be sought for, yet shalt thou noe be founde for evermore, saith y^e LORD God.

The XXVII. Chapter.

The worde off the LORD came vnto me, sayenge: O thou soune off ma, make a lamentable cople ynce vpon Tyre, z saye vnto Tyre, which is a poite off the see, y^e occupieth with moch people: and many Iles: thou speakest y^e LORD God: O Tyre thou hast sayde: what, I am a noble cite, thy borders are in the myddest off the see, and thy buryers haue made the maruelous goodly. All y^e tables haue they made off Cipre: trees off the mount Senir. Fro Libanus came they take Cedre: trees, to make the mastes: z the Oles off Basan to make the rowers.

Thy boodies haue they made be of yuccy, z off costly wood out off the Ile off Cethim. Thy sale was of whyte small noble woode out off the londe off Egypte, to haige vpon thy mast z thy hanginges off yallow sylde z purple, out off y^e Ile off Elifsa. Theye off Sidde z Arab were thy marmars, z the myst in Tyre were thy shipmasters. The elbest and wysest at Shebal were they, that mended z stopped thy shippes.

All shippes off the see with their shipmes occupied their machauntries in the. The Perfes, Lybians and Lybians were in thynesse hooft, and helped the to fight: theye hangd vpon their shildes z helmettes with the, the see feteth thy beery.

Tem. a

Eze. ar. 44.

They off Arad were rich thine hooff
roude aboute thy walles, & were thy march-
men upon thy towres: these hanged vp the
ir shildes roude aboute thy walles, and made
the marrales goodly. **B** Charis occupie
de with the in all maner of wares, in syluer,
yon, tyme and lead, and made thy mar-
che greate. Iauan, Tubal and Melech were
thy marchauntes, which broughte the man, &
ornamentes off metall for thy occupyng.
They off the ende of Thogarma broughte
into the at the tyme off thy Mart, hoise,
hoisemen and mules. They off Dedan were
thy marchauntes: and many other Isles that
occupied with the, broughte the wethers,
elephant bones and Paycockes for a pisen.
The Sirians occupie with the, because of
thy bycuse wokes, and increased thy mar-
chauntes, with Smaragdes, with scarlet,
with noble wokes, with whyte lynnynge cleeth,
with sylke and with Chusill.

Ezc. 27.4

Juda and the londe off Israel occupie
with the, and broughte into thy markettes,
wheate, balme, hony, oyle, & triacle. Damas-
cus also wro marchauntes with the, in the
best wyne and whyte well: because thy occu-
pyng was so greace, and thy wares so ma-
ny. Dan, Jonan, and Meusal haue broughte
into thy markettes, yonreby made, with
Casia and Calamus, accordinge to thyne oc-
cupyng. Dedan occupied with the, in faye-
re capstrey wokes and quishyms. Arabia &
all the prynces off Cedar haue occupied w'
the, in shepe, wethers and goates.

The marchauntes off Seba and Rama ha-
ue occupied also with the, in all costly spices,
in all precious stones and golde, which they
broughte into thy markettes. Haran, Che-
ne and Eden, the marchauntes off Saba,
Aijira and Chelmad, were all becom wethy-
and occupied with the: In costly rayment,
off yallow sylke and noble wokes, (very preci-
ous, & therefore packe & boude together w'
roapes) Decan in Cedar woked, at the tyme
off thy march: es. The shippes of Char-
sis wro the chey: off thy occupyng.

C Thus thou art full, and in greates wosthy-
pe, cun in the myddel off the see. Thy mar-
chauntes were euer bringyng into the oue of
many wares. But of easie wynde shal ouer-
bear the in the myddel off the see: so y'
thy wares, thy marchauntes, thy rydes, thy
marcheres, thy shipmasters, thy helpers, thy
occupiers: that broughte the thynges necessa-
ry the men off warre that are in the yee and
all thy comons shal perishe in the myddel
off the see, in the daye off thy fall. The sub-

urbes shall shake at the londe crye off thy
shippmen. All wherry men, and all way-
ners vpo the see, shall leape out of the see,
and set them shildes upon the side. Thy
shal lise vp their voyce because off the, and
make a lamentable crye. They shal off
dust vpon their heades, and lye downe w'
as flou. They shal shane their shildes, & pa-
sacke cloch vpon them for thy fall.

They shal moune for the woth heral
soou, and heuy lamentacion, yet the heral-
dion also shall wepe for the: Alas, what ou-
er hath so bene destroyed in the see, as Tyre:
When thy wares & marchauntes cometh
the see, thou gauestt all people yongh. The
kynges off the earth hast thou made rich,
thorow the mulcitude off thy wares and oc-
cupyng: But now art thou cast downe in-
to the depe of the see, all thy restore of peo-
ple is pershed with the. All they that dwell
in the Isles are abashed at the, and all the
kynges are a frayeb, yet their faces haue de-
uinged colour. The marchauntes of the
comons rounde at the, in thar chere art so
dne broughte to naught, & comestt nouer up.

The xxxviii. Chapter.

D The wodes of the LORDE come into
my sayng: Thou sonne of man, at
the pryncce of Tyre: Thou saiest the
LORDE God: because thou hast a powere,
and hast sayde: I am a God. I haue my sa-
ure in the myddel off the see: I am a god: w'
re as thou art but a man & not God, & y'
standest in thine owne conceyte, that thou art
God: Beholde, thou chynkest thy self w'
set then Daniel, that there is no fearer but
from y'. With thy wysdome & thy wylde-
dinge, thou hast gotte the greates richy-
se, and gathered treasure off syluer & golde.
With thy greates wysdome and occupyng,
hast thou increased thy power, and becom
of thy greates riches thy hert is proud.

Therefore thus saith y' LORDE God: Ju-
so much as thou hast lise vp thine hert, as
though thou werst God: beholde, I will
geuenemies vpon thee, euen the ryuages of
the see: thesif shal drawe out their fow-
des vpon thy beery and wysdome, and shal
desfile thy glory. They shal cast the downe
to the pyre, so that thou shalt be in the
dust of the see, as they that be slayne. I say
yff thou wilt saye then: for the the sonne
of y' I am God: where as thou art but a man,
and not God, in the hondes of them that
lye the. Dye shalt thou, euen as the wrec-
ched in the hodes of y' enemies: for I say
haues poten it, saith the LORDE God.

The prophet **Ezechiel.**

The xxix. Chap. Fo. lxxij.

Moreover, the worde off the **LORDE** came vnto me, sayinge: Thou sonne off man, make lamentable complayntes ouer the kynge of Tyre, I call him: Thus saith the **LORDE** God: Thou art a scale of a lickenesse, full off wyrdome & excellent beuty. Thou hast bene in y^e pleasur garde off God: thou art deceyted with all maner of precyous stones: with Rubie, Topas, Chystrall, Jacynth, Ony, Iaspis, Sappir, Smaragde, Carbucle, & golde. Thy beauty & y^e holas y^e be in y^e wete: for thou hast bene made the day of thy creation. Thou art a sayic Cherub, stretched wyde out for to couer.

I haue set the vpon the holy mount off God, there hast thou bene, and walsted amyd the sayic gliffling stones. From the rynde off thy creation thou hast bene ryght excellent, till wiche lickenesse was founde in the.

Because off thy greete marchaundise, thy heris full off wiche lickenesse, & thou hast offended. Therfor will I cast the from the mount off God: & thou coueringe Cherub hand desceythe amyg the gliffling stones. Thy her was proude in y^e sayic beuty, & thoro w thy knyght thou hast destroyed thy wysdome. I will call y^e downe to the grounde, & y^e in y^e sight off rygges. Thou hast defyled thy Sacrame, w^{ch} the greete wiche lickenesse off thy onryghuous occupyng. I will bunge a fyre from the myddel off the, to consume the: & I will make the of ashes, in the sight off all the y^e w^{ch} lye vpon the. All they that haue bene acquainted with the amonge the heithen, shall be abashed at the: singe thou art so cleue broughte naught, and comest no moie vp.

And the worde off the **LORDE** came vnto me, sayinge: Thou sonne off man, set thy face agaynst Sydo, prophete vps it, and speake.

Thus saith the **LORDE** God: Beholde o Sydon, I will vps the, & get me honoure in the: that maye be knowen, how that I am y^e **LORDE**, when I pynish her, & get me honoure in her. For I will sende pestilence & bloud in dovyng in to hir streetes, so y^e those which be slayn with the sword, shall lye rounde abowt in the myddel off her: & they shall knowe that I am the **LORDE**. She shall no more be a prynginge thorne, & an hurtynge breere in the house off Israell, nor into the that lye rounde aboute her and haue her: and they shall knowe, that I am the **LORDE**.

Thus saith the **LORDE** God: when I gaue the the householde off Israell together agayn, from the nacions togher whom they be scatered: then shall I be sanctified in the, in y^e sight off the Gentiles: & they shall dwell in the lode, y^e I gaue to my seruante Jacob. They

shall dwell safely therein, buyde houlas, and plante & yn garden: & ye safely shall they dwell therein, when I haue pynished all those, that despyse them: rembe abowt: and then shall they knowe me, y^e I am the **LORDE** their God.

The xxx. Chapter.

In the x. yere, vpon the xij. daye off the x. Moneth, the worde off the **LORDE** came vnto me, sayinge: O thou sonne off man, set now thy face agaynst Pharao the kynge off Egipce, prophete agaynst him and agaynst the whole lode off Egipce: Speake, and tell him, thus saith the **LORDE** God: beholde, o Pharao thou kynge off Egipce, I will vps the, thou greete wchall fish, y^e lyeft in y^e waters: & thou y^e sayest the water is myne, I haue made it myself, I will put an holte in thy chame, & haue all the fish in thy waters vps thy skales: after y^e I will diuice the our of thy waters, yete & all the fish off y^e waters that change vpon thy skales.

I will cast the out vpon the dry lode with the fish off thy waters, so that thou shalt lye vpon the selde. Thou shalt not be gathered ner taken vp, but shalt be meate for the bestes of the selde, & for the foules off the aye: that all they which dwell in Egipce, maye knowe, that I am the **LORDE** God: because thou hast bene a staff of redbete the house off Israell. When they toke holde off y^e w^{ch} their hode thou wast off, and prycedest them on euery syde: and yff they cleaned vps the, thou wast off, & I will diuice the ryemes of their backes. Therfor, thus saith the **LORDE** God: beholde, I will bunge a swerde vpon the, and rote out of the both man and best. & the lode off Egipce shall be desolate and wast, & they shall knowe, that I am the **LORDE**: & because he sayeth: the water is mine, I myself haue made it. Beholde therfor, I will vpon the, & vpon thy waters: I will make the lode off Egipce wast and desolate, from the towne off Syene vnto the borders of the Moiaus lode: so that in xl. yeres there shall no fere off man walke there, neither fote off cattell go there, neither shall it be inhabited. I will make the lode off Egipce to be desolate amonge vther wast countrees, and her cities to lye vnde xl. yeres, amonge other wyde cities: And I will scatter the Egipcians amonge the heathen and nacions.

Agayne, thus saith the **LORDE** God: Wch the xl. yeres are expyred, I will gather the Egipcians togher agayne, out off the nacions, amonge vther they were scattered, and will bunge the prysoners off Egipce agayne in to the lode off Pharao: ther o some na-

Deu. 32. 29. 31. 2.

Ex. 3. 4. 20. 2. 1re. 45. 1re. 45. 11. 12.

4. Re. 11. 2. 11. 2. 11. 2.

2.

1re. 45. 1.

your countre, that they maye be there a lowly small kynge dome: yee they shal be the smal lest amonge of her kynge dome, lest they equal ce them selues above the heathen: for I will somynish them, that they shall nomore rule the heathen. They shall nomore be an hope vnto the house of Israel, neither proud the enemye to wickednesse, to cause them turne backe, and so folowe them: ad they shal knowe, that I am the LORD God.

C In the xxxij. yeare, the first daye of the first Moneth, came I worde off the LORD vnto me, sayenge: Thou some of man, Nabuchodonosor the kynge off Babylon hath made his hooff, with greates traunce and labour to come beset Tyre: that eury head maye be balde, and eury shoulder bare. Yet hath Tyre geuen nether him ner his best enemye towards, for y greates traunce y he hath taken there. Therfore thus saierh y LORD God: beholde I will geue the lode of Egypce vnto Nabuchodonosor the kynge off Babyls, y he maye take awaye all his substauce, to take his robberies, ad spoyle his spoyle, to paye his hooff their magico withall. I will geue him the lode of Egypce for his labour, that he cote for me before Tyre. At the same tyme wil I cause the home off the house of Iuda to greete forth, 7 open thy mouth agayne amonge them: that they maye knowe, he wote that I am the LORD.

The XXX. Chapter.

2 **W**hen the worde off the LORD came vnto me sayenge: Thou some of man, prophesy 7 speake: thus saierh the LORD God: I mourn, no weert this daye, for the daye is here, the daye of y LORD is come: the badde daye of y heich the houre is at hande, the swerde cometh vpon Egypce. When the wounded men fall downe in Egypce, when his people are taken awaye, and when his foundacions are destroyed: the Moarians londe shal be astrayed, yee the Moarians londe, Lybia 7 Lybia, all their comon people, 7 Chub, 7 all y be confederate vnto the, shal fall w' the rhouery of swerde.

Thus saierh y LORD: The manyeyners of the lode of Egypce shal fall, the pryde of his power shal come downe: eue vnto the reuer off Syene shall they be slayne demone w' the swerde, saierh y LORD God: amonge other desolate countrees they shal be made by lode, 7 amonge other wast cities they shal be maist. And they shal knowe, y I am y LORD, when y Tyde a syene of egypce, 7 when all his helpe are destroyed.

At that tyme, shal there misfoungers go forth frome in shippe, to make y canyff Moarians astrayed: and forewe shal come upon them in the daye of Egypce, for vnto it shal come. Thus saierh the LORD God: I will make an ende of the people of Egypce thowen the hoide of Nabuchodonosor the kynge of Babylon. He and his people with him, yee and the cruel ryaunter of the heich shal be brought to destroye the londe. They shal beare out their swerde vpon Egypce and fill the londe full of slayement. I will drye vpon their floudes of water, ad fill the lode in co the hondes of wicked people. Thus be and all y is therein, wil I destroye them the enemye. Eue I the LORD have sayed.

And thus saierh the LORD God: I will destroye the Tyde, and bringe the ymag of Toph to an ende. There shal come a prince of Egypce, and a fearfulnesse wil I sende in rest the Egypcians londe. As for pharaue, I will make it desolate, ad Pharaue in Zoan Alexandria wil I pursh, 7 I will my wroth full indignaci vpon him, which is the strenght of Egypce. All the sinesse of Alexandria wil I destroye, and Pharaue a syene of Egypce.

Sin shal be in greates heuynesse. Alexandria shal be roted out, and Toph shal be vnto the foire we. The est men off Helepolis: Zabasto shal be slayne with the swerde, ad carried awaye captyue. At Taphno the day shal be darde, when I breake there the enter of the lende of Egypce, and when y enter of his power shal haue an ende. A dard shal couer her, and his daughter shal be a waye into captyue. Thus wil I punish Egypce, that they maye knowe, howe I am the LORD.

It happened in the xi. yeare, vpon the fiftieth daye of y first Moneth, y the LORD worde came vnto me, sayenge: Beholde the some of ma, I will breake y ame of pharaue kynge of Egypce: and lo, it shal not be heale vnto be healed, nether shal any piayff be layed vpon it, for so caste it, so to make a fi stroke, as to helde a swerde. Therfore thus saierh the LORD God: beholde, I will vnto pharaue y kynge of Egypce, 7 breake his piyge ame (ye is it but a broken one) 7 will purge the swerde out of his hoide.

As for the Egypcians, I will reate them amonge the heathen, 7 strenght in the lodes aboue. Agayne I will strenght y ame of the kynge of Babyls, 7 geue him my iustice in his hoide: but I will breake pharaue in me, so y he shal holde it before him pyned, ly, lyfe a wounded man.

e. 29.

ii. 21.

For I will stablisy the kynge of Babilon
and the arme of Pharaos shal fall downe:
that is maye be knowne, that I am the
LORDE, which geue the kynge off Babilon
my swaure in his hōde, that he maye diaure
it off vpon the londe of Egipte: and that
when I saure the Egiptians amonge the
Gentiles, and browe them in y lōdes abou
te they maye knowe, y I am the LORDE.

The XXXI. Chapter.

In the daye when he gooch downe to the
grave, y first daye of the thirde Moneth,
that the worde of the LORDE came
vnto me, sayenge: Thou sonne of man, spea
ke vnto Pharaos the kynge of Egipte, so to
all his people: Whom art thou like in y great
nesse? Beholde, Assur was like a Cedre tre
vnto the mounte of Libanus, with fayre brau
che: so heide, that he gaue shadowe, and
shot out very hye. His toppre reached vnto
the cloudes. The waters made him greate,
and the depe frō him up an hye. Roūde abou
te the trees of hum came there fountes of wa
ter, he sent our his litle ryuers vnto all the
wea of the fēlde. Therfore was he hyer thā
all the trees of the fēlde, and thowm y mul
titude of waters that he sent frō him, he op
erated many and longe braunches. All fou
les of the ayre made their nestes in his brau
ches, vnder his bowes abred all the bestes
of y fēlde, y vnder his shadow dwelt all peo
ple. Fayre and beautifull was he in his great
nesse, and in the length of his braunches, for
his rotes stode besyde greate waters: no Ce
dre might hyde him. In the pleasūre gar
den of God, there was no fyre tre like his
braunches, the plāynes trees were noe litye y bo
we of him. All the trees in the garden off
God mighte not be copared vnto him in his
beuty: so fayre and goodly had I made him
weth the multitude of his braunches: In so
moch, y all the trees in the pleasūre garde of
God haden we ac hi. Therfore, thus saith
the LORDE God: So so moch as he hath lift
up himselfe so hye, y stredyed his toppre in to
the cloudes, y reingc his hert in proude in his
beauty: I will deliyer him in to y hondes
of y mightiest amonge y heithe, which shall
rote him out: Accordyng to his wickednes will
I cast him awaye, the enemies shal destroye
him, y the mighty men of the heithe shall
so saure him, that his braunches shal lye v
pon all mountaynes y in all valleyes: his bo
wes shall be broden downe to the grounde
thowm oue the londe. Then all the people of
the londe shal go from his shadowe, and for
sake him. When he is falle, all y foules of y

ayre shal sit vpon him, and all wilde bestes
of the fēlde shal go aboute amonge his brau
ches: so that from hence forth, no tre in the
water shall ateaueo his bynesse, nor reach
his toppre vnto the cloudes, nether shall any
tre off the water stonde so hye, as he hath do
ne. So vnto deach shall they all be dedye
red vnder the carth, and go downe to y gra
ue, like other men.

Moreover, thus saith the LORDE God:
In the daye when he gooch downe to the
grave, I will cause a lamentacion to be ma
de. I will couer the depe vpon him, I will
staunch his fountes, and the greate waters
shal be restrained. I shall cause Libanus to
be sorowfull for his sake, and all the trees off
the fēlde shall be mysred. I will make the he
then shate at the sounde of his fall, when I
cast him downe to hell, weth them y descen
de in to the pyre. All the trees of Uden, w
all the chosen and bestrees of Libanus, yee
and all they that are plantid vpon the wa
ters, shal mourne weth him also in the lower
habitacons: for they shal go downe to hell w
him, vnto the that be slayne weth the swar
de, which dwelt a fore vnder the shadowe off
his arme amonge the heithe. To whom shal
they be likened, that are so glouous y grea
te, amonge the trees off Uden? Art art thou
cast downe vnder y earth amonge the trees
off Uden: where thou must lye amonge the
vncircumcised, weth them that be slayne w
the swerde. Euen thus is it weth Pharaos
all his people, saith the LORDE God.

The XXXII. Chapter.

In the xij. yeare, the first daye of the
xij. Moneth, the worde of the LORDE
came vnto me, sayenge: Thou sonne
of man, take up a lamentacion vps Pharaos
the kynge of Egipte, y saye vnto him: Thou
art reputed as a Lyon of the heithe, y as a
whollysh in the see. Thou castest y waters
aboue the heithe troutheless the waters weth
thy feete, and stampst in their fountes. Thus sa
yeth the LORDE God: I will speake my nec o
uer y, namely, a greate multitude of people:
they shal byue the into my yarne, for I will
cast the vps the fēlde, and let the lye vps the
fēlde, that all the foules of the ayre maye lye
vps the: I will geue all the bestes of the fē
de ynough off the. Thy fish will I cast
vps the hilles, and fill the valleyes weth thy
bynesse. I will water the londe weth the
abundance off thy londe enen to the most
taynes, y y valleyes shal be full off the.

When thou art put out, I will couer the
heauen, and make his starres bymme. I will

spede a cloude euer the Sonne, ad the Moon shall not geue hir lighte. All the lightes off heauen will I put out ouer the, and bringe darcknesse vpon the londe, saith y^e LORD God. I will trouble the hertes off many people, when I bringe thy destruction and iudge the heithen and countrees, whom thou knowest not. See I will make many people with their prayes ad a praye theow y^e, that their haye shall forde vp. the I shall make my sworde at their faces. Sodenly shall they be astonnyed, euery man in him self, at y^e daye of thy fall.

Soi thus saith y^e LORD God: the kynge of Babylone sworde shall come: vpon y^e, with y^e swordes of the warres will I smyte eadonne thy people. All they that be mighty in amonge the heiles, shall wast the piewe pompe of Egipte, and bringe downe all hir people. All the carrell also of Egipte will I destruye, that they shall come nether vpo the water: so that nether mias fence nor beastes clawe, shall stee them any more. Then will I make their waters cleare, and cause their floodes to runne like oyle, saith y^e LORD God: when I make the londe of Egipte desolate, and when y^e countree with all that is therein, shall laye waste: and when I smyte all the which dwell in it, that they maye knowe, that I am the LORD. This is the mournyng, that the daughters off the heithen shall make: see a sord and lamentacion shall they raise vp, vpon Egipte and all hir people, saith y^e LORD God.

In the xij. year, the xv. daye of the Month, came the worde off the LORD vnto me sayinge: Thou sonne of man. Take vp a lamentacion vpon the people of Egipte, and cast them downe, yee ad the mighty people of the earth also, euen with the that dwell therein: and with them that go downe in to the graue. Downe (thow saye) souer thou be) and laye the rotte the vncircumcised. Amonge those that be slayne with the sworde, shall they lye. The sworde is geuen alreadye: shall be diuyned forth and all his people. The mighty mochijs and his helpers, y^e be gone downe and lye with the vncircumcised and with them that be slayne with y^e sworde: shall sperte eo him out of the hell.

Asur is there also with his company, ad their graues rounde aboute, which were slayne ad fell all with the sworde, whose graues lye betwixt him in the lower pyres. His cembs are buried rounde aboute his graue: all those that wounde and slayne with the sworde, which men a fore tyme broughte seate into y^e

londe off the luyng.

There is Eiam also with all his people and their graues rounde aboute: they all beinge rounde and slayne with the sworde, are gone downe vncircumcised vnder the earth, which neuerthelesse tyme broughte seate in to the londe off the luyng: for the which they beate the graue, with the other that be gone downe in graue.

Their buryall is geuen them and all their people, amonge them that be slayne. The graues are rounde aboute all them, which vncircumcised, and with them that be slayne theow the sworde: for smyte the names past they made the londe off the luyng a fraye, they must now beate their own shame, with them that go downe in to the pyre, and lye amonge them, that be slayne.

There is also Mesch also and Tubal, with their people, and their graues rounde aboute. These all are amonge the vncircumcised, and them that be slayne with the sworde, because a fore tyme they made the londe off the luyng a fraye.

Shalbe not they then lye also amonge y^e wethers, and vncircumcised Gianses: which y^e their weapons are gone downe hel: whose swordes are layd vnder their heades, whose wickednesse is vpon their noses: because that as wethers, they haue brought seate in to y^e londe of y^e luyng: so amonge the vncircumcised shall they be destroyed, and slepe with them, that perished thow the sworde.

There is the lode off E dom with his kynges and prynces also, which were their synne layd by them that were slayne with the sworde, yee amonge the vncircumcised, and them which are gone downe in to the pyre. Moreover, there be all the prynces of the north, with all the Sidonians, which are gone downe in to the luyng.

With their feare and strengthe I came to confucion, and lye there vncircumcised, amonge those that be slayne with the sworde: and beate their owne shame, with them that be gone downe in to the pyre. How when Pharaos seeth this, he shall be confuted ouer all his people, that is slayne with the sworde: both Pharaos and all his people, which y^e LORD God. For I haue gent in to the londe off the luyng. And Pharaos all his people shall lye amonge the vncircumcised, and amonge them that be slayne with the sworde, saith y^e LORD God.

The XXXIij. Chapter.

Againe, the worde off the LORDE came vnto me, sayenge: Thou some off man, speake to the children of thy people, and tell them: When I sende a swearde vpon a londe, yf the people off the londe take a man off their countre, and set him to be their watchman: yf same man (wha he seyth) the swearde come vpon the londe: shall blowe the trompet, and warne the people.

If a man now heare the noyse off the trompet: will not be warned, and the swearde come ab take him awaye: his bloude shall be vpon his owne heade: for he herde the soude of the trompet, and wolde not take hede, therefore his bloude be vpon him. But yff he will receaue warnynge, he shal saue his life. Againe, yf the watch man se the swearde come, and shewe it not with the trompet, so yf the people is not warned: yff the swearde come then, and take eny man from amonge the: the same shall be taken awaye in his owne synne, but his bloude will I requyre off the watchmans honde.

And now (O thou sonne of man) I haue made the a watchman vnto the house of Israel: that where as thou hearest eny thinge out of my mouth, thou mayest warne them enny behalfe. If I saye vnto the wicked: thou wicked, thou shalt surely dye: and thou gessit him not warnynge, that he maye beware off his vngodly waye: then shall the wicked dye in his owne synne, but his bloude will I requyre off thy honde. Therefore if thou warne the wicked off his waye, to tume from it, where as he yet wil not be turned from it: then shal he dye because off his synne, but thou hast deliuered thy soule.

Therefore (O thou some off man) speake vnto the house off Israel. Ye saye thus: Our offences and synnes lye vpon vs, and we be corrupte in them: how shulde we then be rescued vnto life? Tell them: As truly as I lye (saith the LORDE God) I haue no pleasure in the death off the wicked, but moche rather that the wicked turne from his waye and lye. Turne you, turne you from yo^r vngodly wayes, o ye off the house off Israel. Oh wherefore will ye dye?

Thou some off man, tell the children off thy people: The righteousness of the righteous shall not saue him, when so euer he turne awaye vnto faithfull: Againe, the wickednesse off the wicked shal not hurte him, when so euer he conuerteth from his vngodlynesse.

And yf righteousness off the righteous shal not saue his life, when so euer he syn-

nethe. If I saye vnto the righteous, that he shall surely lye, and so he trust to his owne righteousness, and do synne: then shall his righteousness be no more thought vpon, but in the wickednesse that he hath done, he shall dye.

Againe, yff I saye to the wicked: thou shalt surely dye: and so he turne fro his synne, and do the thinge that is lawfull and right: In so much that the same wicked ma geueth the pledge againe, restouch that he had taken awaye by robbery, walfeth in the commandmentes off life, and doeth no wronge:

Then shall he surely lye, and not dye. Yet the synnes that he had done, shal neuere be thought vpon: for in so much as he doeth now the thinge that is lawfull and right, he shall lye. And yet the children off thy people saye: Tush, the waye of the LORDE is not right, where as their owne waye is rather wright.

When the righteous, turneth from his righteousness, and doeth the thinge that is wicked, he shall dye therfore. But yf the wicked turne from his wickednesse, doinge the thinge that is lawfull and right, he shall lye therfore. Yet ye saye: he maye of y^e LORDE is not equal. O ye house off Israel, I will iudge euery one of you a fier his wayes.

In the xij. yeare, the v. daye of the moneth of oure captiuyte, it happened, that one which was fled out of Ierusalem, came vnto me, and sayde: yf cite is destroyed. How the honde of the LORDE had bene vpon me the euynynge, afore this man (which was escaped) came vnto me, and had opened my mouth, vntyll the morninge that he came to me: yet he opened my mouth, so yf I was no more denie. Then came the worde of y^e LORDE vnto me, and sayde: Thou some off man, therfore that dwell in the waisted londe off Israel, saye: As abraham was but one man, ad he had the londe in possession: now are we many, and the londe is geuen vnto possesse also. And therfore tell them: Thus saith the LORDE: In the bloude haue ye eaten, your eyes haue y^e lift vnto Idols, and haue shed bloude: shal ye then haue the londe in possession?

Ye cleame vpon youre sweardes, ye worke abhominacions, euery one desyleth his neyghbours wife: and shal ye then possesse the londe? Saie ye thus wordes vnto the: Thus saith the LORDE God: As truly as I lye, and ye that dwell in this wilderness, shall be slayne wth the sweardes: what so is vpon the

felde, will I geue vnto the bestes to be deuoured: those that be in stronge holdes and donnes, shall bye off the peisullee. For I will make the lorde desolate and wastif, and y^e p^e off his strenght shall come to an ende. The mountaynes in Israel shal be so wastif, that no man shal trauaile thery.

Eze. 33 c
3 Then shall they lerne to knowe, that I am the LORDE, when I make the lorde wastif and desolate, because off all their abhominacions, that they haue wrought. And thou some off man, the children off thy people of talke of the, by the wallis ad in the doores of their houses, sayenge one to another: come, let vs heare, what woode is gone forth from the LORDE. This is come vnto the, a fier of maner of a greates people: yet my people sty downe before the, and heare thy wordes, but they do use the rather: For in their mouthes they shewethem selues, as though they were firm, but their hertes goeth a fier their owne conuiciousure. And as a baler y^e hath a sircer come, ad is pleasur to synge, so shalt thou be vnto them: thy wordes shal they heare, but they will n^edo thereafter. Why this cometh to passe (for so, it cometh in deuce) thou shal they knowe, that there hath bene a prophet amonge them.

Eze. 33 c
Ma. 13 a

The XXXIII. Chapter.

2 **U**nto the woode off the LORDE came vnto me, sayenge: Thou sonne off man, prophete agaynst the shepherdes off Israel, prophete, and speake vnto them: Thus saith the LORDE God: Wo be vnto the shepherdes off Israel, that feede them selues. Shulde not the shepherdes fede y^e flockes?

Eze. 34 a
10. 14. b
15. a.

3 Ye haue eaten vp the fette, ye haue clothed you with the woll: the best fedde haue ye slayne, but y^e flocke haue ye not nourished: The weakke haue ye not holden vp, the sicke haue ye not healed: the biiden haue ye not bounde together, the outcastes haue ye not brought agayne: y^e lost haue ye not sought, but curiously and cruelly haue ye ruled the. Thus are they scard here and there without a shepherde: yet all the besties off the felde beuere them, and they go astray.

10. 4. b

1. Pe. 2 a

My shepe goe wandringe upon all mooneynes and upon eery hye hill, yet they be scard abode in all feldes, and there is no man, that careth for them, or seeketh a fier the.

4 Therefore o ye shepherdes, heare the woode off the LORDE. Thus saith the LORDE God: As truly as I lyue, for so much as my

shepe are robbed, and deuoured off all the wyde bestes off the felde, hauyng no shepherde: and senger hat my shepherdes: they n^e regard off my shepe, but feede them selues only, and not my shepe: Therefore haue I reuocd off the LORDE, o ye shepherdes: Thus saith the LORDE God: Beholde, I myself will upon the shepherdes, and requyre my shepe from their handes, and make the lorde waste from feeding of my shepe: yet the shepherdes shall fede them selues nemo: for I will deliuer my shepe out off their mouthes, so that they shall not deuoure them the.

For thus saith the LORDE God: Beholde, I will lode to my shepe myself, and fet them. Like as a shepherde amonge the flocke seeketh a fier the shepe that are carred abode, euen so will I sette a fier my shepe, and gather them together out off all places, where they haue bene scard in the cloudy and darcke daye. I will bringe them out from all people, and gather them together out of all londes, I will bringe the in to their owne lode, and fede them upon the mountaynes off Israel, by the ryuers, and in all the places of the countrey. I will fede them in right good pastures, and upon the hie mountaynes off Israel shall there folde be. There shal they be in a good folde, ad in a fat pasture: shall they fede: euen upon the mountaynes off Israel.

I will fede my shepe myself, and bringe them to their rest, saith the LORDE God. Soch as be lost, will I sette: soch as go astray, and I bringe agayne: soch as be weakke, will I bynde wth qth as be weakke, will I make stronge: soch as be fat and well shap, the se will I preferre, and fede them wth y^e thinge that is lausfull. And as for you, o my shepe, saith the LORDE God: I will put a difference amonge the shepe, amonge the withers ad the goaces. Was is not ynough for you, to eat up the good pasture, but ye must treade downe the residue of yours pasture wth youre feete also? Was is not ynough for you to drynke cleare water, but ye must trouble the residue also with your feete?

Thus my shepe must be sayne to eat y^e thinge, that ye haue troden downe wth y^e feete, and to drynke it, that ye wth your feete haue defyled.

Therefore, thus saith the LORDE God vnto them: Beholde, I will sear the fat shepe from the leane: for so much as ye haue slayn the weakke shepe a p^e y^e good shepolders, and runne upon them wth your

hens, so long as ye haue utterly scatered
them abroad. I wil helpe my shepe, so yf they
shal nomore be spoyled: yet I wil susterne o-
f in shepe from another. I wil raise vp into
them one only shepherde: each my scrumme
Dawd, he shal feede the, and he shal be their
shepherde. I the LORDE wil be their God,
and my sheuauure Dawd shal be their prince:
Euen I the LORDE haue spoken it.

Moreover, I wil make a couenaint of pea-
ce with them, and bryue all euell beastes out
of the londe: so that they maye dwell safely
in the widonnesse, and slepe in the weddes.
Good fortune & prosperite wil I geue them,
and vnto all that be rounde aboute my hill.
A prosperous shower and rayne wil I sende
down in due season, that the trees in the woode
be mayeburme forth their frutes, & yf groun
be hit increase. They shal be safe in their lon-
de, and shal knowe, that I am the LORDE,
which haue breke their yoke, and deliuered
them out of the hondes of those, that helde
them in subiectiō.

They shal nomore be spoyled of the he-
then, ne deuoured with the beastes of the lō-
de: safely shal they dwell, & no man shall
fear them: I wil set vp an excellent place for
them, so yf they shal suffre no more hunger in
the londe, neither beate the repose of yf he-
then any more. Thus shal they vnderstande,
that I the LORDE their God am wth them, &
yf they tūen the house of Israel, are my peo-
ple, saith the LORDE God. Ye men are my
shepe, ye are the shepe of my pasture: and I
am your God, saith the LORDE God.

The XXXV. Chapter.

Mourner, the woide of the LORDE
came vnto me, sa yenge: Thou sonne
of man, turne thy face towarde the
mount Seir, prophcey vpon it, & saye vnto
it: Thus saith the LORDE God: Beholde, o
thou mount Seir: I will vpon thee, I will
teache thee myne hōde ouer thee, yet wast I de-
slate wil I make thee. Thy cities wil I bryn-
de downe, & thou shalt be voyde: that thou
mayest knowe, how that I am the LORDE.
If sombody as thou bearest an olde enemye
against the children of Israel, & with a cruel
hōde hast made them afraid, what tyme
as they were troubled & pynnyshed for their
synne: Therefore, as truly as I lyue, saith yf
LORDE God: I wil prepare the vnto bloude,
ye bloude shal folowen vpon the: saing: thou
layest waite for bloude, therfore shall bloude
passe the. Thus wil I make the mount
Seir desolate & wast, and brynge to passe,
that there shall no man go thither, ne come

from thence. His mountaynes wil I fill wth
his slayne men: thy hills, dales and valleyes
shall ye full of them, that are slayne with yf
inward. I wil make the a perpetuall wuder-
nesse, for hat noman shal dwell in thy cities:
yf ye maye knowe, how yf I am the LORDE.

And because thou hast sayde: what, both
these nations and both these londes must be
myne, & I wil haue them in possession, whe-
re as the LORDE was there. Therefore, thus
saith the LORDE God: As truly as I lyue,
I will brynge the according to thy wyach and
gelousy, like as thou hast dealt cruelly with
them: that I maye be knowen amonge them,
how I haue pynnyshed the. Yet and that
thou also mayest be sure, that I the LORDE
haue had be all thy despyrefull wordes, which
thou hast spokē agaynst the mountaynes of
Israel, sa yenge: Lo, they are made wast, and
geuen vnto deserte.

Thus with your monthes ye haue made
your boof agaynst me, yet I multiplied your
reproche wordes agaynst me, which I haue
herde altogether. Where vnto, thus saith yf
LORDE God: when the whole woode is in
woacht, then wil I make the wast. And like
as thou wilt (mount Seir) wast glad, because
the heritage of the house of Israel was de-
stroyed: euen so wil I do vnto the also, that
thou and whole Edom shall be destroyed, &
knowe, that I am the LORDE.

The XXXVI. Chapter.

In some of man, prophcey vpon
the mountaynes of Israel, & spake:
I heare the woide of the LORDE, o ye
mountaynes of Israel: Thus saith the LOR-
DE God: Because yo^r enemye hath sayde v-
pon you: A ha, yf hee euellastynge placee are
now become ours: prophcey therfore, & spea-
ke: thus saith yf LORDE God: Sainge ye be
wastid & trode downe on euery syde, & be-
come a possession vnto yo^r residue of yf Gethes,
which haue brought you in to this mouthes:
& vnto an end name amonge yf people: Ther-
fore, heare the woide of the LORDE God, o ye
mountaynes of Israel: Thus saith the LOR-
DE God vnto the mountaynes and hills, val-
leys & dales, to the voyde wilderness & deso-
late cities, which are spoyled, and had in deri-
sion on euery syde, amonge the residue of the
Gethes: Hee euell thus saith the LORDE God:
In the eye of my gelousy haue I eaten a de-
uice, agaynst the residue of the Gethes, and
agaynst all Edom: which haue eate my lō-
de vnto the selues for a possession: which also
reioysid in the whole heritage of a despyrefull
stomacke, to wast it, and to spoyle it.

25 Prophecy therfore upon the londe of Israel, speake vnto y^e mountaynes and hilles, to valleys and dales, thus saith the LORDE God: Beholde, this haue I deuised in my gelesy and terrible wrath: for so much as ye haue suffered repoufe of the heiden, therfore thus saith the LORDE God: I haue sworne, that the Gentiles which lye aboute you, shal beare youre confusion them selues. And as for you (o mountaynes of Israel) ye shall shute out youre braunches, and bringe forth youre frute to my people of Israel, for it is harde by, that it wil come.

Beholde, I come vnto you, and vnto you will I turne me, that ye maye be ryllid and sowed. I wil sende you much people, which shalbe all of the house of Israel: the cities shalbe inhabited, and y^e decayed places shal be repayed againe. I will multiplye you much much people and cattell, which shal increase & bringe frute. I wil restore y^e olde estate, and shewe you more kindness the more ye had before: wherby ye shall knowe. I am the LORDE. Yee people will I sende vnto you (o my folke of Israel) which shal haue the in possession, and thou shalt be their inheritaunce, so that thou shalt nomore be with out them. As gayne, thus saith the LORDE God: for so much as they saie vnto you: thou art an eater vp of men, and a waister of thy people: therfore thou shalt eate no more men, neither destroye thy people any more, saith the LORDE God. And I wil not suffre the, for to heare thine owne confusion amonge the Gentiles from henceforth. Thou shalt not beare the reprofe of the nations, ner cast out thine owne people any more, saith the LORDE God.

Moreover, the worde of the LORDE came vnto me, sayinge: O thou sonne of ma, when the house of Israel dwelt upon their owne grounde, they defyled them selues with their owne wayes & imaginations: so that in my sight their waye was like the vncleanness of a menstruous woman. Wherfore I poured my rochfull displeasure vpon them, because of the bloude that they had shed in the londe, & because of their Idols, wherwith they had defyled them selues. I scattered them also amonge the heiden, so that they were strewed aboute in the londes. A couding to their wayes & after their owne inventions, so dyd I punish them.

Now when they were gone vnto the heiden, and come in amonge them, they dishonoured my holy name: so that it was sayde of them: Are these the people of God, & wast

go out of their owne londe: then shall my holy name, which y^e house of Israel dishonoured amonge the Gentiles, when they came. Therfore will y^e house of Israel thus saith the LORDE God: I do not thinke for yo^r sake (O house of Israel) that my holy names sake, which y^e dishonoured amonge the heiden, when ye came to them. Therfore, I wil halowe my greate name againe, which amonge the Gentiles is euill spoken: for ye youre selues haue dishonoured & made them. And the Gentiles shal knowe, that I am the LORDE, when I am honoured in you before their eyes, saith y^e LORDE God.

As for you, I wil take you from amonge the heiden, and gather you together out of all countrees, and bringe you agayne vnto youre owne londe. Then will I pour out water vpon you, & ye shall be cleane: yea, I will all yeure vncleynesse and from all ye Idols, that I cleanse you. A new herte also will I geue you, and a new spirite will I put in you. As for that story her, I wil take it awaye from youre body, and geue you a fleshy herte. I will geue you my spere amonge you, to cause you to walke in my commaundement, & kepe my lawes, and to fulfill them.

And so ye shall dwell in the londe, that y^e gave to yo^r forefathers, & ye shall be my people, and I will be youre God. I wil helpe you out of all youre vncleynesse, I wil call you to come, and wil increase it, and wil see you be uenoughonger. I will multiplye the frute of the trees and y^e increase of the selde of you, so that ye shal beare nomore reprofe of yo^rger amonge the heith. Then shal ye remaue yo^r owne wicked wayes, and youre imaginations, which were not good: so that y^e shall take displeasure at youre owne selues, by reason of youre synnes and abominacions.

But I wil not do this for youre sake, saith the LORDE God: be ye sure of it. Therfore, y^e house of Israel, be ashamed of youre synnes. Moreover, thus saith the LORDE God: what crime as I shal cleanse you from all youre offences, then will I make the cities to be occupied agayne, and wil repaire the places that be decayed. The desolate londe shal be buylded agayne, which afore tyme laye waste, in the sight of all them, that were there. Then shal it be sayde: This wast londe is come like a garden of pleasure, and the wyde, desolate and broke downe cities, are now stronge, and sensid agayne. Then the ryght of the heiden that lye rounde aboute you, shal knowe, that I am the LORDE, which paye that was broken downe, and plant

again, that was made waste. When I the
LORDE haue spoken it, I will do it in due.

Thus saith the LORDE God: I will yet
once be founde againe of y^e house of Israel,
I will see you againe in your owne lande,
and ye shall knowe, that I am the LORDE, which
haue sayde it, and fulfilled it in due.

The xxxvij. Chapter.

In the hande of the LORDE came open
me, I caried me out in the spere of the
LORDE, I let me downe in a plaine
side, that laye full of bones, I let me reuise
be aboute by them: I behelde, the bones that
laye upon the side, were very many, I mar-
uailed bye also. Then sayde he vnto me:
Thou sonne of man: thinkest thou these be-
nones maye lyue againe? I answered: O LOR-
DE God, thou knowest. And he sayde vnto
me: Proue thy thou upon these bones, I spea-
ke vnto them: O drye bones, heare the wor-
de of the LORDE. Thus saith the LORDE
God vnto these bones: Beholde, I will put
breth into you, they maye lyue: I will geue
you synners, I will make flesch growe upon you,
I will cover you ouer with skynne: I will geue you
breth, that ye maye lyue, and knowe, that I
am the LORDE.

So I prophesied, as he had commaunded
me. And as I was prophesyinge, there came
a noise, and a great motion, so that the be-
nones came euery one to another. I sawe as he
I had seld, beholde, they had synners, and
flesch grewe upon them: and aboute they were
covered with skynne, but there was no
breth in them. Then sayde he vnto me: Thou
sonne of man, prophesie thou towards the
wynde: prophesie, and speake to the wynde:
Thus saith the LORDE God: Come (o thou
wynde) from the four wyndes, I blowe vpon
these drye, I shall that they maye be restored to
lyfe. So I prophesied, as he had commaun-
ded me: Then came the breth vnto them, and
they receaued lyfe, and stode vp upon their fe-
et, as a maruolous greace sore.

Wherupon, he sayde vnto me: I thou some
of man, these bones are the whole house of
Israel. Beholde, they saye: our bones are
dried vp, our hope is gone, we are cleue cut
of. Therefore prophesie thou, I speake vnto
them. Thus saith the LORDE God: Behol-
de, I will open youre graues (o my people: I
will take you out of youre sepulchres, and bringe you
into the lande of Israel againe. So shall
ye knowe, that I am the LORDE, when I open

your graues, and bringe you out of them. My
spere also will I put in you, I ye shall lyue: I
will see you againe in your owne lande, and
ye shall knowe, that I am the LORDE, which
haue sayde it, and fulfilled it in due.

The wynde of the LORDE came vnto me,
sayenge: Thou sonne of man, take a stick
and wyte vpon it: vnto Iuda I geue the chil-
dren of Israel his companyens. Then take
another stick, and wyte vpon it: vnto Ioseph
the sonne of Ephraim, and vnto all the
householde of Israel his companyens. And
thou take both these together in thine bon-
de, so shall there be one stycke thereof. I will
geue the child of thy people saye vnto the: wilt
thou not shewe vs, what thou meapest by
these? Then geue them this answer: Thus
saith the LORDE God: Beholde, I will take
the stick of Ioseph, which is in the bonde
of Ephraim: and of the trybes of Israel his
seloues, and will put them to the stick of
Iuda, I will make them one stick, and they shall
be one in my bonde. And the two sticks wher
I have written vpon, shall be one in thine
bonde, that they maye lyue, and shall saye
vnto them:

Thus saith the LORDE God: beholde,
I will take awaye the children of Israel from
amonge the heathen, vnto whom they be
gone, and will gather them together oute every
place, and bringe them againe in to their owne
lande: yet I will make one people of the in y^e
lande, vpon the mountaine of Israel, and
they shall haue but one kinge. They shall
not be two peoples from henceforth, ne-
ther be denyed in eowse kingdomes: they
shall also desyle the selues neuer with their
abominacions, Idols and all their wicked-
doings. I will helpe the one of all their dwell-
linge places, wher in they haue sinned: I will
so cleanse them, that they shall be my people,
and I their God.

Dauid my seruante shall be their kinge, I
they all shall haue one shepheard only. They
shall walke in my lawes, and my commaun-
dementes shall they both kepe I fulfill. They
shall dwell in the lande, that I geue vnto Ja-
cob my seruant, where as your fathers also
haue dwelt. Yet will in the same lande shall
they, their children, I their childrens children
dwell for euermore: and my seruant Dauid
shall be their euersyluenge pryncer. Moreover,
I will make a bonde of peace with them,
which shall be vnto them an euersyluenge
covenant. I will scatter the also, and multiplye
them, my seruant I will I see amonge the
for euermore.

Ezech.

Ezech. 37.

The prophet Ezechiel.

My dwellings shall be wth them, yet I will be their God, & they shall be my people. Thus the seventh also shall knowe, that I the LORD am y^e holy maker of Israel: wher my Sanctuary shall be amongst them for ever more.

The XXXVIII. Chapter.

AT the wordes of the LORD came unto me, saying: Thou some of man, curne thy face towardes God in the land of Magog, which is the chiefe prynces at Mesched and Tubal: prophesy agaynst him, and saye: Thus saith the LORD God: O God thou chiefe prynces of Mesched and Tubal: behold, I will upon thee, and will turne thee aboute, and put a byrre in thy charytes: I will brynge the south and all thine hoost, both horse & bowmen, which be all weapened of the best fashion: a greates people, that handle aliogether speares, shyldes, and swordes: the Perses, Moryans and with them the Lybians, which all beare shyldes and helmetaes: Gomer, and all his hoostes: the house of Thogomaus out of the north quarters, and all his hoostes, yete and moche people with the.

Therefore prepare thee, set thy self in aray with all thy people, that are come unto the byrre, and be thou their defence. A few many dayes thou shalt be visited, and in the latter yeres thou shalt come in to the lode, that hath bene destroyed with the swordes, & now is replenished agayne wth diverse people vpon the mountaynes of Israel, which haue lyegeyn wast. Yet they be brought out of the nacion, & dwell all safe. Thou shalt come vp like a stormy wyther, to cover the lode, and as it were a darcke cloude: thou with all thine hoostes, and a greates multitude of people with the.

Moreover, thus saith the LORD God: At the same tyme shall many thinges come in to thy mynde, so that thou shalt ymagyn myschance, and saye: I will vp to yonder place, seinge they s^{yt} at ease, and dwell so safely: for they dwell all without any walles, they haue neither barres nor doores) to spoyle them, to robbe the, to laye honte vpon their so wil inhabited wildernesses: a gaynst that people, y^e is gathered together from amonge the Geths, which haue gotten cattell and good, and dwell in the myddel of sthe londe. Then shall Gaba and Deban and the marchantes of Tarbis wth all their Douthies, saye unto the: Art thou come to robbe? Hast thou gathered thy people together, because thou wilt spoyle: to take silver and golde: to carry away cattell and good: and to haue a greates pray?

The xxxix. Chap.

Therefore, o thou some of man, prophesy agaynst the LORD God: In that daye thou shalt knowe, that my people of Israel dwell in safety: and shalt come from thy place, out of the north partes: thou and moche people wth the, which ryde vpon horses, a number of thee: a greates multitude: and an innumerable host. Yet thou shalt come vpon my people of Israel, as a cloude to cover the lode. Thus shall come to passe in the latter dayes: I will linge the vp in to my londe, that the heathen maye knowe me, when I geue me honour vpon thee (O God) before their eyes.

Thus saith the LORD God: Thou he, of whom I haue spoken a fewer tyme, in my seruantes y^e prophesies of Israel: thus prophesied in those dayes 2 yeres, that I shall brynge the vpon them. At the same tyme, when God commeth vp in to the land of Israel (saith the LORD God) shall indignacion go forth in my wrath. In my gealousy and bece displeasur I haue bene, that there shall be a greates trouble in the land of Israel at that tyme. The very synners in the felde, the foules of the ayre, the bestes of the felde, and all the men of y^e earth shall tremble for feare of me.

The hilles also shall be turned vpon the one, the steyres of stone shall fall, and all walles shall syncke to the grynnde. Thus will I a swerde vpon them in all my mountaynes, saith the LORD God: so that every walle of swerde shall be vpon another. With pestilence and bloude will I purgish him: stormy wyther and hale stones, fyre and byrre shall I cause to rayne vpon him and all his host, yete and vpon all that greates people that are with him. Thus will I be manifested, how red, and enoyme amonge the heathen: that they maye be sure, how y^e I am y^e LORD.

The XXXIX. Chapter.

Therfore o thou some of man, prophesy agaynst God, and speake: Thus saith the LORD God: Behold, I will vpon thee, and turne thee aboute: and brynge the vp to the mountaynes of Israel. As for thy bowe, I will synner it of thy left honde, and cast thine arrowes out of thy right honde. Thou with all the heathen, and all the people that is with the, shall fall vpon the mountaynes of Israel. Thus will I geue the unto y^e fowles and wilde bestes of the felde, to be deuoured: thou shalt thou lye vpon the felde: fowles shall

have spoken it, saith the LORD God.

1 In a Waggon, and amongst those that sit
in chariots in the field: and I finde a fire, and
they shall knowe, & I am the LORD. I will
make also the name of my holynesse to be
knowne among my people of Israel: and I
will not let my holy name be euil spoken of
any more: but the very heathen also shall know
it, that I am the LORD, the holy one of
Israel. Behold, it cometh, and shall be fulfilled
in the daye, wherof I haue spoken: They
that dwell in y^e cities of Israel, shall go forth,
and lie fire upon the weapons, and burne
them bydes and spears, bowes and arrows,
bylles and clubbes: seven yeares shall
they be burninge thereof, so that they shall
be burnt no more from y^e feilde, neither ha-
uende to be burnt any out of the wodde:
for their shall haue weapons, y^ere to burne
them. They shall robbe those that robbed them,
and spoyle those that spoiled them, saith y^e
LORD God.

2 As for some y^e will I geue vnto Gog,
a place to be buried in, in Israel: and the val-
ley, wher theyo men go from the east to
the sea warre: those that are exauple therby,
shall burne it. There shall Gog and all his
people be buried: and it shall be called the val-
ley of the people of Gog. Seven monethes
long shall the house of Israel be burninge
of them, that they maye cleanse the lode: see
all the people of the londe shall burie them,
O respelde a glorious daye, when I geue
the honour, saith the LORD God. They
shall be dead men also to be dead buriers, eue
giuinge thow the lode, and appoynte them
certaine places to burye those in, which re-
maine vpon the felde, that the londe maye
be cleanse. From ende to ende shall they sit,
and that vj monethes longe. Tow those that
go thow the londe, wher they see a mans
bone, they shall set vp a token by it, till the
burieria haue buried it also, in the val-
ley of the people of Gog. And the name of
the cite shall be called Hamons: Thus shall
they make the londe cleane.

And thou some of man thus saith the
LORD God: Speake vnto all the foules
and every hyde, see and to all the wilde beas-
tes of the feild: heape you together and com-
me together, you rounde aboute vps my slaugh-
ter, that I haue slayne for you: euen a greate
slaughter vpon the mountaynes of Israel:
144 eate flesh, and drynke bloude. Ye shall eate y^e
flesh of the mortuies, and drynke the bloude
of the prynces of the londe: of the wetters,

of the lames, of the goates, and of the open
that be all slayne at Basan. Eate y^e fat you,
re belly full, and drynke bloude, till ye be bone-
ten of the slaughter, which I haue slayne
vnto you. Y^el you at my table, with bowes &
stronge beames: with captaynes and all ma-
te of warre, saith the LORD God.

I will bringe my glory also amonge the
Gentiles, that all the heathen maye see my
iudgment, that I haue kept, and my holynesse,
which I haue layed vpon them: that y^e house
of Israel maye knowe, howe that I am y^e
LORD their God, from that daye forth:
And the heathen shall knowe, that where as
the house of Israel were led into captiuitie:
it was for their iniquities sake, because they
offended me.

Soe the which cause I hyd my face from
them, and deliuered them into the handes of
their enemies, that they might all be slayne
with the sword. Accordinge to their wicked-
nesse I was faithfull dealinges, so haue I en-
treated them, and hyd my face from them.
Therefore thus saith y^e LORD God: Tow
will I bringe agayne the captaynes of Jac-
cob, and haue mercy vpon the whole house
of Israel, and be glous for my holy names
sake. All their confusion and offence, that
they haue done agaynst me, shall be taken a-
waye: and so safely shall they dwell in their
londe, that no man shall make them a praye.
And when I haue broughte the agayne from
amonge the people, when I haue gathered
them together out of their enemies londes,
and am prynced in them before many hea-
then: then shall they knowe, that I am the
LORD their God, which suffred them to
be led into captiuitie amonge the heathen,
but now haue broughte them agayne in to
their owne londe, and not left one of them
yonder.

After that, will I hyde my face never
from them, but will poure out my spycie v-
pon the house of Israel, saith the LORD
God.

The xl. Chapter.

In the xxxiij. yeare of oure captiuitie, x
x
In the begynnyng of the yeare, the
xxij. daye of the month: that is the viij.
yeare, after that y^e cite was smyten downe
the same daye came the bonde of the LORD
vpon me, and carid me forth: and in to the
londe of Israel broughte he me in the visions
of God: and set me vpon a maruolous
hile mountayne, wher vpon there was a burl-
dunge (as it had bene of a cite) counterte
north.

Whether he carried me, and beholde, there was a man, whose similitude was like brass, which had a thiede of flay in his hande, and a mezerodde also. He stode in the doie, & sayde vnto me: march thou well with thine eyes, herken to mych thine eares, and fasten in thine heart, what I saie: for I shal shew the, for to the intent that they might be shewed the, therfore art thou brought hither. And what soeuer thou shalt see, thou shalt certifie the house of Israel therof.

Beholde, there was a wall on the outsyde rounde aboute the house: the mezerodde that he had in his hande, was six cubites longe & a spaine. So he measured the breadth of the bygginge, which was a mezerodde; and the heyth also a mezerodde. Then came he vnto the east doie, and wente vp the staires, & measured the postes of the wyndowes: for there was a mezerodde longe. The postes of the chambers were six cubites high: the postes of the doie within the house were a mezerodde. He measured also the outsyde of the ynnner court, which contayned a mezerodde. He measured by the entrie of the court, that contayned ege cubites, and his pilers two cubites: and this entrie stode inwarde.

The chambers of the doie castwarde, were thie on euery syde: alike brade and longe. The pilers also that stode of both the sydes, were of one measure. After this, he measured the wyndowesse of the doie: which was x cubites, & the heyth of the doie six cubites. The edge before the chambers was one cubite: hodie vnto both the sydes, & the chambers six cubites wyde of either syde. He measured of doie from the rygge of one chamber to another, whose wyndowesse was xxv cubites, & one doie stode agaynst another. He made pilers also: six cubites high, rounde aboute the court doie. Before the outwarde parte vnto the feet entrie of the ynnner doie, were fiftie cubites. The chambers and their pilers within, rounde aboute vnto of doie, had syde wyndowes: So had the foie entries also, whose wyndowes wente rounde aboute within. And vpon the pilers there stode date trees.

Then brought he me in to the foie court, where as were chambers & paued woikes, made in of foie court rounde aboute: xxx chambers vpon one paued woike. Now the paued woike was a luge besyde the doies, and that was the lower paued woike. After this, he measured of ludge from the lower doie, vnto the ynnner court of the out syde, which had an hundred cubites vpon the east & the

north parte. And the doie in the ynnner court towarde the north, was fiftie cubites the length and breadth: his thie chambers were on either syde, with his pilers x fute wyde, which had euen the measure of the first doie. His heyth was fiftie cubites, the length xxx cubites: his wyndowes & poyches were like date trees, had euen like measure as the first doie: there were xij wyndowes on either syde, & their poyche were fiftie cubites. The ynnner court stode rounde aboute the first doie, that was towarde the north east. From one doie to another, was fured an C cubites.

After that, he brought me to the south doie, where there stode a doie towarde the south: whose pilers and poyches were measured, like the first measure, & with their postes they had wyndowes rounde aboute: like the first wyndowes. The heyth was cubites, fiftie & xxv, with steeppes to go vp vpon the doie: there stode before him, with his pilers and date trees on either syde. And the doie of the ynnner court stode towarde the south, & he measured from one doie to another, an C cubites. So he brought me in to the ynnner court, that was the doie of the south: which he measured, & it had the measure like the first. In like manner, his chambers, pilers and foie entries, had euen the foie sydes: the measure also. And he had with his poyches were aboute, wyndowes of l cubites high, & xx cubites brode. The poyches rounde aboute were xxv cubites longe, and v cubites brode: and his poyche reached vnto of vnto the outte: vpon his pilers there were date trees, and with steeppes to go vp vpon.

He brought me also in to the ynnner court vpon the east syde, and measured the doie, accordinge to of measure afore sayde. His chambers, pilers and poyches had euen the first measure, as the first had: & with his postes they had wyndowes rounde aboute. The length was l cubites, of breadth xxv cubites: his postes reached vnto the vnto the outte: his pilers also had date trees on either syde, and with steeppes to go vp vpon. And he brought me to the north doie, and measured it, which also had the foie syde measure. His chambers, pilers and poyches had wyndowes rounde aboute: whose heyth was l cubites, of breadth xxv. His pilers stode towarde the vnto the outte court, and vpon them were date trees, and with steeppes to go vp vpon. There stode a chamber also, whose measure was as the doie pilers, and there the burnt offeringes were made.

There were four porches, there stood on either syde two tables for the slaughtering: to slaye the burnt offerings, synne offerings and trespass offerings ther upon. And on the one syde as men go forth to the north doore, there stood two tables. Four stables stood on either syde of the doore, that is viij tables, wher upon they slea beede. Four tables were of basen stone for the burnt offerings, of a cubite and a half longe and brode, and one cubite hie: wher upon were layed v vessels and ornaments, which were used to, the burnt offerings, when they were slaughtred. And within there were holtes four synners beede, fastened rounde aboute, to hangeflesh upon, & vpon the tables was layed the offering flesh. On the outsyde of the inner doore were the synners chambers: in the inward court besyde y north doore & agaynst the south. There stood one also besyde the east doore north ward.

¶ And he sayde vnto me: This chamber is the south syde belongeth to the prestes, that is the habitacion: and this toward the north, is the prestes that was vpon the altar: which be the somes of Sadoch, that do serue before the LORDE in steade of the children of Levi. So he measured the foire court, which had its length an C cubites, and as much in bredth by the foure corners. Northward stood before the house: And he taught me to the foire court of the house, and measured the wallen by the entre doire: which were sixe cubites longe on either syde. The thicknesse also of the doire on either syde, was thre cubites. The length of the porch was xx cubites, the bredth xj. cubites, and vpon steppes went man vp to it: by the wallen also were pilers, on either syde one.

The xli. Chapter.

¶ I sawe this he brought me to the temple, and measured the postes: which were of both the sydes vii. cubites thicke, according to the wybenesse of the tabernacle. The bredth of y doire was x. cubites, & the wallen of the doire on either syde sixe cubites. He measured the length thereof, which cometh to i. cubites, and the bredth xx. The wente he in, and measured the doire postes, which were two cubites thicke: but the doire itself was sixe cubites, and the bredth of the doire was vii. cubites. He measured the length and bredth thereof, which were euery one xx. cubites, before the temple.

¶ And he sayde vnto me: this is the holyest of all. he measured also the wall of the house, which was sixe cubites. The chambers y

stood rounde aboute y house, were euery one foure cubites wyde, and one syde hadde vps another, wherof there were xxxiiij. And there stood postes beneath by the wallen rounde aboute the house, to beare the vp: one in y wall of y house they were not fastened: The syde chambers were the hyer the wyder, and had steppes ther to the inner rounde aboute y house. Thus was it wyder aboute, than from the lowest men might goe to the hyer: & wyde chambers. I sawe also that the house was very hye rounde aboute. The foundation of the syde chambers was a meter wyde (that is sixe cubites) brode. The thicknesse of the syde wall without, cometh yeth sixe cubites, & so the wall of the chambers in y house.

The chambers, was the wyder rounde aboute y house. The postes were set ouer agaynst the one wall toward the north, y the other toward the south: and the thicknesse of the wall was i. cubites rounde aboute. Alonge that was separated from the wall, was iij. cubites wyde: the wall of the buyldinge was v cubites thicke. I tolde all oute, and the length foure score cubites and ten. So he measured the house whiche was an C. cubites longe, and the separated buyldinge with the wall were an C. cubites lōge also. The wydenesse before the house and of it y was separated toward the east, was an C. cubites.

¶ And he measured the length of the buyldinge before and behinde with the chambers vpon both the sydes: and it cometh to an C. cubites. The innermost temple, the porch of the foire court, y syde postes, the thicke had syde wyndowes, and pilers rounde aboute ouer agaynst the postes, from the grounde vp to the wyndowes: The wyndowes chens selues were syled ouer with bores: & thus was it aloue the doire, vnto the ynnest house, and without also: Recche the whole wall on euery syde both within and without was syled ouer w greater bores. There were Cherubins and date trees made also, so that one date tree stood ouer betwixt two Cherubins: One Cherub had two faces, y face of a man lookinge asyde toward the date tree, and a Lyons face on the other syde. Thus was it made rounde aboute in all the house: Recche the Cherubins and date trees were made from the grounde vp aboue the doire, and so stood they also vpon the wall of the temple.

The hypostes of the temple were foure squared, and the fashion of the Sanctuary was, euen as it appeared vnto me as fore in y

vision. The table was of wodde, the cubites bre and two cubites longe: his couners, the length and the waller were of wodde. And he sayde vnto me: This is the table, that shal stonde before the LORD. The temple and the holiest of all had ether of them two doores, and euery doore had two litle wickettes which were soulden in one upon another, on euery syde two. And vpon the doores of the temple there were made Cherubins and bate trees, like as vpon the waller: and a greate chiefe balke of wodde was before on the our syde of the poyche. Vpō both the sydes of the waller of the poyche, there were made depe wyndowes and bate trees, hauynge beames and halles, like as the house had.

The XLII. Chapter.

And when he carried me out in to the fore court towarde the north, & brought me into the chambie, that stode ouer agaynst the back chuylinge northward, which had the length of an C. cubites, whose doore turned towarde the north. The wyde nesse conteyned L. cubites, ouer agaynst the xx. cubites of the ynnemur court, & agaynst the poyche wickette that was in the fore court. Beside all the chieftie there stode pilers, one ouer agaynst another: And before this chieftie there was a walkinge place of r. cubites wyde, and within was a waye of one cubite wyde, and their doores towarde the north. Thus the hysel chambies were all waye narrower then the lowest and myddelmōst of buildinge: for they bare chambie vpon chambie, and stode thie together one vpon another, not hauynge pilers like the fore court: the fore were they smaller then those beneath and in the myddelst, to reken from the grounde upward.

And the wall without that stode by the chambies towarde the vntermōst court vpon the fore syde of the chambies, was L. cubites lēge: for the lēth of the vntermōst chambies in the fore court was L. cubites also: but the length thereof before the temple was an C. cubites. These chambies had vnder them an entrance of the east syde, wher y a man might go into them out of the fore court, thow the chieftie wall of the fore court towarde the east, right ouer agaynst the separated byldinge. Before the same byldinge vpo this syde there were chaiters also which, had a waye vnto them, like as the chambies on the north syde of the same length and wyde nesse.

Their entrance, fashion and doores were

all of the same maner. Thee euen like as the other chamber doores were, so were the walls of the south syde. And before the wyndowes the syngers stepped on the east syde, there stode a doore to go in at. Then I sayde vnto me: The chambers towarde the north, the south, which stode before the back chuylinge: those be holy habitacions, wherin the priestes that be seruyce before the LORD, must eat: the most holy offerings: and then must they saye the most holy offerings: and the offerings, synne offerings & trespass offerings, for it is an holy place. When the people come therein, they shal not go ouer in to the court: but saynge they be holy they shal leaue the clothes of their ministracion, and put on other garmentes, when they haue any thinge to do with the people.

Now when he had measured all the innermost house, he brought me southward to the east parte, and measured the same rounde aboute. He measured the east syde with y meter odde, which rounde aboute conteyned v. C. meter odde. And the north syde measured he, which conteyned rounde aboute some so much. The other two sydes also towards the south and the west, which he measured conteyned ether of them v. C. meter odde. So he measured all y fore syde wher he wente a wall rounde aboute v. C. meter odde longe, and as doores also, which separated the holy from the vnholy.

The XLIII. Chapter.

When he brought me into y doore which was towarde the east, beholde, it came the glory of the God of Israel from out of the east, whose voyce was like greate noise of waters, and the earth was lightened with his glory. His sighte toled vpon me like the sighte, that I sawe, when I wente in, what tyme as the cite I sawe had bene destroyed: and like the vision that I sawe by the water of Eubar. Then fell I open my face, but the glory of the LORD did not come in to the house thow to the east parte. So a voyde tok me vp, and brought me into ynnemur court: & beholde, the house was full of the glory of the LORD.

Then heere one speakinge vnto me out of the house, and there stode one by me, the same maner as I sawe in the vision that I sawe in the vision of the LORD: and he sayde vnto me: Thou sonne of man, this vision is my secrete, and the place of my secrete, wher as I wil dwell amonge the children of Israel for evermore: so that the house of Israel shal nomore be fylle my holy name, neither their kinges, thow they shall come thow theire their hie place, & thow they shall

and by dies of their kinges: which haue buyt
with their sholdes in manner harde upon
my chesnes, and their postes almost at
my postes: so that there is but a bare wall be
weene me and them.

Thou haue they defyled my holy name
with their abominacions, that they haue
committed. Wherefore I haue destroyed them
in my wrath: But now they shal put awaye
their whoredome and the dead bodies of their
kinges out of my sight, that I maye dwell
amonger them for evermore. Therfore thou
sonne of man shewe thou the householdes of
Israel a temple, that they maye be ashamed
of their wickednesse, and measure them sel-
ues an temple therat.

And when they be ashamed of all their
wikes, then shewe them the fourme and
fashion of the temple: the conuenge in, the
gange out, all the manner and description
therof, yre all the vses and ordinamices of
it, if they maye depe & fulfill all the fashions
and customes therof.

C This is the description of the house: A bo-
we vps the mounerounde aboute all the cor-
nars, it shalbe of holset of all. Beholde, that
is the description and fashion of the house.
This is the measure of the auter (a fete the
me cubite, which is a spanne longer then
another cubite) his becomen in the myddest
was a cubite longe and wyde, and the ledge
that wente rounde aboute it, was a spanne
bode. This is the heighth of the auter: From
the grunde to the toppe the lengthe
is two cubites, and the bredth one cubite:

23 The auter was foure cubites hie, & from
the auter upwarde stode foure honics, and
it was xij cubites longe and xij cubites bro-
de, vpon the foure corners: the coveringe of
the auter was xiiij cubites longe and bode
vpon the foure corners, and the ledge that
wente rounde aboute, had half a cubite: and
the becomen therof: rounde aboute one cubite:
the steepe side towarde the east. And
he saide vnto me: Thou sonne of man, thus
saith the LORDE God: these are the ordi-
namices and lawes of the auter, in the daye
when it is made, to offre burnt offerings, and
to sprinkle bloude ther vpon. To the prestes,
and to the Levites that be of the side of Saboth,
and to the becomen to do me seruyce, saith
the LORDE God: Vnto these geue thou a yong
bullocke, for a synoffringe, & take the blou-
de of him & sprinkle his foure heines withal,
& the foure corners of the auter coveringe,

with the ledge that goeth rounde aboute the
re with shal: thou cleanse it, and reconceite it.
Thou shal take the bullocke also of the syn-
offringe, & burne him in a seuerall place with
out the Sanctuary.

The nexte daye, take a goodbeest without
blemish for a synoffringe, to reconceite the au-
ter withal: like as it was reconceited with
bullocke. Now when thou hast made it cle-
ne, then offre a yonge bullocke without blemish
and a ramme out of the flocke without
blemish also: Offre them be fore the LORDE,
and let the prest cast salt therupon, and geue
them so vnto the LORDE for a burnt-off-
ringe. Seven dayes shalt thou bringe, euery
daye a goodbeest. A yonge bullocke & a ram-
me of the flocke (both without blemish) shal
they offre. Seven dayes shalt they reconceite
and cleanse the auter, & offre vpon it. When
these dayes are expired, then vpon the viij
daye and so forth, the prestes shal offre their
burnt-offringes and healthoffringes vps of
auter: so wil I be mercifull vnto you, saith
the LORDE God.

The XLIII. Chapter.

D I sawe this, he brought me agayne to
ourwarde doore of the Sanctuary ou-
the east syde, and that was shute. Then
saide the LORDE vnto me: This doore shal
be shute still, and not opened for eny man go
therout: but only for the LORDE God of
Israel: yet he shal go therout, els shal it be
shute still. The prynce himself shal come ther-
out, that he maye cate drinke before the LOR-
DE. Yet the pouche shal be come in, and there
shal he go out agayne. Then brought he me
to the doore, vpon the north syde of the hou-
se. And as I looke aboute me, beholde, the
glory of the LORDE filled the house: and I
fell downe vpon my face. So the LORDE
spake vnto me: O thou sonne of man, fasten
thine eynes herte, beholde, and take diligent
hede to all that I wil saye vnto the, ceasinge
al the ordinamices of the LORDE and
all his lawes: ponde well with thine herte
the conuenge in of the house and the gange
forth of the Sanctuary: and telle the ob-
stinare householdes of Israel: Thus saith the
LORDE God: O house of Israel, ye haue now
bode ynough with all youre abominacions,
seyng that ye haue broughte in to my Sanc-
tuary strange, hauyng weyrcamified
heres & flesh, where thow to my Sanctuary
is befitte, wher ye offre my bread, fat, & bloude.
Thus wil all youre abominacions ye
haue broken my couenaunt, and not kepte
the holy ordinamices of my Sanctuary

but ſaith ſpurs of my Sanctuary, euen after your owne mynde. Therefore thus ſaith the LORD E God: Of all the ſtraungers that dwell amonge the childre of Iſrael, no ſtraunger (whoſe heret z ſteſh is not circumciſed) ſhal come within my Sanctuary: No nor the Leuites that be gone backe fro me, and haue diſceined the people of Iſrael with errorres, goinge after their Idols: theſe ſhal thei beare their owne wickednes. Shal be they be ſer and oidened to miniſtre, vnder the doores of the houſe of my Sanctuary: and to do ſeruyce in the houſe: to ſlaue burn offringes and ſacrifices for y people: to ſtode beſore them, and to ſerue them: ſerue the ſeruyce that they do them, as beſore their Idols, and cauſe the houſe of Iſrael to ſhame befoore my wickedneſſe!

R. 19. 1 For the which cauſe I haue plucke out myne honde ouer them (ſaith the LORD E) ſo that now they muſt beare their owne iniquyte, and neede to come nyeme, to ſerue me with their preſheade, in my Sanctuary, and moſt boyel of all: that they maye beare their owne ſhame and abhominacions, which they haue done. Shalbe I ſe them to be porters of the houſe, and to all the ſeruyce y is done therein: But the prieſtes of Leuites the ſonnes of Sadoch, that keepe the holy ordinaunces of my Sanctuary, when the children of Iſrael were gone fro me: ſhal come to me, to do me ſeruyce, to ſtode beſore me, and to offre me the fat and the bloude, ſaith the LORD E God.

C. 17. 4 **Ez. 41. 4** **18. 4**

They ſhall go in to my Sanctuary, and treade beſore my zable, to do me ſeruyce, and to waice vpo myne ordinaunces. Now why they go in at the doores of the ynnner court, they ſhal put on ſynnynge clothes, ſo that no wollme come vpon them: whye they do ſeruyce vnder the doores of y ynnner court, and within. They ſhal haue ſayc ſynnynge benettes vpon their heades, and ſynnynge burches vpon their loymes, which in their labour they ſhal not put aboute them: And when they go forth to the people in the outwarde court, they ſhal put of the clothes, wherin they haue miniſtre, and laye them in the habitation of the Sanctuary, z put on other apparell, leſt they on halowne y people with their clothes.

D They ſhal not ſhawe their heades, nor noriſh the buſhe of their haye, but roude their heades only. All the prieſtes that go in to the ynnner court, ſhal drinke no wyne. They ſhall mary no wydome, neyher one that is put from hir huſbonde: but a maye of the

Leui. 19. 1
11. 2
Leui. 30. C
12. 11
13. 1. 2
1. 8

ſide of the houſe of Iſrael, or a wydome that hath had a prieſt beſore.

They ſhal ſerue my people the diſtincte becauſe the holy and vnhol, becauſe the cleme and vnclene. If any diſceine, they ſhal diſcerne it, and geue ſentence vpon my iugmentes. My ſolemne feaſtes, my lawes and ordinaunces ſhal they kepe, and halowe my Sabbathes. They ſhal come: no deed perſone, to deſyle them ſalues: ne ceptre be father or moether, ſonne or brother, brother or ſiſter that hath had yermoſt bonde: in ſoch they maye be deſyle.

And when heis clenſed, there ſhal bened vnto him vj daye: and y he go in the Sanctuary agayne to do ſeruyce, he ſhal bringe a ſynoffringe ſaith the LORD E God. They ſhall haue an heretage, ye I maye wilbe their heretage: do ſhall ye geue them poſſeſſion in Iſrael, for I am their poſſeſſion. The meate offringes, ſynoffringes and ſpace offringes ſhal they eate, and eury becauſe thinge in Iſrael, ſhal be theirs. Theſe thinges of all the fiſt frutes, and all fiſt offringes ſhal be the prieſtes.

Ye ſhall geue vnto the prieſt alſo the ſhelinges of youre dome, that God maye poſſere the reſydue. But no deed caron ſhal the preſente, ne ſoch as is deuour of al be beſore, ſoule or caſell.

The XLV. Chapter.

When ye deuide the lode by helme: ye ſhal put a ſide one parte for the LORD E, to be holy from other in doſe meſure, xvj M meter odde long, and M brode. This ſhal be holy, as wyde as it rounde aboute. Of this parte there ſhal longe vnto the Sanctuary v C meter odde in all the ſoure corners; and I cubite wyde rounde aboute to the ſuburbes. And ſom this meaſure, namely of xvj M meter odde longe, and xvj M brode, there ſhal be maſer, wherin the Sanctuary and the helme of al maye ſtode.

The reſydue of that holy ground ſhal be the prieſtes, which do ſeruyce in the Sanctuary of the LORD E, and go in beſore the LORD E to ſerue him, that they maye haue roume to dwell in.

As for the Sanctuary, it ſhal ſtode ſix ſelf, and to the Leuites the ſerue in that ſelfe: there ſhal be geuen xvj habitacions, of the xvj M ligh z xvj M burch: ye ſhal geue al vnto the one a poſſeſſion of v M meter odde brode, z xvj M longe, beſide the parte of the Sanctuary: that ſhal be for the helme of Iſrael. Vpon both the ſides of the

Sanctuarys parte, z by the cite, there shal be geuen unto the pynce, whatso euer hath our agaynst the cite, as farre as reacheth westerward and eastward: which shall be as long as one parte, frō y west end y east.

This shalbe his omie lōde in y Israel, what my pynces be no more chargeable unto my people. And soch as remaineth yet ouer in the lōnde, shalbe geuen to the house of y Israel according to their trybes. Thus saith the LORD E God: Ye pyinces, ye haue now opprest and destroyed ynough: now leaue of, handle new according to the thinge, that is equal and lausfull: and thus out my people nomore, sayeth y LORD E God. Ye shal haue arme might, a true Epha, z a true Bat.

The Epha z the Bat shalbe a like. One Bat shal cōteyne y eith parte of an Homer, and so shal one Epha do: their measure shal be after y Homer. One Cycle maketh xx. Bat. So y. Sydes, and xxv. z xv. Cycles make a pounte. This is the heane offryng, that ye shal geue to be heaued: namely, the xvi. parte of an Epha, out of an Homer of wheat: and the xvi. parte of an Epha, out of an Homer of barley. The oyle shal be measured with the Bat: such the x. parte of one Bat out of a Coi.

Ten Baxes make one Homer: for one Homer maketh ten Baxes. And one lābe from two handiath shepe out of the pasture of y Iud, for a meacoffryng, burnt offryng and health offryng, to recōcile them, sayeth the LORD E God. All the people of the londe shal geue this heane offryng with a fre wil. Agayne, it shal be the pynces parte to offe burnt offrynges, meacoffrynges and burnt offrynges unto the LORD E, in the ho lydayes, new Moones, Sabbathes, and in all the hie festes of the house of y Israel. The synoffryng, meacoffryng, burnt offryng z health offryng shal be geue, to recōcile the house of y Israel. Thus saith y LORD E God: The first daye of the first moneth thou shalt take a yōge bullocke without blemish, and cleanse the Sanctuary.

So the prest shal take of the blonde of y synoffryng, and sprenkle it upon the postes of the house, and upon the foure comers of the altar, with the douer postes of the ymer mer corner. And thus shalt thou do also the seventh daye of y moneth (for soch as haue sinned of ignorance, or be ynge dyseasued) to reconcile the house withall. Upon y xiiii. daye of the first moneth ye shal kepe y Easter. ¹¹ Seven dayes shal the feast come yne, when ¹² there shal no fouer mer leuaded bled be eate.

Upon the same dayes shal y pynce geue for himself and all the people of the londe, a bullocke for a synoffryng. And in the first of the seven dayes he shal offe euer y daye a bullocke z a ram, that are with out blemish, for a burnt offryng unto the LORD E: z an he goaze bayle for a synoffryng. For the meacoffrynges he shal geue euer an Epha to a bullocke, an Epha to a ram, z an Hin of oyle to an Epha. Upon y xv. daye of these seuen moneth, he shal kepe the seuen dayes holy one after another, cut as the other vij. dayes: with the synoffryng, burnt offryng, meacoffryng, and with the oyle.

The XLVI. Chap. p̄er.

Thus saith the LORD E God: y doore of the ymermer corne towards the east, shall be shut the vi. woode dayes: but in the Sabbath and in the daye of the new Moone, it shalbe opened. Then shal the pynce come vnder the doie poiche, z sōnde still without by the doie doie. So y prestes shall offe up his burnt z health offrynges. And he shal worshippe at the doie poste, and go his waye south agayne: but y doie shal nomore be shut till the eacnyng.

On the same maner shal the people of the londe also do their worshippe before the LORD E, without this doie upon the Sabbathes and new Moones. This is now the burnt offryng, that the pynce shal bringe unto the LORD E upon the Sabbath: sice lamber without blemish, z a ram without blemish, and an Epha for a meacoffryng, with y ram. As for the lamber, he maye geue as many meacoffrynges to them, as he wil, z an Hin of oyle to an Epha. In the daye of the new moneth, it shalbe a yōge bullocke without blemish, sice lamber z a ram also without blemish. With the bullocke he shal geue an Epha, and with the ram an Epha also for a meacoffryng: but so y lamber, what he maye come by. And euer an Hin of oyle to an Epha. When the pynce cometh, he shall go vnder the doie poiche, and euen there be parte south agayne. But when the people of the londe come before the LORD E in the hie solempne feast, as many as come in by the north doie to do worshippe, shal go out agayne at the south doie. And they that come in at the south doie, shal go south agayne at y north doie. There shal none go out at the doie where he came in, but shal go south righte out on the other syde, and the pynce shall go in and out amonge them.

Upon the solempne and hie feast dayes, this shalbe the meacoffryng: An Epha to

a bullock and an Epha to a ram and to the lambs, as many as he will, but euer an Eph of oyle to an Epha . Now when the prince bringeth a burnt offeringe to a health offeringe with a fre will into the LORDE , the east doore shall opene vnto him, yf he maye do with his burnt & health offeringes, as he doeth vpon the Sabbath: and when he goeth forth, the doore shall be shut after him againe. He shall daylie bringe vnto the LORDE a lambe of a yeare olde without blemish for a burnt offeringe: this shall he do euery morninge. And for a meac offeringe he shall geue the sixte parte of an Epha , & the thirde parte of an Eph of oyle (to mingle with the cakes) euery morninge. And this shall be a daylie meac offeringe vnto the LORDE , for an euertastinge and iudgement: & thus shall the lambe, the meac offeringe and oyle be geuen euery morninge, for a daily burnt offeringe.

Moreover, thus sayeth the LORDE GOD : If the prince geue a gifte vnto any of his sonnes, then shall it be his sonnes heritage perpetuall, yf he maye possesse it. But yf he will geue one of his seruantes some of his heritage, it shall be his to the fire yeare, and the oyle to returne againe vnto yf prince: for his heritage shall be his sonnes only. The prince also shall take none of the peoples inheritance, nor put the same their possession: but to his owne sonnes shall he geue his possession, that my people be not scattered abroad, but that euery man maye haue his owne.

And he brought me thowen the entrance at the syde of the doore of habitation of the Sanctuary, that belongeth to yf priestes and stode towards the north, & beholde, there was a place vpon the west syde, then sayde he vnto me: This is the place, where the priestes shall digge the cresspae and syn offeringes, & bake yf meac offeringes: that they nebe not beate the in to the outwarde court, and so to unbalowe the people. So he brought me in to the vtmost court, rounde aboute all the foure corners. Beholde, in euery corner of yf foure court, there was yet a litle court. There in all the foure corners of the court, there was made a litle court of xl cubites longe, and xxx cubites broad: these foure litle courts were of one like measure, & there went a rygge wall rounde aboute them all foure, vnder the which there were barthes made rounde aboute. Then sayde he vnto me: This is the Echin , where the sinners of the house shall digge the syn offeringes of the people.

The XLVII. Chapter.

After this he brought me againe into the doore of the house: & beholde, there gusheth out waters from vnder yf posico of the house eastwarde (for the doore stode towards the east) that same waters vnto the right syde of the house, which ledde to the auiler south warte. There cometh the water to the north doore, and brought me forth there rounde aboute by the vtmost doore, yf curueth eastwarde. Beholde, there came forth the water vpon the right syde. Then when the man yf had the merretode in his honde wente out vnto the east doore, he measured a M . cubites, & the he brought me the tow yf water, cut to the angles: so he measured yet a thousande, & brought me thowen water againe vnto the fress: yet measure he a thousande, and brought me thowen water vnto the loynes. After this he measured a thousande againe, then was it such a ryuer, yf I mighte not wade thowen it: the water was so depe, that it was needful to haue swymmed, for it mighte not be waded thowen. And he sayde vnto me: hast thou seen this, o thou sonne of man: and with that he brought me to the ryuer bank againe.

Now when I came there, there stood many trees vpon either syde of the ryuer ledde. Then sayde he vnto me: This water that floweth out towards the east, and runneth downe in to the playne felde, cometh in to the sea: and from the sea it runneth out, & maketh the waters whole. See all that liue about me, where vnto this ryuer cometh shall recover. And where this water cometh shall be reshalbe many fish. For all that cometh to this water, shall be lufy and whole. By this riner shall the fysshers stonde from the gaddi vnto the Egipt , & there shall be their nettes: for there shall be great herds of fish, like as in the manye sea. So in the claye and pyres, they shall not be whole: why, it shall be occupie for sale.

By this ryuer vpon both the sydes of the shore, there shall growe all maner of fructifull trees, whose leaues shall not fall of, neither shall their fruite perishe: but euery tree at their monethes, for their water runneth out of the Sanctuary. His fruite is good to eate, and his leaf profitable for remedye. Thus sayeth the LORDE GOD : Let this be the border, wherein yf shall be the doore vnto the city, & ryues of I rael, with the same. Parte it indifferently vnto one as vnto another of the which liue yf fathers vnto your fathers, that it shalbe fall to your inheritance.

u. ar. b.
i. r. c. j.
c. a. a.
c. a. b.

D

This is the border of the londe upon the north syde, from the mayne sea, as men go to Sabada: namely, Hemath, Bercotha, Sabama: from the borders of Damascus and Gemath unto Hazer Tichon, that lieth upon the coastes of Hamath. Thus the borders fro the sea south, shalbe Hazer Euan, the border of Damascus the north, and the borders of Hemath the north.

The east syde shal ye measure from Hauzan and Damascus, from Galad and the leide of Jisraël by Jordane and so forth, from the sea coast, that lieth eastward: and this is the east parte.

The south syde is, from Thamar south to the waters of Siris unto Cabes, the ryuer, and thence you see: and that is the south parte.

The west parte: namely the greace fra from the borders therof, till a man come unto Hemath: this is the west parte.

This londe shal ye parte amonge you, accordinge to the crybe of Jisraël, and becom to be an heritage for you, and for the strangers that dwel amonge you, and begette children.

For ye shal take them amonge the childre of Jisraël, like as though they were of youre com household and countrie, and they shal have heritage with you amonge the childre of Jisraël.

Lette in what crybe the stranger dwel- leth, in the same crybe shal ye geue him his heritage, saith the LORD E God.

The XLviii. Chapter.

These are the names of the crybes that lye upon the north syde, by the maye of Hebron, till thou comest unto the marsh and Hazer Enam, the borders of Damascus toward the north by syde Hemath: Dan shal have his poeie from the east quarter unto the west. Upon the borders of Dan from the east syde unto the west, shal Asser haue his poeie. Upon the borders of Asser fro the east parte unto the west, shal Tephthai haue his poeie.

Upon the borders of Tephthai from the east quarter unto the west, shal Danasse haue his poeie. Upon the borders of Manasse from the east syde unto the west, shal Ephraim haue his poeie. Upon the borders of Ephraim from the east parte unto the west, shal Ruben haue his poeie. Upon the borders of Ruben from the east quarter unto the west, shal Juda haue his poeie. Upon the borders of Juda from the east parte unto the west, ye shal see a syde one poeie

of xxv. M. meter obbes longe and brode (like as another poeie from the east syde unto the west), wherin the Sanctuary shal stonde.

As for the poeie, that ye shal separate for the LORD E, it shalbe xxv. M. longe, and x. M. brode. Which separated holy poeie shal belonge unto the: namely to the poeies, toward the north xxv. M. 1. toward the west x. M. brode, toward the east x. M. brode also, 2 toward the south xxv. M. longe, wherin the Sanctuary of the LORD E shal stonde. Yet this same place shal be the priestes, 3 are of the dulcal of Sabod, 7 haue kepe my holy ordinance: which wente nor astraye in the erreure of the children of Jisraël, like as the Leuites are gone astraye and this separated pece that they haue of the londe, shalbe the most holy, harde upon the borders of the Leuites. And mette unto the priestes, shal the Leuites haue xxv. M. longe and x. M. brode. This shal be an eury syde xxv. M. longe, and x. M. brode. Of this poeie they shal fill no bing, nor make eny permutation therof, lest the chiefe of the londe fall unto ether, for it is halowed unto the LORD E.

The other v. M. after the dyebeth, 3 lye by the xxv. M. shalbe comon: shal belonge to the cite and to the suburbs for habitacions, and 4 cite shal stonde in the myddell therof. Let this be the mesure: toward the north parte, v. C. 7 iiij. M. toward the south parte, v. C. 7 iiij. M. toward the east parte, v. C. and iiij. M. toward the west parte, v. C. and iiij. M.

The suburbs hard upon the cite, shall haue toward the north, L. and ii. C. toward the south, L. and two C. toward the east, L. and two C. toward the west also, L. and two C. As for the residue of the length, that lye hard upon the separated holy ground: namely, x. M. toward the east and x. M. toward the west, next unto the holy poeie it and the increase therof shal serue for their meace, that labourer in the cite. They that labour for the welch of the cite, shall mainteine this also, out of what tribe so ever they be in Jisraël.

All that is separated of the xxv. M. longe and xxv. M. brode on the four parties, 3 shall ye see a syde for the separated poeie of the Sanctuary, 7 for the possession of 4 cite. The residue upon both the sydes of the Sanctuary and possession of the cite, shall belonge to the pynce, before the place of 4 xxv. M. into the east ende, 7 before the place of 4 xxv. M. westward, unto the borders

The Prophet Ezechiel.

of 3 cities: his shalbe 3 princyes portes. This shalbe the holy place, and the house of the Sanctuary shal stande in the myddest. Moreover, from the Levites and the cities possession, 3 lye in the myddest of the princyes part: so that what remaineth betwixte the border of Juda & the border of Ben Jamin, it shal be the princyes.

Now of the other trybes.

If the east parte vnto the west, shal Ben Jamin haue his portion. Vpon the borders of Ben Jamin fro the east syde vnto 3 west, shal Symeon haue his portion. Vpon the borders of Symeon from the east parte vnto the west, shal Iachar haue his portion. Vpon the borders of Iachar from the east syde vnto the west, shal Sabulon haue his portion. Vpon the borders of Sabulon from the east parte vnto the west, shal Gad haue his portion. Vpon the borders of Gad southwarde, the coastes shal reach fro Thamar south vnto the waters of strits to Cabes, and to the floude, euen vnto the mane sic.

NUM. 18.
E. 14.

This is 3 lide to his portion, which ye shal distribute vnto the trybes of Israel, saith 3 LORDE GOD. Thus wyde shal the cite reach: vpon the north parte v C and iiii M measures. The portes of the cite, shal haue the name of the trybes of Israel. The portes of 3 north syde: One Ruben, another Juda, the thirde Leui.

Vpon 3 east syde, v C & iiii M measures, w 3 the portes: The one Ioseph, another Ben Jamin, the thirde Dan. Vpon the south syde v C and iiii M measures, with the thre portes: the one Symeon, another Iachar, the thirde Sabulon. And vpon the west syde v C and iiii M measures, with the portes also: the one Gad, another Asser, the thirde

Elephai. Thus shal it haue
viiii M measures rounde a-
bout. And from that
tyme south, 3 na-
me of the ci-
te shal
be
the LOR-
DE is there.

The ende of the prophet Ezechiel.

The Prophet Daniel.

What Daniel conceyeth.

- Chap. I. Daniel Maanias, M^{ch} and
his brethren to Ierus Caldey, & in
before the kynge.
Chap. II. Daniel expoundeth the symoni-
me.
Chap. III. The thre chyldeuen will not wor-
ship the ymage, they be cast in the fyre, but they
lureth them.
Chap. IIII. Another vnto the expom-
wall and declared it.
Chap. V. Daniel is cast in the Lyons den.
Chap. VI. The vision of the four beastes.
Chap. VII. Of the Kynge and the gae.
Chap. VIII. The prophesie of the stantyn
and of Chast.
Chap. IX. Another vision foretold to Daniel.
Chap. X. XII. Certayne reuelacions of things
for to come, some of the beleuerars shal
captyre of Babilon, some of the detent
of Ierusalem: some, concerninge the last
dayes.



The prophet Daniel.

The first Chapter.

IN the 3rd year of the reigne of Iudas the kyng off Iuda, came Nabuchodonosor the kyng of Babilon vnto Ierusalem, & besiged it: and the LORDE dehyd Iudas the kyng off Iuda in to his hande, with certayne ornamentes of the best off Iuda, which he caried away vnto the house of Samar, to the house of his god and there he ordeyned them in to his gods treasury. And the kyng spake vnto Achibenes of the chemberlaine, that he shoulde bryng the chylidren of Iuda, that were come of the kynges side and of pryntes, yonge sprynghalbes with out any blemish but fyne and well shapred, instructed in all wysdomes, conynge and vnderstandinge: which were able to stonde in the kynges palace, to tewe, and to lerne for to speake Caldeish.

¶ Vnto this the kyng appointed a certayn portion of his owne meate and of the wyne, which he vsed himselfe, so to nourish the chylidren: & he ordeyned they might stonde before the kyng. Amonge these now were certayne of the chylidren off Iuda: namely Daniel, Ananias, Misael and Sarias. And these the chif chemberlaine gaue other names, and called Daniel, Belthassar: Ananias, Sitrach: Misael, Misic: and Sarias, Adonaga. But Daniel was at a poynt to himselfe: that he wolde not be defyled with the meate, ner of wyne which he vsed. And this he desired off the chif chemberlaine, left he shoulde defyle himselfe. So God gaue Daniel favour and grace before of the chif chemberlaine, that he sayde vnto him: I can assure off my lorde the kyng, which hath appointed you youre meate and drynke, that he wyll youre faces to be worse lyfynge: then the other sprynghalbes of youre age, and so ye shal make me to lose my heade vnto of the kyng.

¶ Then Daniel answered to Melissar, whom the chif chemberlaine had set ouer Daniel, Ananias, Misael and Sarias, and sayde: O praye for ten dayes with thy seruantes, and let vs haue pottage to eate, and water to drynke: for we wolde not eate, and water to drynke off the kynges meate. And as thou firste do deal with thy seruantes. So he consented to them in this matter, and proued the ten dayes. And after of ten dayes, their faces were better lifyng: & fatter, then all the yonge sprynghalbes, which are of the kynges meate.

The ij. Chap. Ho. lxxvij.

¶ Thus Melissar toke awaye their meate and wyne, and gaue them pottage therfore. God gaue now these foue sprynghalbes conynge and leryng in all sensure and wysdomes: but vnto Daniel specially, he gaue vnderstandinge off all visions and dreames. ¶ Now when the tyme was come, that the kyng had appointed to bryng in the yonge sprynghalbes vnto him: the chif chemberlaine brought them before Nabuchodonosor, and the kyng communed with them. And amonge them all were founde some such as Daniel, Ananias, Misael, and Sarias. Therfore stode they before the kyng, which in all wyse and maners off vnderstandinge, that he enquired off them, founde them certyne to be wiser, then all the soothsayers and chymers, that were in all his realme. And Daniel abode still, vnto the firste year of the kynges tyme.

The lii. Chapter

IN the secde year off the reigne of Nabuchodonosor, had Nabuchodonosor a dreame, where thow his speeche was weerd, and his slepe dreke from him. ¶ Then the kyng commaunded to call together all of soothsayers, chymers, witches and Caldees, for to shewe the kyng his dreame. So they came, and stode before the kyng. And the kyng sayde vnto them: I haue dreamed a dreame, & my speeche was so troubled therwith, & I haue clew forgotten, what I dreamed. Upon this, the Caldees answered the kyng in the Syriane speach: O kyng, God saue thy life for euer. Shewe thy seruantes the dreame, and we shal shewe the, what it meaneth. The kyng gaue the Caldees their answers, and sayde: It is gone from me: If ye wil not make me vnderstonde the dreame with the interpretation theroff, ye shal dye, and youre houses shal be destroyed. But yff ye tell me the dreame and the meaninge theroff, ye shal haue off me gyfte, rewardes and greates honoure only, because the dreame and the significacion of it. ¶ They answered agayne, and sayde: The kyng must shewe his seruantes the dreame, and so shal we declare, what it meaneth.

¶ Then the kyng answered, sayenge: I praye off a trespas, that ye do be porged of your selfe: so much as yf, that the dreame is gone from me. Therfore, yff ye wil not tell me the dreame, ye shal all haue one iudgement. But ye saye and dyssemble with wyse words, which ye speake before me, agayne off the tyme. Therfore tell me the dreame, and so shal I knowe, yff ye can shewe me, what it meaneth.

loh. 7. b
Dan. 4. a

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meth. Upon this, the Caldees gave answer before the kynge, and sayde: there is no man upon earth, that can tell the thinge, which yf kynge speaketh of: For there is neither kynge prince nor LORDE, that ever aged such thinges as a ioybysyer, charmer or Caldeer: for it is a very harde matter, that the kynge requyret. Neither is there any, that can certifie the kynge theroff, excepte the goddes: whose dwellinge is not amonge the creatures.

C For yf which cause the kynge was wroth with greete indignacio, and comaunded to destroye all the wyse men at Babilon: and yf proclamacon wote forch, that the wyse me shulde be slayne. They soughte also to slaye Daniel with his companions. Then Daniel enquired Arioch the kyngees steward, off the iudgment and sentence, that was gone forth aleyde to kill such as were wyse at Babilon. He answered, and sayde vnto Arioch beinge then the kyngees deuyer: Why hath the kynge proclaimed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this, wente Daniel vnto, and besyde the kynge, yf he might haue leysure, to shewe the kynge the interpretation: and then came he heme agayne: shewed the thinge vnto Ananias, Misael & Azarias his companios: yf they shulde besite the God of heauen for grace in this secreete, that Daniel and his felowes with other soday as were wyse in Babilon, pershed nor. Then was the mystery shewed vnto Daniel in a visio by nyght. And Daniel prayed yf God of heau, Daniel also cryed loude, and sayde: O that the name of God might be prayed for euer and euer, for wysdome and strengthe are his owne: he chaungeth the tymes and ages: he putteth downe kyngees, he setteth up kyngees: he getheth wysdome vnto the wyse, and enderstandinge to those that vnderstande he openeth the depe secretes: he knoweth yf the thinge that lyeth in darcknesse, for the light dwelleth with him. I thanke the, and praye the: O thou God off my fathers: what thou hast lent me wysdome and strengthe, & hast shewed me the thinge, that we besyde off the, for thou hast opened the kyngees matter vnto me.

Dan. 7. d
Luc. 1
Iob. 14. b
Ier. 2. a
Dan. 4. c
Iob. 11. b

D Upon this wente Daniel in vnto Arioch, whom the kynge had adouened to destroye the wyse at Babilon: he wente vnto him, and sayde: destroye not soday as are wyse in Babilon, but bringe me in vnto the kynge, and I shal shewe the kynge the interpretation. Then Arioch broughte Daniel into the kynge in all the haist, and sayde vnto him: I haue founde

be a man amonge the prisoners off Iudey shal shewe the kynge the interpretation. He answered the kynge, and sayde vnto Daniel whose name was Balthasar: Arise thou, & cast shewe me yf dreame, which I haue had: the interpretation therof: Daniel answered the kynge to his face, and sayde: As I haue secretes, for the which the kynge maketh iustification: it is neither the wyse, the charmer, the charmer nor the dwellcomair, that can certifie the kynge off it: Only God in heauen open secretes, and he is it, that sheweth the kynge Tabuchodonosor, what is to come in the latter dayes.

By darame, and that which they had set in thynne heade upon thy bed, in this: O kynge, thou didest cast in thy mynde, that shulde come hereafter: So he that is the opener off mysterics, telleth the, what is in come. As for me, this secreete is not shewed me, for any wysdome that I haue, might any other wysdome: but only that I might shewe the kynge the interpretation, & that I might knowe the thoughtes off his owne herte. So the kynge sawest, and beholde there stode before the a greete ymage, whose figure was marvelous greate, and his vngymme. The ymage heade was off yron gylded, his brest and armes off syluer, his body & loynes were off ceppre, his legges more off yron, his fete were parte off yron, and parte off earth.

This thou sawest, till the tyme that thou out any bondes: here was hene off a stone, which smote the ymage vpon the fete, whiche were both off yron and earth, and bade it to powder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peeces: and be came like the duffe of come, that the wynde bloweth awaye: thus yf some flooca, that they can moue be sette. But the stone that smote the ymage, he came a greate moonteyne, which smote the whole earth: This is the dreame. And now will we shewe before the kynge, what it meaneth.

O kynge, thou art a kynge off kynge: for the God off heauen hath geue the a kyngdome, ryche, strengthe and maiesty: & thou hast deuoyed the all thinges, that are made: & children off men: the beastes off the fild, & the foules vnder the heau, and from the dominion ouer them all. Thou art that gods heade. After yf there shal arise another kynge, which shal be lesse then thou. The thyrde kyngdome shal be yre copper, and he will haue dominacion in all lodes. The fourth kyng

some shall be as stronge as yron. For like as yron breaketh and breaketh all thinges: Keepe as yron beareth euery thinge downe, so shall it beate downe and destroye.

Where as thou sawest the feete and toes, parte of each and parte off yron: that is a tempered kyngdome, which neuertheless shall laste some off the yron grounde mixt with ir. for in much as thou hast sene the yron mixt with the claye.

The toes of the feete that were parte off yron and parte off claye, signifiech: that it shall be kyngdome partly stronge and partly weak. And where as thou sawest yron mixt with claye: they shall myngle them selves wth sthe off simple people, yett not commyng one with another, like as yron wil not be scattered with a poeherde.

¶ In the beate off these kynges, shall the God of heauen set up an enclastinge kyngdome which shall not perish, and his kyngdome shall not be geuen ouer to another people: For the same shall beate and destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that without any hande there was cut out of the mount a stone, which brake the yron, the copper & chalye, the silver and golde in peeces: by that hath y^e grace God shewed the kyng, what w^ould come after this. This is a true dreame, and the interpretation of it is sure.

¶ Then the kyng Nabuchodonosor, fell downe upon his face, and bowed him selfe vnto Daniel, and commaunded that they shuld offer meat off kynges and swete odoures vnto him.

The kyng answered Daniel, and sayde: Be off a feare, your God is a God aboue all godden, a LORD aboue all kynges, and an opener of secretes: for ye knowe that I discouer this mysterie. So the kyng made Daniel a graue man, and gaue him many and graue giftes.

¶ To make him ruler off all the countrees of Babilon, and lord of all the nobles, that were at Babilon. Now Daniel increased the kyng for Syriac, M^{ed}iac and Abdenago, so that he made them rulers ouer all the offises in the londe off Babilon: but Daniel himselfe remained still in the court by the kyng.

The iiii. Chapter.

W Nabuchodonosor the kyng caused a golde ymage to be made, which was ix. cubites hie, and sixe cubites thic-

ke. This he made to be set vp in the valley of Duran in the londe of Babilon: & sent out to gather together the dukes, lordes & nobles, the iudges and officers, the deuices and shrewes, with all the rulers of the londe: for they might come to the dedication of the ymage which Nabuchodonosor the kyng had set vp. So the dukes, lordes and nobles, the iudges and officers, deuices and shrewes with all the rulers of the londe gathered them together, and came vnto the dedicatinge of y^e ymage, that Nabuchodonosor the kyng had set vp.

¶ Now when they stode before the ymage, which Nabuchodonosor set vp, the bedell cried out wth all his might: O ye people, kynges deuices and shrewes, so you be it saye: that wher ye heare the noyse off the trompettes, which shall be blowne, wth y^e harpes, shawmes, psalteries, Symphonies and all manner off instruments: ye fall downe and worshipe the golde ymage, y^e Nabuchodonosor the kyng hath set vp. Who so then falleth nor downe and boweth himselfe, shall euen the same beate be cast in to an hote burninge oven. Therefore, when all the folke heerde the noyse off the trompettes that were blowne, with the harpes, shawmes, psalteries, Symphonies and all kynde of melody: that all the people, synnedes and nations fell downe, and bowed them selves vnto the golde ymage, that Nabuchodonosor the kyng had set vp.

¶ Now were there certayne men off the Caldees, that went euen then and accused of Jewes, and sayde vnto kyng Nabuchodonosor: O kyng, God saue thy lyfe for euer. Thou beynge kyng hast geuen a commaundment, that all men wher they heare the noyse off the trompettes, harpes, shawmes, psalteries, symphonies and all the other melodies: shall fall downe and bowe them selves toward the golde ymage: who so the fall nor downe and worshipped not, that he shall be cast in to an hote burninge oven. Now are there certayne Jewes, whom thou hast set ouer the offises of the londe off Babilon: namely, Syriac, M^{ed}iac and Abdenago. These men (o kyng) regarde not thy commaundment, yett they will not serue thy godden, nor bowe them selves to the golde ymage, that thou hast set vp.

¶ Then Nabuchodonosor is a cruel man and displeasure, commaunded, y^e Syriac, M^{ed}iac & Abdenago shulde be brought vnto him. So these men were brought before the kyng. Then Nabuchodonosor spake vnto them, and sayde: what o^uer Shue

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Diana

C

Misac and Abdenago, will not ye serue my goddesses: nor haue youre filles to be golden ymage, that I haue set vp: wel, hereby hereafter, when ye heare the noyse of the crotchetes, blowme with the harpes, shammes, psalteries, symphonies and all yf other melodic: that ye fall downe, and worshippe the ymage whiche I haue made. But yff ye worshippe it not, ye shal be cast immediatly in to an hore burnyng ouen. Let se, what god is there, yf maye deliuer you out of my hondes?

Sydac, Misac and Abdenago answered the kynge, and sayde: O Tabuchodonosor, we oughte not to cōfesse vnto yf in this matter, for why: our God whom we serue, is able to kepe vs from the hore burnyng ouen (O kynge) and can righe wel deliuer vs out off thy hondes. And though he wil not, yett shalst thou thome (O kynge): that we will not serue by goddesses, ner do reuerēce to the ymage, whiche thou hast set vp. Then was Ta-

buchodonosor full off indignacion, for that yf countenance off his face chaunged vnto Sydac, Misac and Abdenago. Therfore he charged and commaunded that the ouen shoulde be made seuen tymes hotter, then it was wonte to be: and spate vnto the strengest worshipers that were in his hooste, for so bynde Sydac, Misac and Abdenago, and to cast them in to the hore burnyng ouen.

So thei men were bounde in their coates, hoses, shues with their other garmentes, ad cast in to the hore burnyng ouen: for the kynges commaundement was so strate, and the ouen was ecead yngre hore. So for the men that par in Sydac, Misac and Abdenago, the flame off the fyre destroyed them. And thei thre men Sydac, Misac and Abdenago fell downe in yf hore burnyng ouen, being fast bounde.

Ez. 41a

Then Tabuchodonosor for the kynge marched, and sode vp mall hault: he spate vnto his counsell and sayde: yd not ye cast these thre men bounde in to the fyre? They answered, and sayde vnto the kynge: Yee O kynge, he answered and sayde: lo, for all that, yee do. Ife foure men goinge lowe in the myddest off the fyre, and nothyng corrupte, and the fourth is like an angel to lōke vpon. Vpon this wote Tabuchodonosor vnto the mouth off the hore burnyng ouen: he spake alld, and sayde: O Sydac, Misac and Abdenago, ye seruautes off the hre God: go forth, and come hither. And so Sydac, Misac, and Abdenago wente out off the fyre. Then the dukes, lordes and nobles, and the kynges counsell came together to se these men, vpon whom

Actu 9-3
Dan. 10. b

the fyre had no manner off power in thre: die: In so much that the very hays off thei heade was not burnt, and their clothes was chaunged: Yee there was no smell off fyre vpon them.

Then spake Tabuchodonosor, and sayde: Blessed be the God off Sidac, Misac and Abdenago: whiche hath set by and defended his seruautes, that putted them in him: yf haue altered the kynges countenance, and isperde their bodies: thei wote, ther then they wolde serue or worshippe any other god, excepte their owne God myght. Therfore I wil and commaunde, that the people, kynges and rangers, which speake in blasphemy agaynst the God off Sydac, Misac and Abdenago, shal be, and thei shalbe shalbe pyrd: Because, there is no God yf maye saue, as this. So the kynge possent Sydac, Misac and Abdenago, in the kyng of Babylone.

Tabuchodonosor for the kynge, vnto all people kynges and rangers that dwell vpon the roble earth: peace be multiplied amonge us. I thowt it good to shewe the rote and velous wordes, yf hre God had wrought vpon me. O how greates are his tokens, and his mightie are his wonder: O his byndoms an everlasting kyngdome, and his power lasteth for euer and euer.

The iiii. Chapter.

Tabuchodonosor byng at rest in myne house, ad stode byng in my place, sawe a dreame, which was in a strayed: ad thei long heere that I had vnto my bed, with the visions off myne heade, and haled me. Then sint I vnto a commission, whiche all they which were of wisdoms at Babil shoulde be brought before me, to call methis interpretation off the dreame. So thei came the soothsayers, charmers, Ladres and counters off deuces: to whom I tolde the dreame, but what it benedene, they coude not shewe me: till at the last, there came one Daniel (other wise called Balthasar, accordinge to the name off my God) whiche hath the spere off the holy goddess in him: to whom I tolde the dreame, sayenge: O Balthasar, thou prynce off soothsayers: For so much as I knowe, that thou hast the spere off the hre goddess, and no secretes is hyd off on the: tel me therefore, what yf visid off my dreame? I haue sine maye signified, I sawe a vision off my heade vpon my bed: and beholde, thei stode a tre vpon the ground, which was very hre, greates and mightie: yf beynge reachid vnto the heade, and the budde

the embes of the earth: his leaues were fayre, he had very much fruce, so y every mā had ynough to eate therein.

The banches of the selbe had shadomes vnder it, and the foules off the ayre dwelt in the bome thereof. Shortly, all creatures fed of it. I sawe in my heabe a vision vpon my bed: the holbe, a maycher (cut an holy angel) came downe from heauen, and cryed mighte **X** his saynge: Hew downe the tre, bicause off his banches, shake of his leaues, and scare his fruce abrode: that all the bestes maye get them awaye from vnder him, and the foules from his banches. I cuerteyes I sawe the gronde of his rote still in the earth, and bynde him vpon the playne selbe, with demes of yron and stele. With the dew of heauen shall he be wet, and he shall haue his parte in the herbes of the gronde with euer myde bestes.

Charisme herce off his shall be taken from him, and a bestis herce shall be geuen him, all seven yeres to be come and gone vpon him.

This erande of the maycher, is a cōmoun tome gronde and fought out in the coun- trol off him, that is most holy: so lerne men sit to vnderstande, that the hyest hath power ouer the kyngdomes off men, and geuech them, to whom it liketh him, and bringeth the very outcastes off men ouer them. This is the dicame, y J ynge l Tabuchodonosor haue sint.

Therefore o Balthasar, tell thou me what it signifieth: for so much as all the wyse men off my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for y spruce of the holy Goddes is in the.

C Then Daniel (whose name was Balthasar) bade his peace by the space of an houre ad his thoughtes strangled him. So che yn- grise, and sayde: O Balthasar, let rather the dicame re the interpretation theroff sinte the. Balthasar answered, saynge: O my LORD E, this dicame ha ppen to thyne cō- mounce, and the interpretation to thyne ad- uisource. As for the tre that thou sawest which was so greate & mightie, wh off heych reached vnto the heauen, and his barch in to all the woldes: whose leaues were fayre, ad the fruce much: vnder the which the bestes off the selbe had their habitation, and vpon whose banches the foules of the ayre dyd sit:

When thou o kyng: art the tre, greate & sigge. Thy greatnesse increaseth, & reacheth vnto the heauen, so doeth thy power to the en-

des of the earth. But where as the kyng: is a watcher euen an holy angel: he came downe from heauen, and sayde: heau downe the tre, and destroye it: yet leane the gronde of the roce in the earth, and bynde him vpon the playne selbe with chynes off yron and stele: he shall be wet with the dew off hea- ven, and his parte shall be with the bestes of the silde, all seven yeres to be come and gone vpon him: This o kyng: is y interpretation, yet it is the very deu yce of him, y is heyst off all, & it coudech my LORD E the kyng.

Thou shalt be cast out fro men, and chy- dy.linge shall be with the bestes of the sil- de: with grasse shalt thou be fed like an oxe. Thou shalt be wet with the dew of the hea- ven: yet seven yeres shall come and go vpon the, till thou knowe, that the hyest hath power vpon the kyngdomes of men, & geuech them, to whom he lyst. In our, where as it was sayde, that the roce of the tre shall be belest: still in the gronde: it heretowere, y thy kyngdome shall remayne whole vnto y, after thou hast lerned to knowe, that the power cometh from heauen. Wherefore (o kyng:) he cometh with my counsel, that thou mayest lome thy synnes with rig heuou sinlesse, ad thyne offences with mercye to poore people: for soch thinges shall purlonge thy peace. All these thynges touch the kyng: l Tabuchodonosor.

So a fier xij. monethes, the kyng: walked vp and downe in the palaace off the kyngdome off Babilon, and sayde: This is the grea- te cite off Babilon, which I myself (with my power & strength) haue made a kynges cur- ce, for the honoure off my magesty. While these wordes were yet in the kynges mouth, there fel a voyce from heauen, saynge: O kyng: l Tabuchodonosor, to the best speke: Thy kyngdome shall departe from the, & thou shalt be cast out of mens company: thy dwelling shall be with the bestes off the silde, so that thou shalt eate grasse like an oxe, till seven yeres be come and gone ouer the: euen vntill thou knowest, that the hyest hath power vpon the kyngdomes off men, and that he maye geue them, vnto whom it pleaseth him.

The very same houre was this matter ful- filled vnto l Tabuchodonosor: so that he was cast out off mens company, & ate grasse like an oxe. His body was wet with the dew of hea- ven, till his hayes were as greate as Ale- gies fethers, and his nailes like bydes cla- ues.

When this tyme was past, J l Tabuchod-
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And so I lift vp myne eyes vnto heauen, and myne vnderstandinge was reseed vnto me agayne. Then gaue I thanks vnto the byest. I magnified and prayed him that byeth for euermore, whose power endureth all waye, and his Kingdome from one generation to another, in comparison off whom, all they that dwell vpon the earth, are to be repute as nothinge.

Dan. 1

Psal. 114

Iob. 41. 5

He handleth a cordinge to his will, amonge y^e powers of heauen: amonge the inhabitants of the earth: and there is none that maye resiste his honde, or saye: what dost thou? At the same tyme was myne vnderstandinge reseed me agayne, and I was reseed to the honour of my Kingdome, to my degree, and to myne estate shappe agayne. My graces and princies sought vnto me, and I was sit in my Kingdome agayne, for that I had yet greater worshippe.

The byd J Tabuchodonosor, Isaac, magistric, and praye the Kyng of heauen: for all his workes are true, and his wayes right. As for those that go on proudly, he is able to bringe them downe.

The V. Chapter.

Belshazzar the Kyng made a greate bancket to his thousande lordes: wherhall these thousande he made greate cheare, and when he was drunken wth wyne, he commaunded to bringe him y^e golden and siluer vessel, which his father Tabuchodonosor had taken out of the temple at Jerusalem: that the Kyng and his lordes (with his quene and concubynes) might drinke thereof.

1. Pet. 2. 1

So they brought the golden vessel, that was take out of the temple of the LORDS house at Jerusalem. Then the Kyng and his lordes with his quene and concubines dronke out of them. They dronke wyne, and prayed their Idols of golde, siluer, copper, yron, woodde and stone.

In the very same houre there appeared syngers, as it had bene of a mans honde wth kyng, righte oute agaynst the candlestick: vpon the playne wall in the Kynges palace; and the Kyng sawe the palme off y^e honde y^e voice. Then chynge the Kyng his countenance, and his thoughtes troubled him: so that the ioyntes off his body shoke, and his knes smote one agaynst the other. Wherfore the Kyng cryed mightely, that they shulde bringe him the charmers, Caldres and

Jo. 1

Dan. 1. 2

coniuers of deuils. The Kyng spake also to the wisemen of Babilon, and sayde: Who so can redethis wyryng, and shewe me the

playne meanyng thereof: shall be clothed wth purple, haue a cheyne off golde aboute his necke, and rule the thirde parte off my Kingdome.

Vpon this, came all the Kynges wyntes: but they coude neither rede the wyryng, nor shewe the Kyng what it signified. Then the Kyng sore a frayed, in so much, that his colour chaunged, and his lordes were in weid. So by reason off this matter, y^e that happened to the Kyng & his lordes, they went vp herself in to the bancket, and spake vnto the Kyng, sayyng: O byd God: saue chy life for our: Lett not y^e thoughtes trouble the, and lett not chy countenance be chaunged, for why: there is a man y^e Kingdome, that hath the spere off the goddes wthin him, as it was sene in thy thero dayes. He hath vnderstandinge of all dome like the goddes. These byngs had the benefite of thy father made this man of the sooth sayers, charmers, Calders and deuil coniuers: because that such an aduaint spere, knowlege & wisdom to open dreames, to open secretes, and to ban harde doctes was founde in him: y^e as in Daniel, whom the Kyng named Belshazzar. Let this same Daniel be sente for, wh^{ch} shall tell, what it meaneth.

Then was Daniel brought before the Kyng. So the Kyng spake vnto Daniel, sayyng: Art thou that Daniel, one off the prisoners of Iuda, whom my father the Kyng brought out of Iewer? I haue here sith of the, that thou hast the spere of the goddes, experience and vnderstandinge, that there hath bene greace wisdom founde in the. How haue there bene broughte in to me and connyng charmers, to redethis wyryng, and to shewe me the meanyng thereof? But they coude not tell me, what this matter signified. Then herde I say, y^e that canst expounde darke thinges, and ban harde doctes. Well than, yf thou canst this wytinge, and shewe me the meanyng thereof: thou shalt be clothed wth purple, haue a cheyne of golde aboute thy necke, and rule the thirde parte of my Kingdome.

Daniel answered, and sayde before y^e Kyng: As for thy rewardes, kepe them to thy self, or geue y^e thy giftes to another: yet as chelesse, I wil rede the wyryng vnto the, and shewe him the interpretation thereof. O Kyng, God the byest gaue vnto Tabuchodonosor thy father, y^e dignitee of a King, & worshippe & hono^r: so yf all people, kynnes & tunges stode in awe & feare of him, by me.

for off the by estate, that he had lent him, for why: he leuue, whom he wolde: he smote, whom he pleased him. A gayne: whom he wolde, he set up: and whom he list, he put downe. But because his herre was so proude, and his stomach set fast vnto wysdome: he was depoynted from his kynngly throne, and his magnifity was taken from him. He was thowt out from among men, his herre was like a bestes herre, and his dwelling: was with the wyld Asses: he was fayne to eat grasse like an oxe, and his body was not with the dew off the heauen: till he knewe, that the byest had power vpon the kynngdomes of men, and stretch ouer them, whom he list.

¶ And thow his sonne (o Belshasar) for all his haillnes submitted thine heere, though thou knewest all these thinges: but hast thou asyet thy selfe above the LORDE off heauen, so that the vessels off his house were brought by thee: that thow, and thy lordes, with thy queene and concubynes, mighte dwelle vnto thero: And hast played the Toles of silver and golde, copper and yron, off wode & Rome: As for the God, in whose hande consisteth thy breath, ad all thy waye: thow hast neglected him.

Therefore is the palme off this honde for higher from him, to token up this wyngge. And this is the scripture, that is writ ten up: Man, Chazel, Phares. Now the interpretation off the thynge is this: Man, God hath nombred thy kynngdome, and broughte it to an ende: Chazel, Thow art now yea in the baluance, and art founde to lichte: Phares, Thy kynngdome is delt in partes, and gauen to the Medes and Perses.

Then commaunded Belshasar, to clothe Daniel with purple, to hange a chemye off golde aboute his necke, and to make a proclamation concerninge him: that he shalde be the ruler off the thurde parte off his kynngdome. The very same night was Daniel thowt the kynge off the Caldees slayne, and Darius our of Media toke in the kynngdome, byngge lxx. yere off age.

The VI. Chapter.

¶ Nealed Darius to set ouer his kyngdome an C. and xx. lordes, which shulde be in all his kyngdome aboute. And he that he set the prynces (off whom Daniel was one) that the lordes mighte geue accomptes vnto them, and the kynge to be vnderstand.

But Daniel excused all these prynces, and lordes, for the spece off God was plentiful

in him: so that the kynge was mysyned to set him ouer the whole realme. Wherefor the prynces and lordes soughte, to pryde out in Daniel some quarrel agaynst the kynngdome: yet coude they fynde none occasion nor faulte vpon him. For why: he was so faythful, yf there was no blame nor dishonesty founde in him.

Then sayde these men: we will get no quarrel agaynst this Daniel, excepte it be in the lawe off his God. Vpon this, wente the prynces and lordes together vnto the kynge, and sayde thus vnto him: Myngge Darius, God saure thy life for euer.

All the great estates off the realme: as yf prynces, dukes, senecours and iudges, are termed to put out a commaundement off yf kynge, and to make a sure statute: namely, that who so desyret any petition, ether of any god or man (with in this xxx. dayes) excepte it be only off the, O kynge: the same person maye be cast into the Lyons denne. Wherefor, o kynge, confirme thow this statute, and make a wyngge: that the thynge which the Medes and Perses haue ordered be not altered ner broken.

So Darius made the wyngge, and confirmed it. Now when Daniel embrothred that the wyngge was made, he wente in to his house: and the wyndowes of his hall commaund: Jerusalem stode open. There he lett he downe vpon his knees, that tymes a daye: there he made his petition, and prayd for his God, like as his maner was to do afore tyme.

Then these men made searche, and founde Daniel makinge his petition, and prayinge vnto his God. So they came to the kynge, and spake before him concerninge his commaundement, saynges: O kynge, hast thou not subscribed the statute, that within xxx. dayes who so requyret his petition off any god or man, but only of thyselfe, o kynge: he shalbe cast in to the denne of the Lyons? The kynge answered, ad sayde: yee, it is true. It must be as a lawe of yf Medes and Perses, that maye not be broken.

Then answered they, and sayde vnto the kynge: Daniel one of the prisoners of Iuda (O kynge) regardeth neither the ner thy statute, that thou hast made, but maketh his petition the tymes a daye. When the kynge herde these wordes, he was fore grieved, and wolde haue excused Daniel, to deliuer him, and put off the matter, vnto the Somerwete downe, to the intent that he mighte see him.

These men perceauynge the bynges myn-
de, sayde vnto hit: none this (o bynge) that
the lawe off the Moyses and Peres is, that
the commaundement and statute which the
bynge maketh, maye not be altered. Then
the bynge had them bryngs Daniel, and they
cast him in to the Lyons denne.

The bynge also spake vnto Daniel, ad say-
de: Thy God, whom thou alwaye trustest, e-
uen he shall defende the. And there was
brought a stone, and layd vpon the hole
of the denne: this the bynge sealed with his
owne bynge, and with y signet of his prynces:
that the bynges commaundement concey-
nyng Daniel, shalde not be broken.

So the bynge wrote in to his palace,
and kepte him sober all night, so that there
was no table spread before him, neither coude
he eate any slepe. But by tymes in the mo-
nyng at the break of the daye, the bynge
arose, and wente in all haist vnto the denne
off the Lyons.

It was as he came nye vnto y denne, he cri-
ed w' a piteous voyce vnto Daniel: see y by-
nge spake, and sayde vnto Daniel: O Daniel,
thou seruaunt off the kyuyngs God, Is not
thy God (whom thou alwaye trustest) able
to deliuer the from the Lyons? Daniel sayde
vnto the bynge: O bynge, God saue thy li-
fe for ever.

My God hath sent his angel, which hath
shut the Lyons mouthes, so that they mighte
not hurte me. For why: myne yngrateynesse is
founde out before him. And as for the byn-
ge) I neuer offended the.

Then was the bynge excheaunge glad, ad
commaunded to take Daniel out off the den-
ne. So Daniel was brought out off the denne,
and no maner of hurte was founde vps him
For he put his trust in his God. And as for
those men which had accused Daniel, the byn-
ge commaunded to bunge them, and to cast
them in the Lyons denne: them, their children
and their wyues. So the Lyons had the mas-
tery of them, and brake all their bones a son-
der, or euer they came at the grounde.

After this, wrote bynge Darus vnto all
people, kynredes and tonges, that dwelt in
all londes: peace be multiplied with you:
My commaundement is, in all my Dominie
and kyngdome, that men feare and stonde in
awe off Daniels God:

For he is the kyuyngs God, which aby-
deth euer: his kyngdome shall not faile, and
his power is everlastinge. It is he that be-
lyueth, and saureth: he both wonderis and
maruelous wroites, in heauen and in earth:

he hath preserued Daniel from the power
of the Lyons. This Daniel preserued is that
raigne off Darus and Cyrus of Persia.

The VII. Chapter.

In the first yeare off Belshazzars
kinge off Babilon, saue Daniel and
me, and a vision was in his hea-
ren vpon his bedde. Which dreame he saw,
and the summe of the matter is this: Dan-
iel spake, and sayde: I sawe in my vision
myghte, and beholde: the foure wynges of
heauen sate vpon the sea, and from gra-
nd bestes came vp from the sea, one vnder
the other.

The first was as a Lyon, and yet had
Agles wynges. I sawe, that his wynges
were plucked from him, and he taken awy
from the earth: that he stode vpon his
feet as a man, and that there was graun-
d as mans herbe.

Beholde, the seconde best was like a
Lion, and stode vpon the one fyde. Among
hit, and in his mouth he had y great signet
and it was sayde vnto him: Arise, and
eat my flesh.

Then I looked, and beholde, there was
another like vnto a Leopard: this had wynges
as a foule, euen foure vpon the backe. The
best had foure heades, ad there was yon-
geren him. After this I sawe in a vision
myghte, and beholde: the fourth best was
grime and horrible, and maruelous strong:
I had greate yron ceth, it denourid, and de-
uoyed, and stamped the wylde vnder feet. I
was farr vnto the other bestes than was
before it: for it had ten homes, wheroff
I toke good hede.

And beholde, there came vp among
another like home, be fore whom there was
the of the first homes plucked awy. Beho-
de, this home had eyes like a man, and
spakynge presumpuous thinges. These
like the sea was prepared, ad till the
aged sat him downe. His clothing was a
wybe as snewe, and the haire of his
haire like the pure wolle.

This treme was like the fire flame, and
wholes as the burninge fyre. There was
forth a fire burninge, and wente out from
his thousand tymes a thousande yered
his fyre. My tymes ten thousande stode before
him. The wyngit was fit, and the docter
Then toke I hede there vnto, because of
the voyce of the pious wordes, which
he spake.

Dan. 2.2
Act. 13.2
Iud. 14.2
I. Re. 17.2
Heb. 11.1

Mr. 3.2
Dan. 14.2

Dan. 2

Dan. 14.1
7.2

Eccl. 4.2
Oec. 11.2
Dan. 4.2

Beholde, till the best was slayne, and his body destroyed, & geuen ouer to be burnt in the fyre.

As for the power of the other bestes al-
 his was taken awaye, but their lynes were
 prolonged for a tyme and season. I sawe in a
 vision by night, and beholde: there came o-
 ne in the cloudes of heauen like the sonne of
 a man, which worde vnto the olde ageb, be-
 fore whom they brought him: Then gaue
 he him power ad dignitee re gall, that all peo-
 ple, trybes and kinges shoulde serue him. His
 power is an euerlastinge power, which shal
 neuer be put downe: & his Kingdome en-
 dureth inuicible. My heret was veyed, & I
 Daniel had a troubled sleepe within me, ad
 the visions off my heade made me a frayed:
 till I gaue me vnto one off them that stode
 by, to knowe the treuth, concerninge all the
 se thinges. So he tolde me, and made me vn-
 derstande the interpretaciō of these thinges.

These foure greates bestes, are foure kin-
 ges which shal arise out of the earth. The
 first take in the Kingdome off the saynes
 of the most byest, and possesse it still more &
 more for a longe season. After this I requy-
 red diligently to knowe the treuth, concern-
 inge the fourth best, which was so farre vni-
 to the other bestes, and so horrible: whose
 teeth were of yron, and his nailes off brass:
 which beate and destroyed, and stamped
 the residue vnder his feet. I desired also to
 knowe the treuth, as touchinge the ten ho-
 rnes that he had vpon his heade, and this o-
 ther which came vp a sterward, be fore who-
 se face they fell downe: the which borne
 had eyes and a mouth that spake presump-
 tuous thinges, and looked with a grimme vi-
 sage then his felowes.

Beholde, and the same borne made bat-
 tle agaynst the saynes, yee ad gat the vic-
 tory off them: vntill the tyme, that the olde
 agē came, that the indignitee was great to
 the deest saynes: and till the tyme, that y
 saynes had the Kingdome in possession.

So gaue me this answer: That fourth
 best shal be the fourth Kingdome vps earth:
 it shal be more then all other Kingdomes, it
 shall beaure, treade downe ad destroye all
 other Landes.

The ten hornes, are ten Kinges that
 shal arise out of that Kingdome, after whō
 they shall stonde vpon another, which shall be
 greater then the first.

So shall subdue the Kinges, and shall
 speake wordes agaynst the byest off all: he
 shall destroye the saynes of the most byest

and thynke, that he maye chaunge tymes
 and lawes. They shall be geuen vnder his
 power, vntill a tyme, two tymes, and halff a
 tyme.

But the indignitee shal be depe, so that
 his power shal be taken from him, for he shal
 be despoiled, and perishe at the last. As for
 the Kingdome, power and all mighte that is
 vnder: he heauen: it shal be geuen to the ho-
 ly people off the most byest, whose Kingdome
 is euerlastinge, yee all powers shall serue
 and obeye him. Thus saire scribe y wordes.

Then answered, I Daniel was so vey-
 ed in my thoughtes, that my countenann-
 ce chaunged, but the wordes I receiued still in
 my heart.

The VIII. Chapter.

At the thirde yeare off the raigne of
 Kinge Belshazar, there appeared a vi-
 sion vnto me Daniel, after that I had
 lene the first. I sawe in a vision, (and when
 I sawe it, I was at Susa in the chere cite,
 which lyeth in the londe off Elam) and in y
 vision, me thoughte I was by the ryuer off
 Bati.

Then I looked vp, and sawe: and beholde
 there stode before the ryuer, a ramme, which
 had hornes: and these hornes were hye, but
 one was hyer then another, and the hyest ca-
 me vp last. I sawe that this ramme possed
 with his hornes, agaynst the west, agaynst
 the north, and agaynst the south: so that no
 bestes mighte stonde before him, nee de-
 fend them from his power: that he byd as him
 list, and wayed greatly. I tote hede vnto
 this, and then came there an hegoate from
 the west, ouer the whole earth, and couched
 nee the grounde.

This goate had a marvelous goobly hor-
 ne betwixt his eyes, and came vnto the ram-
 me, that he had the two hornes (whom I had
 sene a fore by the ryuer syde) and ranne fear-
 cely vpon him with his mighte. I sawe him
 brayne vnto the ramme, be yinge very fe-
 ce vpon him: yee he gaue him such a stroke,
 that he brake his two hornes:

Then had the ramme so much strength
 as to stonde before him: but he test him downe,
 nee trode him vnder his feet: and no man
 was able to deliuer the ramme out of his
 power.

The goate watred vpon him, and
 when he was at the strongest, his greace hor-
 ne was broken also. Then grewe there ocher
 four souch like in the stonde, to ward the sou-

The prophet Daniel.

^{11.7.4} ^{11.7.8} ^{11.8} he wyndes off the heauen. And out of one of the rest off these homes, there came vp yet another home, which was of marvellous great: to worde the south, so worde the east, and towards the saye pleasaunt londe. It grewe vp to the hooff off heauen, wherof it dyd cast some downe to the grounde, and off the starrs also, and trode them under fete.

Yes it grewe vp vnto the pryncce off the hooff, from whom the daylie offeringe was taken, and the place off his Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst the daylie offeringe (the cause of which thinge is that it mighte cast downe the wicket to the grounde, and so to profpere in all thinges, that it went aboute. Upon this I herde one off the sayntes speake, which saynt sayde vnto one that asked this question:

How longe shall this vision off the daylie sacrifice and of the wastinge abhominacion endure, that the Sanctuary and the pryncce shall so be troden vnder fete? And he answered him: Vnto the euenyng & the morninge, euen two thousande and thre hundred dayes: then shall the Sanctuary be cleuid agayne.

E Then when I Daniel had seene this vision, and soughte for the vnderstandinge of it beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the ryme off Vla, which cryed, and sayde: O Gabriel, make this man vnderstande the vision. So he came, and stode by me. But I was afrayed at his comyng, and fell downe vpon my face.

Then sayde he vnto me: O thou sonne of man, make thee well, for in the last tyme shall this vision be fulfilled. Then as he was speake vnto me, I wasd sayntes, so that I sunk: downe to the grounde. But he toke holde vpon me, and set me vp agayne, sayyng: Beholde, I will shewe the, what shall happen in the last tyme: for in the tyme appointed it shal be fulfilled.

The ramme which thou sawest with the two homes, is the kynge off the Medes and Perses: but the goate is the kynge off Greke londe: the greates home that stode betwix his eyes, that is the principall kynge. But where as it biate, and foure other rose vp in the steade: it signifyeth, that out of this people shall stonde vp foure kynngdomes, but none so mightie as it.

D After these kynngdomes (whyle vngodnesse is a growyng) there shall arys a kyn-

The ix. Chap.

ge off an vnharnessefulle soce, which shall wyse in hard speakeynges.

He shall be mightie and stronge, he shall haue his owne strength. He shall bestyre the we measure, and all that be goyth about shall prospere: he shall slaye the stronge and holy people. And though his craftyn, his selde shall prosper in his bonds, his ym shall be proude, and many one shall be put to deach in his wechynesse. He shall stonde vp agaynst the pryncce off prynces, but he shall be destroyed withoute honde. And the vision that is shewed vnto the, is as fast as the euenyng and the morninge. Therefore wyte thou vpon this sight, for it wyll longe or it come to passe.

Upon this was I Daniel very fearefull, that I laye sicke certayne dayes: but when I rose vp, I wene aboute the kynge besynesse, and marueled at the vision, because no man knewe of it.

The X. Chapter.

In the first yere off Darius the first off Ahasuerus, which was of the side off the Medes, it was made kyng ouer the realme off the Caldees: he returned in the first yere off his raigne, I Daniel desired to knowe the yearly nombre of the booke, wherof the LORD E spake vnto Jeremy the prophete: that Ierusalem shalde wast 42. yeres: ad I turned me vnto the LORD E, for to praye and make my intercessio, with fastynges, sack cloth and askes: I prayed before the LORD E my God, and knowledged, sayyng:

O LORD E, thou greates & fearfulle God, thou that kepest cōmmands and mercy with them, which loue the, and do thy cōmmandments: We haue synned, we haue offēdyd, we haue bene disobedient and gone backe: yee we haue departed from all thy preceptes and iudgements.

We wolde neuer folowe thy seruantes the prophetes, that spake in thy name to our kynges and prynces to cure our synnes, and to all the people off the londe. O LORD E, righteuousnesse belongeth vnto the, and we penytentes noth ynged but open hart: as it is come to passe this daye vnto euery man off Iuda, and to them that dwell at Ierusalem.

Yes vnto all Irael, whether they be senn or nye: thoue out all lent es, wherein thou hast serued them, because off the offences that they had done agaynst the.

1. **THE** LORDE, unto vs, to oure Kinges & princes, to oure foy fathers: euen to vs all, that haue offended the, belongeth open shew. **But** unto the LORDE oure God, pertaineth mercy and forgiveness. As for vs, we are gone backe from him, and haue not obeyed the voyce of the LORDE oure God, to walke in his lawes, which he layed before vs by his seruantes the prophetes: yee all I shall haue transgressed, and gone backe from thy lawes, so that they haue not heard vs to thy voyce.

2. **What** for the curse and dooth, that is written in the lawe of Moyses the seruante of God (against whom we haue offended) is poured vpon vs. And he hath performed his wordes, which he spake agaynst vs, & agaynst our wightes that iudged we wold bringe vpon vs such a greates plage, as neuer was vnder heauen, late as it is now come to passe in Ierusalem, & all this plage, as it is written in the lawe of Moyses, is come vpon vs. Yet made we not oure prayer before the LORDE oure God, that we might turne agayne from oure wickednesse, and to be leered in thy verite. Therefore hath y LORDE made haist, to build this place vpon vs: for the LORDE oure God is righteous, in all his workes which he doth: for why, we wold not harden vnto his voyce.

3. **And** now, O LORDE oure God, thou that hast a mighty honde hast brought thy people out of the gypt, to get thy self a name, which remaineth this daye: we haue synned (O LORDE) & bene wickedly agaynst all thy righteousnes: yee let thy wrath full displeasure be turned a myne, I beseeche the: from thy cite Ierusalem thy holy hill. And why? for our synnes sake and for the wickednesse of oure fow fathers: in Ierusalem and thy people aboute, of all them that are aboute vs. Now therefore (O oure God) heare the praye of thy seruante, and his intercession: Let thy face shyne ouer thy sanctuary, that lieth wast.

O my God, encline thine care, and hearken (or the least for thine owne sake) open thine eyes: beholde how we be desolaced, yee and the cite also, which is called a free thy name: for we do not cast oure payres before the: in oure owne righteousnesse, no: but only in thy greates mercie. O LORDE, heare: O fowren LORDE and LORDE confounde, eary not our longing: but for thine owne sake do it. O my God, for thy cite and thy people is called a free thy name.

4. **As** I was yet speakinge at my prayere,

knowinge in myne owne synnes and of synnes of my people, makinge so myne intercession before the LORDE my God, for the holy hils sake of my God: yee while I was yet speakinge in my prayer, beholde, the ma^g Daniel (whom I had sent a fore in the vision) came flyenge to me, and couched me aboate of offeringe tyme in the eveninge. He in fourme met me, and spake vnto me: O Daniel (as he) I am now come, to make the vnderstande it: for as soone as thou beganst to make thy prayer, it was so duryed, and therfore am I come to shewe the. And why? for thou art a man greatly beloved.

Wherfore, pouise the matter well, that thou mayest learne, to vnderstande the vision. For wekes are deturmed ouer thy people, & ouer thy holy cite: that the wickednesse maye be confounde, that the synne maye haue an ende, that the offence maye be reconciled, and to bringe in euerlastinge righteousnesse, to fulfill of visions and the prophetes, and to anoynt the most holy one. Vnderstande this then, and marcke it well: that from the tyme it shalbe concluded, to go and repaie Ierusalem agayne vnto Christ (or the anoynted) prince: there shalbe siuen wekes. Then shall the stretes & walles be buylded agayne Ixxij. wekes, but with hard trouble and tyme. After that these Ixxij. wekes, shal Christ be slayne, & they shal haue no pleasure in him. Then shal there come a people with the prince, and desire ye the cite and the sanctuary and his ende shal come as the water floure. But the desolation shal continue till the ende of the battell.

He shall make a stronge bonde with many, for the space of a weke: and when the weke is half gone, he shal put downe the slayne and in euerlastinge. And in the temple there shalbe an abhominable desolation, till it haue destroyed all. And it is concluded, of this waitinge shal continue vnto the ende.

The X. Chapter.

In the thirde yeare of Kinge Cyrus of Persia, there was shewed vnto Daniel (otherwise called Balthasar) a matter, yea a true matter, but it is yet a long tyme vnto it.

He vnderstode the matter well, and perceived what the vision was. After thine tyme, I Daniel mourned for the space of thre wekes, so that I had no luste to eate drinke: as for flesh and wyne, there came none within my mouth: For, I byd not onis anoynt myself: all the wholy thre wekes were out.

Dan. 2. 2

Dan. 2. 2

1. Par. 1. 1

Mat. 1. 6

The prophet Daniel.

Upon the xxiii. daies of the first moneth, I was by the greates fionde, called Tigris: I lift up myne eyes, and looked: and beholde, a man clothed in synnyng, whose loynes were girded vp with fyne golde of Araby: his body was like the Chyulolite stone, his face (to looke vpon) was like lightheynng, his eyes as the flame of fyre, his armes and feet were like sayre glisteringe metall, but the voyce of his wordes was like y^e voyce of a multraide.

dan. 9. b
10. 1. c

dan. 9. c
10. 2. a

B Daniel alone sawe this vision, the men that were with me, sawe it not: but a greates fearfulness fell vpon them, so that they fled awaie, and hyd them selues. I was left there my self alone, and sawe this greates vision, so longe as there remayned nomore strenght within me: yet I lost my coloure cleare, I waished awaie, and my strenght was gone. yet berde I the voyce of his wordes: z as soone as I berde it, sayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And beholde, an hande touched me, which set me vp vpon my knees z vpon the palmes of my handes, sayenge vnto me:

dan. 9. b

O Daniel, thou well beloued man: make good heede of the wordes, that I shal saye vnto y^e. z stode right vp, for vnto y^e am I now sent. And when he had sayde these wordes, I stode vp trembling. Then saide he vnto me: feare not Daniel: for why, serue the first daie that thou seest him here to vnderstonde, and dost chaste thy self before thy God: thy wordes haue bene herde. And I had come vnto the whē thou be gannest to speake, had not the prynce ouer the kingdome of the Perses w^ostonde me xxi. daies. But lo, Michael one of the these prynces, came to helpe me, him haue I left by the kyng of Persia, z am come to steepe the, what shal happen vnto thy people in the latter daies: for it wil be as ge yet: or the vision be fulfilled.

ol. 1. d
dan. 10. a

C Now when he had spoken these wordes vnto me, I left do w^o my heade to y^e ground, and helde my ruyng. Beholde, there touched my lippes one, very like vnto a man. Then opened I my mouth, and sayde vnto him, that stode before me: O my lord, my loynes are lowed in the vision, and there is no moie strenght within me: how maye my lordes seruante then talke with my lord? sainge there is no strenght in me, so that I can not take my breath: vpon this there touched me aga yne, one moch like a man, z comforted me, sa ynge: O thou man so well beloued, feare noche content, take a good here vnto the, and be stronge. So when he had spoken vnto me, I recovered, z sayde: Spea

dan. 9. b

The xi. Chap.

ke on my lord, for thou hast se first shew me. The sayde he: knowest thou wher thou I am come vnto y^e? now wil I go agaynst the, to the prynces of the Perses. As thou art I go south to the prynces of Babel: and shal come. Leuer theles, I wil shew thee the thinge, y^e is fast noced in the scrupose of man. And as for all yonder matter, there is none that helpe me in them, but Michael y^e prynces.

The XI. Chapeer.

AND in the first yeare of Darius the dia, I stode by him, to comfort him, to strenght him, and now wil I shew thee the truth. Beholde, there shal be vp yeechie kynges in Persia, but y^e fourth shal be farre richer then they all. And whē he is in the chiefe power of his raigne, I shal prouoke euery man agaynst the raigne of Babel: and then shal there arise y^e mightie kyng, that shal rule with greates minion, and do what him list. And as soon as his kingdome commeth vp, it shal be destroyed, z decayed to worde y^e foure wynds of the heauen. They y^e come after him shal not haue soch power z dominion as he: his his kingdome shal be scattered, yet none maye ether the chose. And the kyng of y^e first shal be mightier, then his ocher prynces. I ga ynt him there shal one make himself ge, z shal rule his dominion y^e greates part.

But after certayne yeares they shal be ynd together, z the kynges daughter of the south shal come to the kyng of the north, for to make freds ship, but she shal not receiue the power of that arme, ne she shal be able to endure the row his might: but she z soch as brought her yet: z he y^e began her comforted her for his tyme: shal be decayed vnto y^e. Or of y^e bannethes of darrow: the first one stonde vp in his steade: which with the power of armes shal go thorow the kyngs in be of the north, z bamble him according to his strenght. As for their Jewels z pryces with their costly Jewels of golde: shal he shal cary them a waye captiues into Egipt, and he shal persecute agaynst the kyng of the north certayne yeares. And whē he is come in to y^e kynges realme of y^e fourth shal be sayne to turne agayn in to his owne londe. Wherfore his sennes shal be pleased, and shal gather together a myghtie greates hoost of people: and one of them shal come, and go thorow like a waterfoure: then shal he recurre, and go south with his fryenge and boostinge vnto his owne londe. The kyng of y^e fourth shal be mightie

and shal come forth to fight agaynst the kin-
ge of the north: hee he shall bringe a greate
multitude of people together, and a greate
hoorde shalbe gathered into his hande: these shal
be carry away wth greate pryde, for so much
as he hath cast downe so many thousandes,
newerhelpe he shall not p^{er}meale. For y^e kin-
ge of y^e north shal gather (of the new) a grea-
te hoorde of people then a fore, & come south
(after a certayne tyme and yeares) with a
mighty hoost & exceedingly greate good.

C At the same tyme there shall many stande
up agaynst the kinge of the south, so that y^e
wilde children of thy people also shal exal-
tation them selves (to fulfill the vision) and then
fall. So the kinge of the north shall come to
lay siege, and to take the stronge fenced cities:
And the power of the k^{ing} of y^e south shal not be
able to abyde him, & the best men of the peo-
ple shall not be so stronge, as to resist him.
Shortly, when he commeth, he shall handle
him as he list: & no man shalbe so hardy as to
stande agaynst him. He shal reside in the plea-
sant countrey, which thowow him shalbe de-
stroyed. He shal see his face wth all his power
to opene his kingdome, & to be like it. And
that shal he do, & geue him into the bounde
of his enemye women, & destroye him. And he
shal saye, rather shal he opene his purpo-
se. After this, shall he see his face vnto the
Ies, & take many of the. A prince shal stop-
pe him, to do him a shame, besyde the confu-
sion that els shal come vnto him. Thus shal
he tume agayne to his owne londe, stumbe,
& fall, and be notable founde: so he that came
vpon him & dyd him violence, shal stande in
his place, & haue a pleasant kingdome: and
after few dayes he shal be destroyed, & that

D neither in wylde net in battell. In his steade
there shal arise a wyle person not holdy wor-
thy of a kingly dignite: this shal come in
craftily, & opene the kingdome with fayre
wordes: he shal fight agaynst the armie of
the mightie (& destroye them), yet & agaynst
the prince of the conuenant.

To after y^e he hath taken truce with him,
he shal bidde disceitfully: that he maye see
vnto, & overcome him with a small host: & so
with craftynesse to get him to y^e fittest pla-
ce of the londe, and to deale other wyl, then
with his fathers, or grandfathers dyd. For
he shal destroye the thinge, y^e they had rob-
bed & spoyled, yet & all their substance: yea
gatheringe together agaynst the stronge hel-
des, & that for a tyme. His power and herre
shalbe stirred up wth a greate armie agaynst
the kinge of the south: where thowow the kin-

ge of the south shalbe moved then vnto bat-
telle, with a greate & mighty hoost also. He
uerbeleest, he shal not be able to stande, for
they shal conspyre agaynst him. And they y^e
case of his meate, shal burte hom so that his
hoost shal fall, & many be slayne downe.

These two kinges shalbe mynided to do
myselfe, & talke of disceite at one table: but
they shal not prospere: for why, the ende shal
not come yet, vnto the tyme appointed. The
shall he go home agayne in to his owne lon-
de wth y^e greate good, & set his hart agaynst
the holy conuenant, he shalbe busy agaynst
it, & then retorne home. At the tyme appoynted
he shal come agayne, & go toward the
south: So shall it happen otherwys then at
the first, yet ones agayne. And wher the ship-
peo of Tychim shal come vpon him, that he
maye be shynen & tume agayne: y^e he maye
take indignacion agaynst the conuenant of
holynesse, to medle agaynst it. And he shal tur-
ne him, & diuine soch vnto him, as leaue the
holy conuenant.

He shal see mighty men to vnhalowe the
sanctuary of sergents, to put downe the day-
ly offeringe, & to set vp the abominable of
solation. And soch as break the conuenant,
shal he stare with fayre wordes. And y^e peo-
ple that wil knowe their God, shal haue the
quarter and prospere. These also that ha-
ue vnderstandinge amonge the people, shal
enforce the multitude: & for a longe season,
they shalbe persecuted wth swordes, with
swe, with captyuete & wth the takinge a-
waye of their goodes. How wth they fall,
they shalbe set up with a litle helpe: but ma-
ny shal deare vnto them sayndly.

Yet some of those which haue vnderston-
dyng shal be persecuted also: y^e they maye
be cryed, punished & c^osted, till the tyme be curd
for there is yet another tyme appointed.
The kinge shal do rather him life, he shal exal-
te and magnifie himself agaynst all, that is
God. And he shal speake maruclous thinges
agaynst the God of all goddes, wherein he
shal prospere, so longe till the warth be fulfil-
led, for the conclusion is beynded already. He
shal not regard the God of his fathers, but
his last shall be vpon wth: And he shal not
care for any God, for he shal magnifie him-
selfe alone all. In his place shal he worshippe
the mightie Idols: & the god whom his fa-
thers knewe not, shal he honour wth god-
de and slyler, with p^{er}icious soome and plea-
sant Jewels.

This shal he do, settinge helpe and con-
fide at the mightie Idole and straunge god:

The prophet Daniel.

des. Soch as wil receaue him, and take him for God, he shal geue them greace, wo:shipe and power: yee and make them lordes of the multitude, and geue them the londe with rewardes. In the laster tyme, shal the kinge of the south stryue with him: and the kinge of the north in like maner shal come agaynst him with charutes, hoisemen & with a greate many of shippes. He shal come in to the londe, & destroye and go thoro:we: he shal enere also in to the sayne pleasaunt londe. Many cities & countrees shal becaue, excepte Eodom, Moab & the best of the children of Ammon, which shal escape from his honde. He shall stretch forth his hōdes vpon the countrees, & the londe of Egipte shal not escape him. For thoro:we his goinge in, he shal haue dominion ouer the treasures of silver & golde, & ouer all the precious Jewels of Egipte, & ybia and Ethiopia. Twere hellesse the rydinges out of the east and the north shall trouble him, for the which cause he shal go forth to destroye & curse a greate multitude. The tentes of his palace shall be pyrd betwixte the two seas, vpon the hill of the noble sanctuary, for he shal come to the ende of it, and then shal no man helpe him.

The XII. Chapter.

In the tyme wil come also, that the greace prynce Michael, which stondech on thy peoples syde, shal arise vp, for there shal come a tyme of trouble, soch as neuer was, sens there begane to be any people, into that same tyme. Then shal thy people be deluyered, yee all those that be folide witten in the booke. Many of them that slepe in the dust of the earth, shal awake: some to euerlastinge life, some to perpetuall shame & reprove. The wyse (soch as haue taughte othyr) shal glifst, as the hymnyng of beaues: and those that haue instructed the multitude into godlynesse, shal be as the starras, wold be without ende.

And thou o Daniel, shut up these wordes, & seale the booke, all the last tyme. Many shal go abente here and there, and che shal thewrege increase. So J Daniel toke, and beholde, there stode ether two: one vpon this shore of the water, the other vpon yender syde. And one of the sayde unto him, to which was clothed in hymnyng, and stode aboue vpon the waters of the founte: how longe shall it kee the ende of these wonderous wordes? Then herbe J the man with the hymnyng clothes, which stode aboue vpon the waters of the founte: when he helde up his ryghte and left honde unto heauen, & swa by him

The xij. Chap.

which lyueth for ever: that in shal earely be tyme, two tymes & half a tyme: & with the power of the holy people is clearely combrode, che shal all these thinges be fulfilled.

J herbe it well, but J vnderstonde it not. Then sayde J: O my lord, what shal I open a fyer that? He answered: O che mynnyng Daniel, for these wordes shal be chey wrytten, all the last tyme: & many shal be purified, clensed & tried. But the ungodly shal lyue wickedly, and chey wylde ch as many of the as they be shal haue no vnderstoning. As for soch as haue vnderstoning, they shal regarde it. And from y tyme forth, che the daulie offeringe shal be pcedome: & che abominable desolacion shal be vp, che shal haue a thour and two hundred & se. daies. And io hum, that waicth, & cometh to the same iij. C. & xxx. daies. So che to the same iij. C. & xxx. daies. So che to the same iij. C. & xxx. daies. So che to the same iij. C. & xxx. daies. So che to the same iij. C. & xxx. daies. So che to the same iij. C. & xxx. daies. So che to the same iij. C. & xxx. daies. So che to the same iij. C. & xxx. daies.

The ende of the prophet Daniel.

The Prophet Hesai

What Hesai conteineth.

- Chap. I. God exulteth the Jewes, and maketh himself to the Gentiles.
Chap. II. Pleaseth over the Jewes, that will not amend: & promysse of mercy to those that wil repent.
Chap. III. The mercifull love of God, toward the some unthankful people.
Chap. IIII. The synnes of the prestes and of the people, with reprove for the same.
Chap. V. The griefe the prestes that vnderstande people.
Chap. VI. The unthankfulness of the people: & agaynst the louyng synners of God.
Chap. VII. No medicine can helpe, so far as they wounded with vholatry.
Chap. VIII. Idolatry in Samaria, and that of Judah.
Chap. IX. Punishment vpon them for vholatry.
Chap. X. The unthankfulness of the people: & the calouse in Samaria, for the which and for the abominacione, he relecteth them of bolyacion.
Chap. XI. XII. God calleth them agayne, with the arsinge his benedictione vpon them agayne.
Chap. XIII. He sheweth them their wickednes, and punishment for the same.
Chap. XIII. He crieth and exhorteth the people to conuerse, promysse of iustlye and lawfullye to receaue them.



This is the worde of the LORD

Which came vnto Oſeas the ſonne of Beeri in the dayes of Oſias, Iothan, Achaz & Ezechias Kinges of Iuda: and in the tyme of Jeroboam the ſonne of Ioas kynge of Iſrael.

The firſt Chapter.

Iuſt, when the LORD E ſpake vnto Oſeas, he ſaide vnto him: Go thy waye, take an harlot to thy wiſe, and get childre by her: for thy woed hath conceyued greates whor dome agaynſt the LORD E. So he wente, and toke ſomer y daughter of Deblaim: which conceaued, and bare the ſorthe ſonne. And the LORD E ſayde vnto him: call his name Iſrael, for I wil ſhortly auenge the bloude of Iſrael vpon the heuſe of Iehu, and will bringe the kingdomes of the houſe of Iſrael to an ende. Then will I breake the bowe of Iſrael, in the valley of Iſrael.

She conceaued yet agayne, and bare a daughter. And he ſayde vnto him: Call his name Loubama (that is, noc opeyninge mercy) for I wil haue no pyre vpon the houſe of Iſrael, but forger them, and put them downe out of remembrance. Neuertheleſſe I wil haue mercy vpon the houſe of Iuda, & will ſaue them, euen thoſe who the LORD E their God. But I wil not deliuer them thoſe who my bow ſwarbe, batel, hoſtes or hoſtinen.

Now when ſhe had weened Loubama, ſhe conceaued agayne, & bare ſomer. Then ſayde he: call his name Lo Am: (that is to ſay, noc my people.) For why ye are not my people, therefore will noc I be yours. And though the nombre of the children of Iſrael be as the ſande of the ſee, which can nether be meafured nor tolde: yet in the place where it is ſayde vnto them, ye be not my people: and therefore ſhall it be thus reported of them: they be y childre of the Ilynyng Bed. Then ſhal the childre of Iuda and the childre of

Iſrael be gathered together agayne, & ſhoſe them ſelues one heade, and then departe out of the londe: for greace ſhal be the daye of Iſrael.

The ii. Chapter.

All youre brethien, that they are my people: and youre ſiſteren, that they haue opeyned mercy. So for youre moecher, ye ſhal dvyde with her, and reſpouſe her: for ſhe is not my wiſe, nether am I hir hiſſebode: wleſſe ſhe put awaye hir whor dome out of my ſighe, and hir aduourry from hir beſtes. If no, I ſhal ſtrype her naked, & ſet her, euen as ſhe came in to y woilde: yet I ſhal laye hir maſſe, and make her like a wilderneſſe, and ſlaye her ſorchevyte. I ſhal haue no pitye alſo vpon hir children, for they be the children of ſumacion.

Their moecher hath broken hir wedlocke, and ſhe char bare them, is come to conſuſion. For ſhe ſayde: I wil go after my louers, that geue me my water and my bread, my woll & my flap, my oyle and my bynne. But I will hege hir waye with thornes, and ſtoppe it, that ſhe ſhal not fynde hir ſoſte ppe: and though ſhe turne after hir louers, yet ſhall ſhe not get them: ſhe ſhal ſee them, but noc fynde them. Then ſhal ſhe ſay: w ell, I will go eurne agayne to my firſt hiſſebode, for at y tyme was I better at eaſe, then now. But thio wolde ſhe noc knowe, where as y yet gaue her come, wyne, oyle, ſyluer and golde, which ſhe hath hanged vpon Baal.

Wherefore now will I go take my come & wyne agayne in their ſeaſon, and ſe agayne my woll and my flap, which I gaue her, to couer hir ſhame. And now will I diſcouer hir fooliſhneſſe, euen in the ſight of hir louers, and no man ſhal deliuer her out of my bondes. Moreover, I wil take awaye all hir mynth, hir holy dayes, hir new moone, hir Sabbathes and all hir ſolempne feaſtes: I will deſtroye hir wynyardes and fyge trees, though ſhe ſaith: lo, here are my rewardes, that my louers haue geuen me. I wil make it a woilde, and the wyde beemes ſhall eate it up: I will punyſh her alſo for the dayes of Baal, wherein ſhe cenſed him, ded yngen him with hir earrynges and cheryes: when ſhe ſolowed hir louers, and forgaue me, ſaith the LORD E.

Wherefore beholde, I wil call her agayne, bringe her in to a wilderneſſe, and ſpeake frendly vnto her: there wil I geare her hir wynyardes agayne, yet and the valley of Achor alſo, to ſtewe hir hope & com ſorthe. Then ſhal ſhe ſynge there as in the tyme of hir youth, &

Iudic. 14
Exo. 17. 2

like as in the daye when she came out of the
londe of the egyp̄t. Then ſaith the LORDE
ſhe ſhal ſaye vnto me: O my houſbande, ⁊
ſhal call me nomine Baal: for I wil take a-
waye her of her names of Baal from hir month,
yeſe ſhe ſhal neuer remember their nameo any
more. Then wil I make a conuenaunt with
them, with the wyld beaſtes, with the foules
of the ayre, ⁊ with euery thinge that cree-
peth vpon the earth.

Leuit. 25. 2

Eſa. 2. 2

Eze. 16. 2

As for dome, ſtreede and bazeil, I wil be-
ſtroye ſoch out of the londe, ⁊ wil make them
to ſtepe ſaſely. Thus wil I marye the vnto my
ne owne ſelf for euermore: yee euen to my ſelf
wil I marye the, in richrouſneſſe, in equitye,
in louyng e kyndneſſe and mercy. In ſaich alſo
ſo wil I marye the vnto my ſelf, ⁊ thou ſhalt
kneue the LORDE. At the ſame tyme wil I
ſhewe my ſelf friendly and gracious vnto y
beaues, ſaith the LORDE: ⁊ the beaues
ſhal helpe the earth, and the earth ſhal helpe
the come, wyne and oyle, and they ſhal helpe
Jeſrael. I wil ſowre them vpo earth, for a ſe-
de to myne owne ſelf, ⁊ wil haue mercy vpon
her, ⁊ ſo as with our mercy. And to the which
were not my people, I wil ſaie: thou art my
people. And he ſhal ſaie: thou art my God.

Ro. 9. 2
1. Pa. 2. 2

The III. Chapter.

Eze. 4. 2

Eſa. 16. 2
Amos. 2. 2

Thou ſaydeſt of LORDE to me: So yett y
I ſaye y I wome an aduourous wom-
ma, with thy night come lonerth, as y LORDE
doth the chylde of Iſrael: how be it they ha-
ue reſpecte to ſtraunge goddes, and loue the
weyne kenne. So I gat her for ro. ſilver luge-
and for an ſomer and an half of ſtarkye,
⁊ ſayde vnto her: Thou ſhalt byde with me a
longe ſeaſon, but ſe that thou playeſt not the
harlot, and lede thy ſoule with none other
man, ⁊ then wil I kepe my ſelf for the.

2. Pet. 1. 2
Dau. 4. 2

Eze. 24. 2

Thou the chylde of Iſrael ſhal ſye a gree-
te whyle without thinge and pryuce, without
offerynge and auker, without preſt and re-
uelacion. But a ſter warde ſhal the chylde of
Iſrael conuerſe, and ſeke the LORDE their
God, and Dauid their kunge: and in y latter
daye they ſhal reuiſite the LORDE, and
his louyng e kyndneſſe.

The IIII. Chapter.

2. Pet. 1. 2

There y wordes of ſhe LORDE, o ye chil-
dren of Iſrael: For the LORDE muſt
punyſh the, y dwell in the londe. And
why: There is no faith fulneſſe, there is no
mercy, there is no breake of God in the lō-
de: but ſtreakeing, lyſge, maſſlaughter, the ſe
and aduoury haue gotten the ouerhande, ⁊
one bloody guynneſſe ſoloweth another. There
fore ſhal the londe be in a miſerable caſte, and

all they that dwell therein, ſhal moue
beaſtes in the ſilde, the foules in y ayre,
the fiſhe in the ſie ſhall dye. There ſhal
me, chat red chaſte nor reſpore anothe.
puriſte which ſhulde reſourme other
become like the people.

Therfore ſtembleſt thou in y daye
the prophēt which the iſrahe. Iuda
ge thy mother to ſilence, ⁊ why: my
perilh, be cauſe they haue no knowyng
ge then chat thou haſt reſuſed vnto
ge, therfore wil I reſuſe y alſo: ſo chat
ge then chat thou haſt reſuſed vnto
ge thou haſt for gotten the laue of thy God,
wil alſo forget thy childre. The more they
cecaſed in multitude, the more they ſha
a gaynt me, therfore wil I charge the
noire in to ſhame. They eate y of the
of my people, ⁊ couagethem in their
neſſe. Thus the preſt is become like the
ple. Wherefore I wil punyſh them for
nacted weyres, ⁊ remoued their accuſacion
their owne ymaginacion: They ſhal not
nor haue ynough: They haue uſed
me, therfore ſhall they not diſpecte
they haue ſouſeten the LORDE, ⁊ no
deſerue him.

Thou dome, wyne and breade
the haue a waye. My people ſye comel
their ſtedes, their ſtaffe muſt tell them.
an without mynde hath diſceatred
they comitte ſormacion agaynt the
They make ſacrifice vpon the be
neſſe, ⁊ burne their incenſe vpon the hill
amonge the oles, growes ⁊ buſſes
re are good ſhaſe ones. Therfore
ten are become harlottes and
have knokt their reedlocke I wil not
y doughters for beinge deſyſed, ⁊ y
des chat became whores: ſame
them ſelues haue medled with
offerd with vnto his ſie: but the
wil not vnderſtonde, muſt be punyſh.

Though thou Iſrael art diſpoſed
ye y harlot, yett ſhal beſt not cho
bed, o Iuda: thou ſhal beſt not haue
Galgala, nor haue gone vpro
haue ſworne the LORDE y
is gone backe, like a warden come.
therfore ſhal make his ſede, as y
erth aſtra ye. And where as
man partaker of Iudols, w
diond'neſſe hath put the
them to whoredome. Ther
des, by yng ſa ye they, to
I wynde ſhall take holde
⁊ they ſhal be coſounded in

The V. Chapter.

Hear this, o ye prestes: take heede, o thes housholde of Israel: geue care, o thes kingly house: for this punysshment wil come vpon you, that are become a snare vnto Issachar, and a spied net vnto the name of Ephodis. They kill sacrifices by heapes, to begyle the people therewith: therfor wil I punysh them all. I knowe Ephraim well ynough, & Israel is not byd frome: for Ephraim is become an harlot, and Israel is defiled. They are not mynded to turne vnto their God, for they haue an vnhelysh heart, so y they can not knowe the LORDE.

But the pryde of Israel wil be rewarded him in his face, yet both Israel and Ephraim shall fall for their wickednesse, and Iuda shall fall also. They shall come with their shepe 7 bullockes to seeke of LORDE, but they shall not fynde him, for he is gone from them. Al for the LORDE, they haue refused him, and brought vp bastarde children: a moneth thesore shall deuoure them with their peccans.

Blowe with the shawme at Gaba, and with the trumpet in Kanis, crye out at Bethan upon the yorhside of Ben Iamin. In the tyme of y plague shal Ephraim be layed wast, therfor byd I faithfully warne the wythes of Israel. Yet are the pynces of Iuda become like them, that ransome the lombardes, therfor wil I poure out my wrath vpon them like water. Ephraim is oppresed, and can haue no right of the lawe: for why they selowe y doctrynes of men. Therfor wil I be vnto Ephraim as a moth, & to the house of Iuda as a caterpillar.

When Ephraim sawe his sicknesse, and Iuda his decaye: Ephraim wente vnto Assur, and sent vnto Kinge Iared: yet coude not he helpe you, nor ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelp to the house of Iuda. Euen I, I wil spoyle them, & go my waye. I wil take them with me, and no man shall rescue them. I wil go, and returne to my place, till they waape for me, and seke me.

The Vi. Chapter.

Hear their aduersite they shall seeke me, and saye: come, let vs turne agayne vnto the LORDE: for he hath syncreten vs, & he shal heale vs: he hath wounded vs, & he shal bynde vs up agayne: after two dayes shal he quyeten vs, in the thirde daye he shal raise vs up, so chat we shal lyue in his ryde. Then shal not haue vnto destructionge, & we shal see our felix to knowe the LORDE.

Thes hal go forth as the spryng of the daye, and come vnto vs as the eveninge and moonyng rayne vpon the earth.

Ephraim, wher shal I do vnto the: O Iuda, how shal I increace the: seynge your losse is like a moonyng dewe, & like a dew y goeth early awaye. Therfor haue I cast downe the prophetes, & letten them be slayne for my wordes sake, so that they penyshment shal come to lichte. For I haue pleasyre in loyngge y byndesse, and not in offeryng: keepe the knowledge of God, more then in burnt sacrifices. But euen like as Adam byd, so haue they broken my couenaunt, and set me at nought. Galaad is a cite of wicked doers of maliens people and bloushedders. The multitude of the prestes is like an heape of thewes, murderers & bloudthirstie: for they haue wrought abhominacion. Someride they gesse haue I sene in the house of Israel, there playeth Ephraim the harlot, and Israel is defiled: but Iuda shall haue an harvest for himself, when I returne the captiuyte of my people.

The VII. Chapter.

When I undertake to make Israel whole, then the vngaciousnesse of Ephraim and the wickednesse of Samaria cometh to lichte: then go they aboute with lyes. At home, they be thewes: and without, they fall to robbingye. They chide nor in their herdes, that I remitte all their wickednes. They go aboute w their owne ymencies, but I se them wel ynough. They make the kinge and the princes, to haue pleasure in their wickednes & lyes. All these burme in aduoutry, as it were an quen y the baker heareth, wher he hath leste kneadinge, till the doue be leuended. Euen so goth it thus waye with ourre kinges and pynces, for they begynne to be woode bronden thour wye: they vse familiarite with soch as disceaueth. They with the ymaginacion of their herde are like an out, their slepe is all y mighte like the slepe of a baker, in the moonyng to be as hotte as the flame of fyre: they are also gether as hote as an oven.

They haue deuoured their owne indges, all their kinges are fill: yet is there none of the y calleth vpon vs. Therfor must Ephraim be demite amonge y heithen. Ephraim is become like a cake, y no man turne thes strudgers haue deuoured his strength, yet he regardeth it not he was reth full of gray haire, yet wil he not knowe: yet y pryde of Israel is cast downe be fore their face, yet wil they not turne to the LORDE their God, nor seeke him, for all this.

Judic. 1. a
Exo. 17. a
C
Lent. 13. a
1. Eze. 1. a
Eze. 15. b

like as in the daye when she came out of the londe of Egipte. Then (saith the LORDE) she shal saye unto me: O my husbande, & she shal call me nomore Baal: for I wil take awaye those names of Baal from hir mouth, yet she shal neuer remember their names any more. Then will I make a couenaunt with them, with the wyld beasts, with the foules of the ayre, & with euery thinge that creepeth vpon the earth.

As for bone, siue be and baze, I will destroye such out of the londe, I will make them to slepe safely. Thus wil I mary the wme to my owne self for euermore: yet euen to my self wil I marye the, in righteousnesse, in equyte, in louynge kyndnesse and mercy. In faith also will I marye the wme to my self, & thou shalt knowe the LORDE. At the same tyme wil I haue my self friendly and gracious wme of beausts, saith the LORDE: & the heauens shal helpe the earth, and the earth shal helpe the come, wyne and oyle, and they shal helpe Iesrael. I will some thens vpo earth, for a iede to myne owne self, & wil haue mercy vpon her, yf it was with ourmercy. And to the which were not my people, I will saye: thou art my people. And he shal saye: thou art my God.

The III. Chapter.

1. Eze. 4. d
Esa. 1. a
Apost. 1. a

Then sayde yf LORDE come: So yet yf wyne & wme an aduourteous woma, with thy neyghboure loneth, as yf LORDE doth the child of Iisrael: how be it they haue respect to strange goddes, and loue the wyne banne. So I gat her for yf syluerlinges, and for an emer and an half of tariye, & sayde vnto her: Thou shalt byde with me a longe season, but fe that thou playest wether the harlot, and lette thou medle with none other man, & then wil I kepe my self for the.

1. Eze. 16. a
Dan. 9. d
Eze. 16. d

Thus the child of Iisrael shal ye a grete whyle without kinge and pynce, without offeringe and anker, without prest and reuelacion. But afterwarde shal the children of Iisrael conuerte, and seeke the LORDE their God, and Dauid their kinge: and in yf latter dayes they shal worshippe the LORDE, and his louynge kyndnesse.

The IIII. Chapter.

2. Eze. 16. d

Care yf woide of the LORDE, o ye childrien of Iisrael: for the LORDE must punyssh the, yf dwel in the londe. And why? There is no faithfulness, there is no mercy, there is no knowlege of God in the londe: but swearing, lyge, manslaughter, wherfit and aduourty have gotten the overhande, & one bloudgyltesse foloweth another. Therfore shal the londe be in a miserable case, and

all they that dwell therein, shal moorne. The beastes in the felde, the foules in yf ayre, with the fishes in the see shall dye. There is no name, that wil chaste nor reprove another. The prestes which shuld be reforme other men, are become like the people.

Therfore I remember thou in yf dayes, & I the prophet with the wme righte. I wil hitte ge thy mother to fyntice, & why? my people perissh, because they haue no knowlege. So I ge then that thou hast refused wme from me, therfore wil I refuse yf also: so that thou shal be no more my prest. And for so much as thou hast forgotten the lawe of thy God, I wil also forget thy childe. The more thou increasest in mulcture, the more they synn agaynst me, therfore wil I change thine name in to shame. They eate up the fruyt of my people, & couage them in their wickednesse. Thus the prest is become like the people. Whytherfore I will punyssh them for their wicked eyes, & reward them according to their owne ymaginacion: They shal eate, & nor haue ynough: They haue used wme, therfore shall they not prosper: they they haue forsaken the LORDE, & norge ded him.

Whythercome, wyne an d brodder with the harz awaye. My people are come to their floeces, they suffere most tell them. In an unhoisly mynde hath discouered them, & they comerte for euacion agaynst their God. They make sacrifice vpon the hie mountaynes, & burne their in case vpon the hills, amonge the oaks, groves & bysshes, for they are good shad oves. Therfore yf thy daughter are become harlottes, and youtrespous have broke their wedlocke, I wil not kepe yf daughters for beinge defiled, & yf lodes that became whores: seinge the fathers them selues haue medled with harlots, & offered with vnterfite: but the people the wil not wnderstonde, must be punyssh.

Though thou Iisrael art dispoynd in pnye yf harlot, yet shaldest not then haue offred, o Iuda: thou shaldest not haue burnt at Balgala, nor haue gone vpo Bethel, nor haue sworne: the LORDE I syneth. For Iud is gone backe, like a wrom come. The LORDE therfore shal make his febe, as yf Iud be ch astray. And wher as the pharise haue me partaker of Idols, w.e. let him go. The brodderkesse hath put the backe, & loued them to whoredome. The harlots loued whoredome, bringe, saye they, to their owne hope. & whyne shall take holde of their synne, & they shal be confounded in their off

The V. Chapter.

Hearchiba, o ye priests: take heede, o thou householde of Israel: geue care, o thou kingly house: for this punishment will come vpon you, that are become a snare vnto Ihespa, and a spied net vnto the noose of Ephod. They kill sacrifices by heape, to begyle the people cheerevich: therefore will I punish them all. I knowe Ephraim well ynough, z Israel is not hyd fro me: for Ephraim is become an harlot, and Israel is defyled. They are not mynded to turne into their God, for they haue an vberashly heart, so they can not knowe the LORDE.

133 **W**hen the pryde of Israel will be rewarded him in his face, yett both Israel and Ephraim shall fall for their wickednesse, and Iuda with them also. They shall come with their shepe z bullockes to see the LORDE, but they shall not fynde him, for he is gone from them. As for the LORDE, they haue refused him, and brought vp bastarde children: a moueth therefore shall deuoure them with their poison.

134 **W**hen with the shawmeo at Gabaa, and with the trumpet in Rama, crye out at Bethel vpon the yowfide of Ben Jamin. In the me of y plague shall Ephraim be layed wast, therefore dyd I faithfully warne the trydes of Israel. Yett are the prynces of Iuda become like them, that remoued the londewardes, therefore will I poure out my wrath vpon them like water. Ephraim is opprest, and can haue no right of the lawe: for why they folowe y doctrynes of men. Therefore will I be into Ephraim as a moth, z to the house of Iuda as a caterpillar.

135 **W**hen Ephraim sawe his sicknesse, and Iuda his distaste: Ephraim wente vnto Asin, and sent vnto King Jareb: yett coude not be helpe you, nor ease you of youre payne. I am into Ephraim as a lyon, and as a Lyons whelpere to the house of Iuda. Euen I, I will speeche them, z go my waye. I will take them by the me, and no man shall rescue them. I will go, and returne to my place, till they waxe hyke, and siterme.

The VI. Chapter.

136 **W**hen they aduersite they shall see me, and saye: come, lee vs turne agayne to the LORDE: for he hath syncreted vs, and he shall heale vs: he hath wounded vs, z he shall vynde vs up agayne: after two dayes shall he quyeten vs, in the thide daye he shall traie vs up, so that we shall lye in his syde. Then shall we haue vnderstandinge, z we shall be quite selues to knowe the LORDE.

137 **H**eshal go forth as the springe of the daye, and come vnto vs as the eveninge and morninge rayne vpon the earth.

138 **E**phraim, what shall I do vnto thee? O Iuda, how shall I increase thee: for yonge youre loote is like a morninge dewe, z life a dewe y goeth early awaye. Therefore haue I cutt downe the prophetes, z letten them be slayne for my wordes sake: so that they punishment shall come to lichte. For I haue pleasure in louynge thynnesse, and not in offerynge: Recorde in the knowlege of God, more than in burnt sacrifices. Butt euen like as Adam dyd, so haue they broken my couenaunt, and set me at naught. Galaad is a cite of wicked doers, of malitious people and bloodshedders. The multitude of the prestes is like an heape of theues, murderers z bloudbustlers: for they haue wrought abhominacion. Horrible thinge haue I sene in the house of Ihesaiah, there playeth Ephraim the harlot, and Israel is defyled: but Iuda shall haue an harvest for himself, when I returne the captiues of my people.

The VII. Chapter.

139 **W**hen I undertake to make Israel whole, then the ungraciousnesse of Ephraim and the wickednesse of Samaria commeth to lichte: then go they aboute with lies. At home, they be theues: and without, they fall to robbing. They coseth not in their herces, that I remembre all their wickednesse. They go aboute wth their owne ymaginacion, but I see them wel ynough. They make the kinge and the prynces, to haue pleasure in their wickednesse z lies. All these burne in adouentry, as it were an ouen y the barker heareth, wher he hath leste kneadinge, till the doore be leuended. Euen so goeth in this daye with oure kinges and prynces, for they begynne to be woode dioued: thei our wyne: they vse familiarite with such as discreueth. They with the ymaginacion of their herce are like an oue, their slepe is all y night like the slepe of a barker, in the morninge to be as hote as the flame of fyre: they are also gether as hore as an ouen.

140 **W**hen they haue deuoured their owne iudges, all their kinges are falle: yett is there none of the y callen vpon me. Therefore must Ephraim be mixte amonge y heiben. Ephraim is become like a cat, y no man turneth straungers haue deuoured his strenght, yett he retyardeth: it nott he waxeth full of gray haire, yett wil he nott knowe it: y pryde of Israel is cast downe before their face, yett wil they nott turne to the LORDE their God, nor see him, for all this.

The prophet Osee.

The ix. Chap.

148. 10. b
Ephraim is like a dove, that is begyled, and hath no berce. How call they upon the Egyptians, now go they to the Assirians: but why they be gaunge here and there, I shall speake my next ouer them, & via we them downe as yf foules of the ayre: and accordinge as they haue bene warned, so will I punyssh them. We be vnto them, for they haue forsake me. They must be destroyed, for they haue set me at naught. I am he that haue redeemed them, and yet they dyssemble wth me. They call not upon me wth their hartes, but lye yonglinge vpon their beddes. Where as they come together, it is but for meate & drinke, and me will they not obeye. I haue taughte them, and defended their arme, yet do they ymagin myschefe agaynst me. They turne them selues, but not a right, & are become as a broken bowe. Their prynces shalbe slayne wth the swerde, for the malice of their tunges, such blasphemies haue they lerned in the londe of Egypte.

The viii. Chapter.

149. 11. d
Sette the boine to thymouth, and blowe: getteth the fowly (as an Aegle) vnto the house of the LORD: for they haue broken my covenante, and transgressed my lawe. Israel can saye vnto me: thou art my God, we knowe the: but he hath refused the thinge that is good, therfore shall the enemye folowe vpon him. They haue ordeined kinges, but not thow wth they haue made prynces, and I must not knowe of it. Of their synce and golde haue they made them ymages, to bringe them selues to destruction.

149. 12. d
Thy calfe (O Samaria) shalbe taken awaye, for my wroch shall indignacion is gotten agaynst the. How longe wil it be, or they can declineth: for the calfe came from Israel, the workman made it, therfore can it be no God, but euen to a spyder webbe shal yf calfe of Samaria be turned. They haue some wynde, therfore shal they receiue a storme.

149. 13. d
Their side shal beare no come, there shal no meel be made of their increase: though yf re be, yet shall strangers deuoure it vpon. Israel shal perish, the Gentiles shall entrece him as a foule vessel. Hence they went vpon to the Assirians, they are become like a wynde asse in the desert.

149. 14. d
Ephraim shall be rewarded to the lowes, therfore are they scattered amonge the heathen, ther: wil I gather them vpon. They shal soone be weery of the burthen of kinges & prynces. Ephraim hath made many altars to

do wickednes, therfore shal the altars come to his synne. Though I shewe the my lawe neuer so much, they counte it but strange doctrine. Where as they do sacrificia, offeringe the flesh and eatinge it: the LORD will haue no pleasure therein: but wil remember their wickednes, and punyssh their synne. Israel turneth agayne into Egypte, they be forgotten him that made them, they be destroyed churches, and Iuda ma be many stronge cities: therfore wil I sende a synce in to the cities, and it shal consume their places.

The ix. Chapter.

150. 1. d
Whether thou triumphe (O Israel) in then, for thou hast cometh a victory agaynst yf God: straunge remembrance hast thou loned, moich the all come fowles. Therfore shall they nomore enioye the cornettes and wyne presses, and their fowles wil shal fayle the. They wil not dwell in the LORDES londe, but Ephraim turneth agayne into Egypte, & euen wil cleane thinges amonge the Assirians. They poure out no wyne for a vaine offeringe vnto the LORD, whether greue they him their floure offeringe, but they be vnto them as manure manure, wherein all they that eat them, are defiled. For the bred that they haue sode last wyne, shal not come in the house of the LORD. What wil ye do then in the solampetona, and in the feast of the LORD: so, they shall get their arrowe for the destruction of Egypte, shal receaue them, & Typh shal bury them.

The nettles shall ouergrowe their pleasure goodes, and barres shalbe in preparatione. We ye sure: (O Israel) the time of visitacion is come, the dayes of recompensation are at hande. As for the prophet, he holde him for a fool: and him that is rich in the spere, for a mad man: so greate is your wickednes and malice. Ephraim hath made himselfe a watchman of my God, a puffer yf is become a snare to do hurt in every strete, and abhominacion in the house of my God. They be gone to farte, & haue destroyed the selues, like as they dyd a fowle yme at Geba, and therfore their wickednes shal be recalled, and their synnes punysshed.

I fonde Israel like grapes in the wilderness, & sowe their fathers as the first figge of coppe of yf figge tree. But they are now in Daal Peo, & runne a roaie fro me to yf fowles full ydell, & are become as abhominable as their loners. Ephraim sticheth like a byrd, shal their glory also: In so much, yf they shal rather begette, & cease not beare children.

And though they bringe up eny, yet will I make them challeſſe among men. And who ſhall come to them, when I departe from them. Ephraim (as me thynke) is planted in the land, like as a Terebinth, but now muſt he be cut downe like other children ſonny to the man ſawyer.

THE **LORDE** thou ſhalt geue them: what ſhalt thou geue them? geue them an vnfruitfull ſeede, and drye beſtes. All their wickednesſe is done at Bethgal, there do I reboude them. For the vngodlyneſſe of their own imaginations, I will drye them out of my land. I will loue their name, for all their wickednesſe is vnſearchfull. Ephraim is become a ſtrumpet, their ſee is dryed up, ſo y they ſhall haue no more fruite: yea and though they haue fruite, yet will I ſaye euen the beſt which fruite of their body. My God ſhall call them awaye, for they haue not bene obedient vnto him, therfore ſhal they go aſtraye among the heathen.

The X. Chapter.

Iſrael was a goodly vyne, but he hath brought forth vnprofitable fruit: yea the more fruite he had, the more wickednes he made: y more good I dyd to their londe, the more friendſhippe ſhewed they to their ymages. Their herte is deuyded, therfore ſhal they be deſtroyed. The **LORDE** ſhall breake downe their ymages, he ſhal deſtroye their altars. Then ſhal they ſaye: we haue no kinge, for why? we haue not feared the **LORDE**. And what ſhal then the kinge do to us? They comen to gether, and ſwear daye by daye: they be confederate together, therfore groweth their punyſhment, as the wynde in the ſowmes of the londe.

They that dwell in Samaria haue worſhipped the calfe of Bethauel: therfore ſhall the people moune ouer them, yea and the paſſes alſo, that in their wretchedneſſe reioyſe with them: and why? it ſhal paſſe awaye from them. It ſhal be brought to the Aſſyrians, for a preſent vnto kinge Iarab. Ephraim ſhal receiue full punyſhment: Iſrael ſhal be confounded for his owne imaginations, Samaria wth his kinge ſhall vaniſh awaye, as the ſcumme vpon the water. The hye places of Aſen where Iſrael do ſinne, ſhal be cutt downe: the ſpilles and thornes ſhal growe vpon their altars. Then ſhal they ſaie yea of their ymaginations: couer vs, and to the hilles: fall vpon vs.

O Iſrael, thou haſt ſynned as Sabaab wth thou vyne, where they remained: ſhal be cutt downe: the harte then come vpon the wicked

children, as wel as vpon the Sabaonites: I will chaſten them, euen after myne owne deſyre, the people ſhal be gathered together ouer them, wher I punyſh them for their grea- t wickedneſſe. Ephraim was vnto me, as a cow that is vſed to go to plowe, therfore I loved him, and ſell vpon his ſaye neck. I dyd the huſbande man: that they mighte ſome- wth righteouſnes, and reape the fruite of wel- doynge: y they mighte plowe vpon their field londe, and ſeeke the **LORDE**, till he come, and lerne them righteouſnes.

But now they haue plowed them with wickedneſſe, therfore ſhal they reape ſynne, and eate the fruite of ſyde. Seeing thou purteſt thy confidence in thine owne waye, and leaveſt off y multitude of thy wickednes: therfore ſhal growe a ſedition amonge thy people. All y ſirge cities ſhal be layed waſt, euen as Samaria was deſtroyed with his familiaris, therfore ſhal he be avenge of Baal, in the daye of darte, where y mother perſhed with hir childre. Euen ſo ſhal it go with you: (Be they) becauſe of your malicious wickednes, like as the mounyng geeth awaye, ſo ſhal the kinge of Iſrael paſſe.

The XI. Chapter.

When Iſrael was yonge, I loved him: and called myſonne out of egypte. But y more they were called, the more they were backe: offerynge vnto Idoles, and cauſynge ymages. I meried Ephraim to go, and bare them in myne armes, but they regarded not me, that wolde haue helped them. I led them with cordes of friendſhippe, & with bondes of ſtone. I was euen he, that layed the yocke vpon their necke. I gaue them their fodder myſelf, y they ſhulde not go agayne into egypte: And now is Aſſur their kinge: for they wolde not com- me vnto me. Therfore ſhal y ſwearde begynne in their cities, the ſtortes that they haue lickened vnto, ſhal be deſtroyed and eaten vp: and that becauſe of their owne imaginations. My people haſh not to turne vnto me, their prophetes laye the yocke vpon the, but they caſte them not of their burthen.

What greaſe thinges haue I geuen the, o Ephraim: how ſaichfully haue I defended the, o Iſrael: haue I dealt with the as with Adama: or haue I increaſed the liſe Seboim: No, my herte is otherwiſe in mynd. Yea my mercy is to ſeruen: therfore haue I not tarred me to deſtroye Ephraim in my wretched diſpleaſure. For I am God and no man, I am euen that holy one in the myddes

C Matt. 11. 1

lud. a. c

Exo. 1. b
a. b
Matt. 1. c
Exo. 21. b
1 Re. 1. c
4 Re. 1. d

Exo. 16. c

2
Eſa. 10. 8
a. b
Matt. 23. d
Luc. 11. d

Gen. 19. 1
Deu. 32. 1

of the, though I came not within the cite.

The **LORDE** roareth like a lyon, that they maye followe him: **Yee** as a lyon reareth he, that they maye be a frayed, like the dyldren of the see: that they maye be scarred awaye from **Egipte**, as men scarre by dyces: & frayed awaye (as bones use to be) from the **Assiriā** londe; and that because I wolde have them tary at home, saith the **LORDE**. **But** **Ephraim** goeth abogeth with lies, and the house of **Israel** dyssembled. **Only** **Juda** holdeth him with **God**, and with the true holy thynges.

The XII. Chapter.

Ephraim keepeth the ayre, and followeth a ster the east wynde: he is caer increasinge hys destruction. They be considerate with the **Assirians**, their eye is turned into **Egipte**. **The** **LORDE** hath a course to holde with **Juda**, and wil punyssh **Jacob**: **A**fter their owne waies and a covynge to their owne intencions, shal he recompence them. **He** take his brother by the heile, when he was yet in his methers womb: and in his strength he wrestled with **God**. **He** streue with the **Angel**, and gat the victory: that he playde and desyred him. **He** sawe him at **Beziel**, & there he talked wth us.

Reeth the **LORDE** **God** of hostes, euen yf **LORDE** him self remembered him: **Then** turne to thy **God**, kepe mercy and equyte, and hope still in thy **God**. **But** the marchaunt hath a false weighe in his honde, he hath a pleasure to occupie extortion. **Ephraim** thinke thus: **Tush**, I am rich, I have good ynnough: **In** all my workes shal not one faulce be founde, that I have offended. **Yet** am I the **LORDE** thy **God**, eue as when I brought the out of the londe of **Egipte**, and set the in thy tennes, and as in the bye fast wayes.

I have spokē choiow the prophetes, and shewed byuirt visions, and declared my self by the ministracion of yf prophetes. **But** at **Galaad** is the abhominacion, they are fallen to wayte. **At** **Galgali** they haue slayned open: and as many heapes of stones as they had in their lēde forswore, so many anstere haue they made. **Jacob** sied in the londe of **Suria**, and **Israel** serued for a wife, and for a wife he kepte shepe.

By a prophet the **LORDE** **E** brought them out of **Egipte**, and by a prophet he preferueth the. **But** **Ephraim** hath prouoked him to displeasure choiow his abhominacions: therfor shal his bloude be poured upon him self, and the **LORDE** his **God** shal reward him his displeasours.

The XIII. Chapter.

The abhominacion of **Ephraim** is as me also in to **Israel**. **He** is gone had to **Daal**, therfore must he dye. **As** now they synne more and more: of their sinner, they make them molten ymagis, like the Idols of the heithen, and yett all is nothinge but the worke of the craftsman. **The** withstandinge they piteach of the same: they so wil tyffe the calues, offereth to men. **The** fore they shalbe as the morninge clouds, and as the dew that early passeth awaye: as the dust that yf wynde taketh awaye from the floore, and as smoke that goeth out of chimney.

I am the **LORDE** thy **God**, which brought the out of the londe of **Egipte**: that thou shuldest thence no **God** but me only, & that thou shuldest haue no **Samouir** but only me. **I** took diligent hede of the in the wilderness that drye lende. **But** when they were wel fedde and had ynnough, they were proud, and forgat me. **Therfore** will I be to them as a lyon, and as a leopard in yf waye to the **Assirians**. **I** wil come upon them as a sheber, that is robbed of his wyddes, and I wil breake their stubburne harte of stons. **Ther** wil I deuente them as a lyon: theye wilde beastes shal reate them.

O **Israel**, thou dost but destroye thy self, **In** me only is thy helpe. **Where** are thy thynges now, that shulde helpe the in all thy thynges? **Yee** and thy iudges, of whom thou saydest: **Yee** are a kinge and prynces: **Well**, I gave the a kinge in my wrath, and in my pleasure will I take hon from the agayn. **The** wick ednesse of **Ephraim** is become rotten: & his synne lieth hyd. **Therfore** shal forswores come upon him, as upon a woman that erramaleth. **An** indiscreet sonne is he: he considereth not, that he shulde not have bene able to haue endured in the synne of his synne, had not I defended him from the synne, and desyred him from death.

O death, I wil be thy death: o hell, I wil be thy syngre. **Yee** can I seruo comfort: **In** when he is now the goodlieste amonge the heathen, the east wynde (euen the wynde of the **LORDE**) shal come downe from the wilderness, and drye up his conynges, and breke up his welles: he shal spoyle the conynges of all pleasaunt vessels.

As for **Samaria**, they shalbe made wast: & why? they are disobedient unto the **God**. **They** shal perissh with the sword, their dyen shalbe slayne, and their women shal wuch childe shalbe rype up.

The XIII. Chapter.

Vnto theiwo (Israel) vnto y LORD
Deby God, for thou hast taken a
greate fall thow w thy wickednesse.
Take thei wordes with you, when ye come
to the LORD, & sa ye vnto him: O soigne vs
all ouer synne, receaue vs graciously, & then
will we offre y bullockes of oure lippes vnto
the. Alas shall be no moie oure helper,
neither will we rpe vpon horses eny more. As
for the wordes of oure bondes, we wil nemo
n call vpon them: for it is thou that art ou
r God, thou shalt euer mercy vnto the sa
thelasse.

Of they wolde be this) I shulde heale
their synne: yee with all my herte wolde I lo
ue them: so y my mouth shulde cleue be tur
nd away from them. Yee I wolde be vnto
Israel as the dewe, and he shulde growe
as floure, & his roze shulde beate out: as Li
banus. his banches shulde sprede out abou
de, as his saie as the oyle tree, & miel as Li
banus. They that dwel vnder his shadowe,
shulde come agayne, & growe vpon as the coe
n, & flourish as the vyne: he shulde haue an
good name, as the vyne of Libanus.

O Pharam, what haue I to do with I
hola my moie I wil graciously heare him, &
like him forth. I will be vnto the as a grene
I spruce, vpon me shall thei fynd thei fru
it. Who so is wise, shal vnderstonde this: &
he y is right instructe, will regarde it. For y
wayes of the LORD are righteous, soch as
be godly will walke in them: As for the wic
ked, they will stumble therein.

The ende of the prophet Oseas.

The Prophet
Joel.

What Joel conteineth.

Cap. i. He sheweth Israel, that all their glo
ry and outward ceremonies, shal be pur
loine and craffe.

Cap. ii. The plagues are greate, wherefore he
wolothe them to moune: yett they will
amende, they maye hope for grace.

Cap. iii. How the people are brought agayne,
and their rancie punished.

The first Chapter.

This is the woide of the LORD,
that came vnto Joel the sonne of
Pharuel: heare o ye elders: pōdie
this wel, all ye that dwell in the lō

de: yf euer there happenede soch a thinge in
yours dayes, or in y dayes of yong fathers.
Tell youre children of it, let them thence
vnto their children, & so they ce craffe their
posterite thereof. Alas what the caterpillar
hath leste, y hath the greshopper eaten vp:
what the greshopper leste, that hath the lo
custe eaten vp: & what the locuste hath leste,
that hath the blasinge consumed. Wake vp
ye dionardes, & wepe: moune all ye wyne
suppers, because of youre secrete wyne, for it
shal be taken awaye from youre mouth. Yee
a myghtie & an innumerable people shall co
me vpon in to my londe: these haue each like the
teeth of lyono, & chaibones like the lyonif
sea. They shal make my wyrtarbe waiff, they
shal pylle of the barckes of my fygetrees, they
peckem bare, cast them awaye, and make the
loundies whyre.

Make y mome as a virgin both, y gydech
her self: with sacke, because of hir vyde gro
me. For the meate & drynt offer ynge shal be
taken awaye from the house of the LORD:
the prestes y LORDES ministrer shal moune
me. The felde shalbe waiffed, the londe shal
be in a naterable case: for the come shalbe de
stroyed, the swete wyne shal come to confu
sion, & the oyle vnto y desolate. The husbō
demens & the wyne gardeners shal lode pi
teously & make lamentation, for the wheate
wyne & barley, & because the baruest vpon
the felde is so clene destroyed. The graspe
thereof shal make greate mone, when the vy
nyarde & fygetrees be so vnto waiffed. Yee
all the pomgarnettes, palm trees, aple trees,
& the other trees of the felde shal wyther a
waye. Thus the mery cheare of the children
of men shal come to confusion.

Gyde you, & make yo' mone, o ye prestes:
moune ye ministrer of the altier: go youre
moye in, & slepe in sackcloth, o ye officers of
my God: for the meate & drynt offer ynge shal
be taken awaye from the house of y God.
Proclame a fastynge, call the cōgregation,
gather the elders & all the inhabiter of the
londe together in to the house of the LORD
yo' God, & crye vnto the LORD: alas, alas
for this daye. And whye the daye of the LORD
is at hande, and commeth as a destroyer
from the Almightie. Shal not y meate be
taken awaye before oure eyes, the myght also
& ioye from the house of oure God? The seide
shal perish in the grounde, the garners shall
lye waiff, the floozes shalbe broken downe:
for the come shalbe destroyed. O what a sigh
inge make the cattell: the bullockes are very
eul lyynge, because they haue no pastures

The prophet Iecl.

and the shepe are famished awaye.

O LORD, so the wild Ieric: for the fyre hath consumed the goodly pastures of the wyldernesse, and the flame hath burnt vp all the trees of the felde. See the wyld beestes crie also vnto thee: for the water ryuers are dryed vp, and the fyre hath consumed the pastures of the wyldernesse.

The ii. Chapter.

A Lowe out of erempet in Sion, & crie vnto my holy hill, y all sods aduall in the londe, maye tremble at it: for y daie of the LORDE cometh, & is harde as honde: a darke daie, a gloomyng daie, a cloudy daie, yee & a stormy daie, like as the mounyng speeche out vnto the hilles: I amely, a great & mighty people: soch as haue not benefens y begynnyng, neyther shal be a frechtun for euermore. Before him shal be a consuming fyre, & beynde him a burninge flame. The londe shal be as a garden of pleasure before him, but behinde him shal it be a very waite wyldernesse, & there is no man, that shal escape him. They are to lobe upon like decayed hoyses, & tume like heise men. They steype vp vpon y hilles, as it were the sound of charrettes: as the flame of fyre that consumeth the strate, and as a mighty people rebey to the bazell.

B The selte shalbe a frayed of him, all faces shal be as blacke as a por. These shal riue like graumes, & leape ouer the walles like men of warre. Query main in his goinge shal kepe his arate, & nee go out of his Path. The re shal not one dryne another, but ech shal be pe his owne waye. They shal breake in at the wyndowes, & not be hurte: They shal come into the cite, & ruine vpon the walles: They shal climme vp vpon the houses, & steype in at the wyndowes like a cheft. The earth shal quake before him, yee the heaueus shal crouded: the Sonne & Moone shal be darkened, and the starres shal withdrauether shyne. The LORDE shal shewe his voyce before his hoof, for his hoof is greete, strengre & mighty to fulfill his commaundement. This is y greete and maruolous fearfull daie of the LORDE: And u he is able to abyde it.

C Therefore saierh the LORDE: Turne you vnto me with all youre hertes, with fasting, weeping, and mourning: reuete youre hertes, & not youre clothes. Turne you vnto the LORDE youre God, for he is gracious & mercifull, longe sufferynge & of greete compassion: rebey to pardon wickednes. Then (no doute) he also shal tume, & forgieue: & after his chastenynge, he shal let youre increa-

The ii. Chap.

se remayne, for meat & drynd offerynges vnto the LORDE youre God: Blowe out with the trumpet in Sion, proclame a fastynge, call the congregacion, & gather the people together: warne the congregacion, gather the elders, bringe the children & sochynges together. Let y bytremone go forth of his dylbe, & the byde out of her dylbe: & let the pestes strue the LORDE because the pech of auker, wepinge & sayenge: be favourable LORDE) be favourable vnto thy people: nee chine heretage be broughte to sodi confusion, lest the chertens be leades therof. What fore shoulde they saye amonge the chertens: where is now their God?

Then shal the LORDE be gelous ener his londe, & spare his people: yee y LORDE shal ansuere, & saye vnto his people: Whode, I wol sende you come, wyne & oyle, so that y shal haue plenty of eberme: I wil nomete ye you ouer to be a reprof amonge the chertens. A gayne, as for him of the north, I shal dryue him furre from you: shal he come into a drye and waist londe, his face toward the east se, and his hynder partes to ward the vtremost se. The synke of him shal be vp, and his fylthy corrupcion shal fall vpon himself, because he hath deate so pouerty: feare nee (o londe) but be glad and raynt, for the LORDE wil do greete chynges. De nee ye a frayed neeher (o ye castles of the felde): for the pastures shal be grene, and the crone shal beate their frute: the fyggretes & myrtes shal geue their increale.

Be glad then (o ye children of Sion) and reioyse in the LORDE youre God, for he hath geuen you the teacher of righte onnes: & he it is y shal sende you dewe showres of rayne, early and late in the first moneth: so that y garners shal be full of come, and the pines fles plenteous in wyne and oyle. And as in the yeares that y greif shepper, locuste, blasfingre & caterpillar (my greete hoof, which I sent amonge you) haue earen up, I shal restore them to you agayne: so that ye shal haue yrough to eate, and be satisfied: and putte the name of the LORDE youre God, that so maruolously hath deate with you.

And my people shall nee be comforted any more: ye shall well knowe, that I am in the myddest of Israel, and that I am youre God: yee and that there is no other, and my people shall nomete be broughte to confusion.

After this, wil I poure out my spere: I pon all flesh: yee sonnes & yee daughters shal prophecy: yee olde me shal die: and

ph. i. c.
doy. c

ii. c.
ii. 44 c

doc. c. c
ii. 4. c

al. 1. a
ii. 4. a

and
in
a

and
in

into your young men shall see visions: see it
 shall be done: I will pour out my spirit upon
 simonnes and maydeh: I will shewe wou
 den in heauen above, and tokens in the earth
 beneath: bloud and fire, and the vapoure of
 smoke: The Sonne shall be turned in to darke
 ness: & the Moone in to bloud: before y grea
 re & notable daye of the LORDE come. And
 at that tyme shall come: y who so ever collecte in
 the name of the LORDE, shall be saved. For
 upon the mount Sion & at Jerusalem, there
 shall be a saluacion, like as the LORDE hath
 promised: yett amonge the other remnant,
 whom the LORDE shall call.

The iiii. Chapter.

1 O take heede: In those dayes & at y
 same tyme, when I turne againe the
 captiuitie of Iuda & Jerusalem: I shall
 gather all people together, & bringe the in
 to the valley of Josaphat: and there will I
 iudge wch the, because of my people & here
 sake of Israel: whch they haue scattered abou
 t in the nations, & parted my lōde: yett they
 haue cast looses for my people, the yonge mē
 have they set in the bowell house, & solde the
 damisels for wyne, y the myght haue to drin
 ke: Thou Tyrus, and Sidon, and all ye lōders
 of the Philistynes: what haue ye to do with
 me: Will ye be fre me: well: yf ye will neede
 e bnfirme, I shall recōpense you, euen vpon
 your heade, & y night shoudly: for ye haue ta
 ken away my siluer & golde, my sayre & good
 ly Jewels, & brought them in to youre tow
 nesa. The children also of Iuda and Jeru
 slem haue ye solde vnto the Ghekes, that ye
 mighte bringe the fatte fress of borders of the
 y vnto countrees.

2 Beholde therefore: I will raise them out
 of the place, where ye haue solde them, & will
 reuenge you vpon your heade. Your
 sinnes & your doughers will I sell abroad
 the borders of the childre of Iuda, & so they
 shall geue them forth to sell, vnto the of Sa
 ba: a people of a farrre countree: for the LORDE
 himselfe hath sayde it. Lett out these thinges
 amonge the Gentiles, proclame warre, make
 vp the garmtes, lett them drame wyne, lett the
 come up alle the lasty warryours of the. Ma
 ke your swordes of youre plowshares, and
 speares of youre speckles & sythes: Lett y woa
 k man laye: I am stronge. I Iustre you, and
 come, all ye heithē: & lōde aboute: gather you
 together: there shall the LORDE laye all thy
 garmtes to the grounde. Lett the people ary
 sand gett them to the valley of Josaphat:
 for there will I Iste, and indge all heithē: & lō
 de aboute.

Laye to youre sythes, for the harvest is ry
 pe: come, gett you downe: the wynepresse is
 full, yett the wynepresses runne ouer, for their
 vidēdresse is wagen greate. In the valley
 appoynted, there shall be many, many people:
 for the daye of the LORDE is nye in y valley
 appoynted. The Sonne and Moone shall be
 darkened, & the starres shall withdraue the
 ir light. The LORDE shall roare out of Sion, &
 crye out of Jerusalem, that the heauiens & the
 earth shall quake withall. But the LORDE
 shall be a defence vnto his owne people, & a
 refuge for the childre of Israel. Thus shall ye
 knowe, y the LORDE youre God dwell vpon
 my hely mount of Sion. Then shall Jerusa
 lem be holy, & there shall no straungers go thro
 row her eny more. Then shall the moities
 bioppe sweete wyne, & the bylles shall flowe
 with mylke. All the ryuers of Iuda shall ha
 ue water ynough, & out of the LORDES hou
 se, there shall flowe a sprynge, to water y bro
 ke of Sion: but Egipte shall be layed waste,
 & Libos shall be desolate: because they haue de
 alce so cruelly with the childre of Iuda, and
 shed inuicete bloud in their lōde. Againe,
 Iuda shall be inhabited for euermore, & Jeru
 slem shall from generation to generation: for I will
 not leaue their bloude vnauenged. And the
 LORDE shall dwell in Sion.

The ende of the prophet Joel.

The Prophet Amos.

What Amos conteyneth.

- Chap. I. He prophesyeth agaynst Damascus, Gasa Tyre, Sidon and Ammon.
- Chap. II. Punishment vpon Moab, Iuda, and Israel.
- Chap. III. God warreth before he punish.
- Chap. IIII. He sheweth them their wickednesse, and the plagues for the same, and exorteth the to amende.
- Chap. V. He complaineth for the captiuitie of Israel.
- Chap. VI. He reproacheth the wealthy, ydell and delicate people, tellinge them their destruction.
- Chap. VII. The punishment of the people shewed by diuerser visions.
- Chap. VIII. A vision agaynst the covetous people and false weighers. The danger of Gods wrath.
- Chap. IX. Plagues vpon Iuda. The power of God. The recovery of the Gethen. Conuersion of the Jewes.

The prophet Amos.

The first Chapter.

2 These are the sayings, that were shewed unto Amos (which was one of the shepherdes at Theca) vpon Israel, in the tyme of Othias kynge of Iuda, 2 in the tyme of Jeroboam some of Iosias kynge of Israel, two yere before of sarrhaute. And he sayde: The LORDE shall reare ouer off Zion, 2 shewe his voyce fro Ierusalem: so that the pastures of the shepherdes shall be in a miserable case, 2 yf veppe of Thechauid dyed vp.

Re. 11. 2
Re. 14. 2

Le. 19. 2
Le. 19. 2

Le. 19. 2
Le. 19. 2

The LORDE saith: For the 2 feare wiche cometh off Damasus, I will not spare her: because they haue thorsched Galaad wiche flake: But I will sende a fyre in to yf honse of Hagael, the same shall consume the palaces of Benadab. Thus will I breake the barrow off Damasus, 2 rote out the inhabiters fro the side of Auen, and him yf holdeth the scepter, out of yf pleasaunce house: so yf the people shall be dryuen out of sayre Siria. sayeth the LORDE. Thus saith the LORDE: For the 2 feare wiche cometh off Gasa, I will not spare her: because they make the piousours yere more captyue, 2 haue dryuent her in to the lode of Edom. Therefore will I sende a fyre in to yf walles of Gasa, which shall deuoure hir houses, I will rote out the yf dwellers at Adood 2 him yf holdeth the scepter of Ahalon, and stretch out myne hande ouer Accaron, that the remnaunt of the Philistines shall perishe sayeth the LORDE.

Zach. 1. 2

The LORDE saith: For the 2 feare wiche cometh off Tyre, I will not spare her: because they haue increased yf captauyte of the Edomites, and haue not remembred the brotherly couenaunt. Therefore will I sende a fyre in to the walles off Tyre, the same shall consume hir palaces. Thus saith the LORDE: For the 2 feare wiche cometh off Edom, I will not spare him, because he persecuted his brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion all waye by him. Therefore will I sende a fyre in to Thecha, which shall deuoure the palaces of Dofra.

Le. 1. 2

Re. 7. 2

Abd. 1. 2
Le. 4. 2
Gen. 27. 2

The LORDE saith: For the 2 feare wiche cometh off the childen off Ammon, I will not spare them: because they vyte vp the wombe greene with childe in Galaad, to make the borders of their londes the wyder. Therefore I will drynde a fyre in the walles of Abbaab, the same shall consume hir palaces: with a greete crye, in the daye of baed, in tyme

Le. 49. 2
Re. 11. 2
174

pest and in the daye off storme: so that the kynge shall go in to captiue, he and his peeces together, sayeth the LORDE.

The ij. Chap.

The 11. Chapter.

Thus saith the LORDE: For the 2 feare wiche cometh off Moab, I will not spare him: because he burneth the bones off the kynge of Edom to ashyes. Therefore will I sende a fyre in to Moab, which shall consume yf palaces of Cariochus, which shall perishe with a noyse, and the sonnes of a shawme. I will rote out the wyggers amonge them, and slaye all his pryores with him, sayeth the LORDE. Thus saith the LORDE: For the 2 feare wiche cometh off Israhel, I will not spare him: because he hath not obeyed the lawe of the LORDE, and not kept his commaundmentes: for why, they wiche do not be discorde with the lere, that theye few fathers foloweth. Therefore will I sende a fyre in to Iuda, which shall consume the palaces of Ierusalem.

Thus saith the LORDE: For the 2 feare wiche cometh off Israhel, I will not spare him: because he hath sold the righteous for money, and the poore for shewe. They traue vpon peccatiens heedes in the dust of the earth, 2 croke the wayes off the right. The sonne and the father go to the harlot, to be honoure my hely name: they lye by the waye, as theye vnder taken othe, and in the house of their goddes they drynt the wyne of the oppressed. Her destroyed I the Amoute before them, the same was as his anghel, Cedre trees, and as stronge as the oke: my worshypinge I destroyed his fruce fro the use, and his rote from vnder.

Agayne: I brought you out of the land of Egippe, and led you 40 yeres thro the wyldernes, that ye might haue the land of Canaan in possession. I raysed up prophetes amonge youre children, and absteyned amonge youre yfge men. Is it not so, yf I was the father of Israhel, sayeth the LORDE: But ye use the absteyned wyne to drynt, ye ye commaunded the prophetes, sayenge: Propheet not. Beholde, I will crosse the you in somber, like as a wayne crossech, yf is full of shewes: so that yf swiffe shall not escape, neither the stronge be able to do any thyng: no, the giante shall not save his owne life. The archer shall not abyde, and the swiffe off the bow shall not escape. The bulma shall not save his life, 2 he that is as mally of stomach, and graunte, shall in that daye be fyne to man his waye nated, sayeth the LORDE.

The III. Chapter.

Hear, what the LORD speaketh vnto you: o ye children of Israel: namely, vnto all y^e tribes, wh^o I brought out of Egypt, and sayde: You only haue I adoped from all the generacions off the earth: for ye shall not say: I will vnto you in all your wickednesse. I laye vnto you: walke together: and see they be agreed amonge them selues: as a lyon roareth in the woodde, excepte he haue a pray: Or crieth a lyon whelpe out of his denne, excepte he haue gotten some thinge: Doth a byrde fall in a snare vpon y^e earth where no snare is? Taketh a man his snare vpon fremthe grounde, a foxe he catche some where? Crie they out: Alas! with the trompett in the cite, and the people not a frayd? Cometh there any plage in a cite, withoute he be the LORD es doinge? How both the LORD God no maner of thinge, but he telleth his strokes be foer into his seruantes y^e speeches. When a lyon roareth, who will not be a frayd? Seynge then that the LORD God himselfe speaketh, who will not prophesy?

Preach in the palaces at Asdod, and in the palaces off the lande off Egypte, and saye: gather you together vpon the mountaynes off Samaria, so shall ye see greate murthure and violent oppression amonge them: for why, they regard not the thinge that is right, sayeth the LORD: they gather together euill gotten goodes, and laye vpon robberie in their houses.

Therefore, thus sayeth the LORD God: This lande shall be troubled and besieged rounde about, by strength shall be plucked from the, and by palaces robbed. Thus saith the LORD: like as an hyrdman taketh two legges in a peece off an eare out off the Lyons mouth: thus will I take the children of Israel (that dwell in Samaria, buyng the chaldees in the corner, and their beddes at Damascus) shall I plucke awaye. Heare, and beare reuerence in the house of Jacob (sayeth the LORD God of hostes) when I begynne to vnto in the wickednesse of Israel, I will vnto y^e elders at Bethel also: so that the hoines of the altar shall be broken of, & fall to the ground.

As for the wynter house and summer house, I will smyte them downe; and the houses of many, yete and many other houses shall perishe, and be destroyed, sayeth the LORD.

The III. Chapter.

Hear this worde, o ye sathyrne, that be vpon the hill of Samaria: ye that do possesse wronge, and oppresse the needy: ye that saye to youre lordes buyng by the, let vs drynke. Therefore the LORD hath sworne by his helmesse: The dayes shall come vpon you, that ye shall be liued vpon speeres, and youre posterie caried awaye in syster painnes. Ye shall see you out at the gap, y^e one after another, and in Armon shall ye be cast awaye, sayeth the LORD.

Ye came to Bethel for to worde in gratias, and haue increased youre synne: as at Galgal. Ye broughte youre sacrifices in the morninge, and youre tythes into the thirde daye. Ye made a t^o offeringe off leuen, ye promised strewtolofferinges, and proclaimed them. Soch lust had ye, o ye children of Israel, sayeth the LORD God. Therefore haue I geuen you yole teeth in all youre cities, & I carenesse off beef in all youre places: yete will ye not turne vnto me, sayeth the LORD. Wh^o there were but thre monethes vnto y^e harvest, I wiche the rayne from you: yete I raynyd vpon one cite, and not vpon another: one peece off grounde was moistured with rayne, and the grounde that I raynyd not vpon, was drye. Wherefore two y^e chaldees came vnto one, to drynke water: but they were not satisfide, yete will ye not turne vnto me, sayeth y^e LORD.

I haue smyten you with drought and blastinge: and loke how many orchardes, vinyardes, figgetrees and olyuetrees ye had: y^e cattipiller hath eaten them vp. But yete will ye not turne vnto me, sayeth the LORD. Persistence haue I sent amonge you, as I byd in Egypte: youre yonge men haue I slayen w^o of sword, and caused youre hoises be taken captiue: I made the symdyng fauoure off youre tentes to come vpon to youre hostres: yete will ye not turne vnto me, sayeth the LORD. Some off you haue I ouerthrowen: as I ouerthrowe Sodome & Gomorah: so that ye were as a brante plucked out off the frye. Yete will ye not turne vnto me, sayeth the LORD. Therefore, thus will I handle the agayne (O Israel) ye euen thus will I handle the. Make the ready then to meete by God, o Israel. For lo, he maketh the mountaynes, he ordereth the wynde, he sheweth man what he is aboute to do: he maketh the morninge and the darcknesse, he treateth vpon the hye places off the earth: y^e LORD God of hostes is his name.

The V. Chapter.

B
106. u. 2.
107. 11. 2.
108. 4. c
109. 2. c
11. b

109. 11. b
110. 11. b
111. 1. c

C
112. 11. b

113. 11. b
114. 1. b

Heare this words (o ye house of Israel) and why? I must make this more for you: The wynges Israel shall fall, & neuer rise up agayne: she shall be cast downe vpon hit vnto some grounde, and no man shall helpe hir vp. For thus sayeth y^e LORDE God: Where as there dwelle a thyn in one cite, there shalbe left scarce an C. therein: and where y^e re dwelle an C. there shal scarce ten be left for the house off Israel. Nevertheless, thus sayeth the LORDE vnto y^e house of Israel: Sete a starre me, ad ye shall lye, but sette not a ster Bethel. Come not at Baigal, and go not to Bersaba: for Baigal shall be caried awaye captyue, and Bethel shal come to naughte. Sete the LORDE, y^e ye maye lye, lest the house of y^e LORDE be burnt with fyre, and consumed, and lest there be none to quench Bethel.

Returne the lawe to righte, and cast downe righte wronge vnto the grounde. The LORDE maketh the dry, starres and the Cryone, he turneth the nighte into daye, and off the daye he maketh darkness. He calleth y^e waters of the see, and poureth them out vpon the playne grounde: the LORDE is his name. He straiteneth destruction vpon the mightie people, & bynnerth downe the stronge hold: but they owe him euil will, y^e re proueth them openly: and who so telleth the the playne treuth, they abhorre him. For so much the as ye oppresse y^e poore, and robbe him of his best sustenance: therefore, where as ye haue builded houses off square stone, ye shall not dwell in them. If a ruicke pleasaunt vnto y^e gardes shall ye plante, but the wyne of the shall ye not drinke: and why? as for the multitude of your wickednesse, and your foule synnes, I knowe them right well. Cunnings are ye off the righte wyse, ye take rewardes, ye oppresse the poore in iudgment. Therefore the wyse must now be sayne to holde his tuge, so much a tyme is it.

Deu. 28. c
Soph. 1. c

Ezo. 32. a
Mich. 3. a

Psal. 95. b
Deu. 17. a
Ro. 11. b

Sete a ster the thinge that is good, & not euill, so shall ye lye: yee the LORDE God off hoopes shall be with you, accordinge to your owne desire. Hate the euill, and loue the good: set vp righte agayne in the porte: & (no doute) the LORDE God of hoopes shall be mercifull vnto the remnant of Joseph. Off no sayeth the LORDE God, the God of hoopes: there shal be mourninge in all stretes, yee they shal saye i every stret: alas, alas. They shall call the house downe man to lamenta, and soch as can mourne, to mourne. In all vnyardes there shal be heynesse, for I will come agayne you, sayeth the LORDE. I will be vnto them that desire the daye off y^e

LORDE: Wherefore wolde ye haue it? As he that daye of the LORDE, it shall be dark in not cleare: As like as when a man hunteth a Lyon, and a Deer meeteth with him: he shall be commeth into the house, and leueth his honde vpon the wall, & sterpent byeth him: shall not the haue y^e of the LORDE be dark, and not cleare: shal it not be cloudy, with shyne in it?

I haue and adhoure your holy daye, where as ye curse me when ye come together: I will not accept it. And though ye offer me burnt offerings, and meate offerings, ye haue I no pleasure therein: As for your in thank offeringes, I will not lorde you then. And ye say that no y^e of thy songs, I will not heare thy playes of musick: for I see the equyre flowe as the water, and righte as the sea as a mightie streame. O ye house of Israel, gaue ye me offeringe and sacrifices thirtie yeres longe in the wyldernes: yet haue ye sit vnto tabernacles to your Idols, and ymagines of your Idols. And ad the stam of your god Bempis, figures which ye use to worshippe them. Therefore will I cause ye be caried a waye by yonder Damascus, sayeth the LORDE, whos name is the God off hyetes.

The VI. Chapter.

Wo be to the proude welch in Samaria: so soch as thynke the selfe sure vpon y^e mounte of Samaria: which bolde them selues for the best of the mounte, vnto the house of Israel, and as they haue. And to Calne, and se: and firm thence get you to Hamath the greates cite, and so go downe to Bethel of the Philistines: as they better as se then these kynge comes, as the border of the ir londe wyber then yours. Ye are taken for the euil daye, euen ye that fyre in the fire of wyfulness: ye that lye vpon beddes off ynery, and vse your wantonnesse vpon your concouys: ye that eate the best lames off the flocke, and the fattest calves off the house: ye that synge to the lute, and in playngs off instruments compare your selues vnto the wyld: ye that drinke wyne out of goblets, & annoyne your selues with the best of ye: be no man is sory for Joseph hurte. Therefore now shall ye be the first of them, that shalbe led awaye captyue, and the lusty chere of the wyllfull shall come to an ende.

The LORDE God hath sworne vnto himselfe (sayeth the LORDE God of hoopes): I hate the pryde of Jacob, and I abhorre his palaces: and I will gene ouer the cite, & all that is therein: so that though they crye

The prophet Amos.

Tab. 1 bare in the cleare daye. Your hyc feastes will I turne to sodow, and youre songes to mourninge: I wil bynne sack cloth vpo all backes, & balones vpo eury beade: yee sod a mournynge wil I sende them, as is made vpon an only begotten sonne, and they shall haue a miserable ende.

Amos. 1 Beholde, the tyme commeth (sayeth the **LORDE** God) of I shall sende an bligst in to y earth: not the hunger of bad, ner the thyrst of water: but an hunger to heare the woide off the **LORDE**: so that they shal go from the one soc to the other, yee from y north vnto y east, runnyng aboute to sike the woide off y **LORDE**, and shal not fynde it. In that tyme, shal the saye virgins and the yonge men perishe for thyrst, yee euen they that swore in the offence off Samaria, and saye: as truly as thy God I lyeth at Dan, and as truly as y God I lyeth at Bersaba. These shal fall, and must ryse vp agayne.

The IX. Chapter.

2 **S**awe the **LORDE** stonbyng vpon the auiter, and he saye: smyte the doore thete, that the postes maye shate withall. For their occurousnesse shal fall vpon all their beades, and their portence shal be slayne with the swerde. They shall not scape awaye, there shall not one off them escape, ner be deliuered. Though they were bur yed in the hell, my honde shal fetch them from thence: though they clymme vp to heauen, yet shal I cast them downe: though they hyde them selues vpo the coppe of Carmel, yet shal I sike them out, and byngethem from thence: Though they crote downe from my sight in to the depe of the see, I shal commaunde the serpente, euen there to bite them. If they go awaye before their enemies: I to capture yee, then shall I commaunde the swerde, there to slaye them.

Thus wil I set myne eye vpon them, for their harme and not for their weale. For when the **LORDE** God of hostes reuendeth a londe, ic cōsumeth her araye, and all they that dwell therein, must needs mourne: And why? their destruction shal aryse as cūery sfireame

Amos. 2 and runne ouer them, as the floude in **Egipte**. He that hach his dwellinge in heauen, and groundeth his tabernacle in the earth: he that calleth the waters of the see, and poureth them out vpon the playne ground: his name is the **LORDE**. O ye chyliden off Israell, are ye not vntome, euen as the Moitiens, sayeth the **LORDE**: haue not I broughte Israell out off the londe off **Egipte**, the Philistynes from Capthes, and the Sirians fro **Cyr**:

The ix. Chap.

Beholde, the eye of the **LORDE** is vpon the realme that synneth, to rote ic downe of the earth: I teurethales, I will not destroye the house of Jacob, saith the **LORDE**.

For lo, this I promyse: though I sike y house of Israell amonge all nacions (as they vse to sike in a yere) yet shall not y least grauel stone fall vpo the earth: but all the wicked doers of my people, they shal. Truly, the plage is not so nye, to come sodely vpon vs: those shal perishe with thys londe. At that tyme wil I buyle agayne the tabernacle off David, that is fallen downe, and bryge up his gappe: and the tye is broken, I shall repaie ic: yet I shall buyle ic agayne, as ic was a fore tyme, y they maye possesse the remanent of **Edom**, yee all sod people as call vpon my name off the earth, saith the **LORDE**, which deeth the chyliden.

Beholde, the tyme commeth (saith the **LORDE**) that the plowman shal oventhe mowre, and y treader off grapes, in the sowerth seide. The moontaynes shall digge swete wyne, and the hilles shall be fruchtfull, and I wil turne the captiue yee of my people off Israell: they shal repaie the wallen, and haue the in possession: they shal plant mayrdes, and drynke the wyne ther off: they shal make gardens, and enioie the frutes off the. And I wil plante them vpo their own grounde, so that I will neuer roce them out agayne from their londe, which I haue giuen: saith the **LORDE** thy God.

The ende of the prophet Amos.

The Prophet Hoby.

What Hoby concerneth.

Chap. 1 He prophesyeth agaynst the muche medes of the **Edomites**, that wold the **Hebrewes** in their aduersite. He sheweth howe the **Hebrewes** shal come vpon them.

The first Chapter.

His is the vision that was shewed vnto Hoby: Thus hath the **LORDE** God spoke vpo the. We haue herde of the **LORDE**: y there is an embassay: for amonge the **Hebrewes**: O yee, let vs aryse, and fighte agaynst eburn. Beholde, I will make y small and ge the **Hebrewes**, so that they shal

¹⁴ be verely despised. The pryde of thine here
 hath lift the vpon that dwellest in y^e strō
 ge holdes off sone, and hast made the an
 eye stare: Thou sa yest in thyne here: who
 shall castme downe to the grounde: But
 though thou wenteest vp as hye as the
¹⁵ heaues, and maydest chy nest above amonge the
 heaues: yet wolde I plucke the downe from
 the ce. If y^e chuses a robbes came to y^e by
 night, thou tastinge chy rest: shoulde they nee
 scale, till they had mough: yf the grape ga
 dars came vpon the, to wolde they not leaue
 the some grapes: But how shall they rype
 the same, and steale out his treasures:

¹⁶ For the men that were swaine vnto the,
 shal bynne the out off the borders off thyne
 come longe. They that be now at one with
 the, shal decrease the, and ouercome y^e: And
 they that eate chy bread, shall betraye the, or
 out thou perceiue it. Shal not J^e at the sa
 me tyme destroye the wise men of Edom, ad
¹⁷ those that haue vnderstoninge, from the
 mount of Esau: Thy giants (o Theman)
 shalbe a frayde, for thou wast the slaughterer
 they shalbe all ouer thynne vpon the moie
 of Esau. Shames shal come vpon the, for y^e
 malice that thou shewedest to thy brother
 Jacob: yet for euermore shalt thou perish, &
¹⁸ that because of the tyme, when thou dwellest
 in thyself a gaynst him, euen when the ene
 mies caried awaye his dooell, and when the
 deaumes came in at his portes, and cast loe
 us vpon Jerusalem, and thou thyself wast
 as one of them.

¹⁹ Thou shalt nomore se the daye of chy bio
 the, thou shalt nomore beholde the tyme of
 his captiuitie: thou shalt nomore reioyse o
 uer the children of Iuda, in the daye of their
 destruccion, thou shalt triumphe nomore in
 the tyme of their trouble. Thou shalt nomo
 re come in at the gates off my people, in the
 tyme of their decaye: thou shalt nor se their
 miserye in the daye of their fall.

Thou shalt sende out no man a gaynst the
 ir dooell, in the daye of their aduersite: neither
 shalst thou see no yeainge anymore at y^e cor
 ners of the strettes, so muche as such as are
 fled, or to take them prisoners, that remaine

²⁰ in the daye of their trouble. For the daye off
 the LORDE is harde by vpon all heithen.

²¹ As as thou hast done, so shalt thou be dealt
 withall, yet thou shalt be rewarded euen
 vpon thine heade. For like wyse as ye haue
 vntothen vpon myne holy hill, so shal all hei
 then vnto the continually: yet vnto the shal
 they, and shall come vpon, so that ye shall be, as
 though ye had merce bene.

But vpon the mount Sion, there shall a
 remnant escape: these shalbe holy, and the
 house of Jacob shal possesse euerych of these.
 And they shal selues a fore in possessio. Moreover,
 the house of Jacob shalbe a fyre, the house
 of Joseph a flame, & the house of Esau shal
 be the strawe: which they shal kinde and co
 sume, so that nothinge shalbe left of the hou
 se of Esau, for the LORDE himselfe hath sayde
 it. They of the south shal haue the mount of
 Esau in possession: and loke what lieth vpon
 the ground, that shal the Philistynes haue:
 the plaine felde shal be phasin and Sama
 ria possessio: and the mountaynes of Galaad
 shal Ben Jamin haue. And this hoell shalbe
 the childre of Israels prisoners: Now what
 so lieth from Canaan vnto Sarphat, and
 in Sepharad, that shal be vnder the subie
 cion of Jerusalem: and the cities of the south
 shal inherite it. Thus they that escape vpon
 the hill off Sion, shall go vpon pynish the
 mount off Esau, and the kyngdome shalbe
 the LORDES.

The ende off the prophet Abdy.

The Prophet Jonas.

What Jonas conteyneth.

Chap. i. God sendeth Jonas vnto Ninine, he
 fleth, and is cast in to the sic.

Chap. ii. A fysh swaloweth vp Jonas, which
 crieth vnto God, and prayeth hym, and the
 fysh casteth him out agayne vpon the londe.

Chap. iii. God sendeth him agayne to Ninine,
 to shewe them the punishment for so com
 me: yf they will not repent: they amende, and
 God is mercifull to them.

Chap. iiiii. Jonas to angrie, and complayneth
 of God, which reformeth hym.

The first Chapter.



In the wordes of the LORDE came
 vnto Jonas the sonne of Am
 thai, sayenger. Arise, and get
 thee out of the time that greate care:
 and preach vnto them, how y^e
 their wickednesse is come vnto me. And
 Jonas made him ready to fle vnto Tharsis
 from the presence of the LORDE, and gat him
 downe to Joppa: where he founde a shyppe
 ready for to go vnto Tharsis. So he payde
 his fare, and wente aboarde, that he mighte go
 Q. 99

Zach. 1

Gen. 10

Zach. 14

2. Re. 14

Gen. 10

Gen. 10

The prophet Jonas.

The iij. Chap.

with them vnto Tharsis from the presence of the LORDE. But the LORDE hurled a greete wynde in the see, and there was a mighty tempest in the see: so that the shippe was in toperdy of goinge in pecea. Then the maryners were a fraide, and cried every man vnto his god: and the goodes that were in the shippe they cast into the see, to lighten it off them. But Jonas gat him vnder y haecdes, where he layed him downe and slombred.

B So the master of the shippe came to him and sayde vnto him: why slomberest thou? Up, call vpon thy God: yf God happily wil chyke vpon vs, that we perishe not. And they sayde one to another: come, let vs cast loeces: that we maye knowe, for whose cause we are thus troubled. And so they cast loeces, and the lot fell vpon Jonas.

16. 1. 2

The sayde they vnto him: all vs, for whose cause are we thus troubled: what is thine occupation? whenes comest thou? what countrie man art thou, and of what nation? He answered them: I am an Ebbeue, and I feare the LORDE God of heauen, which made both the see and the londe. Then were y men exceedingly a fraide, and sayde vnto him: why dost thou so? (for they knewe, that he was fled from the presence of the LORDE, because he had tolde them) and sayde moreover vnto him: What shall we do vnto thee, that the see maye cease from troublinge vs? (for the see wroughte and was troublous) he answered them: Take me, and cast me into the see, so shall it be: for I will be as the LORDEs commaundment. For we was a greate cite vnto God, namely, of the dayes iourney.

16. 1. 3

Nevertheless, the men assayed with rowinge, to bringe the shippe to lorde: but it wolde not be, because the see wroughte so, and was so troublous agaynst them. Wherefore they cried vnto the LORDE, and sayde: O LORDE, let vs not perishe for this mans death, neither laye thou innocēt bloude vnto our charge: for thou (O LORDE) hast done, euen as thy pleasure was.

So they toke Jonas, and cast him in to the see, and the see lefte ragynge. And the men feared the LORDE exceedingly, doynge sacrifices and makinge vowes vnto the LORDE.

The ii. Chapter.

16. 1. 4

B Vnto the LORDE prepared a greate fysh, to swallowe up Jonas. So was Jonas in the belly of the fysh, thre dayes and thre nyghtes. And Jonas prayed vnto

to the LORDE his God, out of the fysh belly, and sayde: In my trouble I called vnto the LORDE, and he herde me: out off the belly of hell I cried, and thou herdest my voyce. Thou haddest cast me downe depe in y mudd of the see, and the floude compaspede aboute: yett alle thy wanes and roeles of mercie were ouer me, I thoughte that I had bene cast awaye out of thy sighte: but I had bene agayne loke towarde thy holy temple.

The water compassed me, euen to the ryse: the depe laye aboute me, and the wyndes were wynde aboute myne heade, I was deliuered to the botome of the hilles, and was barred in with carth for euer. But thou O LORDE my God hast broughte vnto my lyfe agayne out of corruption. When my sinne saynted richen me, I thoughte vpon the LORDE: and my prayere came in vnto the, man to thy holy temple, Thou that holdest of wynde waynes, wil forsake his mercie? But I will do the sacrifice with the voyce of thankynge, and wil paye that I haue vowed: for thy saluation cometh of the LORDE. And y LORDE spake vnto y fysh, and cast out Jonas agayne vpon the drye londe.

The iiii. Chapter.

Then came the worde of the LORDE vnto Jonas agayne, sayynge: up, and get the to Ninine that greate cite, and preach vnto them the preachinge, which I bade the. So Jonas arose, and wente to Ninine as the LORDEs commaundment. For we was a greate cite vnto God, namely, of the dayes iourney.

And Jonas wente to, and entered in to the cite: euen a dayes iourney, and cried, sayynge: There are yett xi. dayes, and then shall Ninine be ouerthrowen. And the people of Ninine beleued Jonas, and proclaimed fasting, and arayed them (euen in sack cloch, as well the greace as the small of them) And theye dayes came vnto y iourney of Ninine, which arose out off his seat, and byd his apparel off, and put on sack cloch, and layed downe in ashes.

And it was cried and commaunded to Ninine, by the anncies of the kyng and his lordes, sayynge: se that neither man or best, oxe or shepe taist oughte at all hand: that neither fynde nor beinde water: but put on sack cloch both man and best, and crye mightily vnto God: yett se that every man maye fynde his smell in ynto, and from the west wynde, y be sharp in honde.

The prophet Jonas.

Who can call: God maye turne, and repen-
t and cease from his fierce wrath, that we
perish not. And when God sawe their wor-
th how they turned from their wicked wa-
ys: he repented on the well, which he sayde
he woude do unto them, and byd it not.

The IIII. Chapter.

Wherfore Jonas was sore discontente,
and angrie. And he prayd vnto the
LORDE, and sayde: O LORDE, was
not this my seruage? (I praye the) when I
was yet in my countrey: therfore I haisted ra-
ther to go vnto Chathis, for I knowe well
ynough that thou art a mercifull God, full
of compassion, longe sufferinge, and of great
tender mercie, and repente: when then shul-
dest take punishment. And now O LORDE, ta-
ke my life from me: (I beseeke the) for I had ra-
ther dye then lyue. Then sayde the LORDE:
art thou so angrie? And Jonas gat him out
of the cite, and sat downe ouer y^e east syde ther
of: and there made him a bothe, and sat vnder
it in the shadow, till he might se, what
shoulde chaunce vnto the cite.

And the LORDE God prepared a wynde
wyse, which spang vpon euer Jonas, that
he might haue shadowe about his heade, to
shelter him out of his payne. And Jonas
was exceedinge glad of the wynde wyse.

But vpon the nexte mornynge agayne the spryn-
ge of the daye, the LORDE ordered a wombe,
which smocke the wynde wyse, so that it wou-
ld waie awaye. And when the Sonne was vp
God prepared a feruent east wynde: and the
Sonne beate ouer the heade of Jonas, that
he laymed agayne, and wysshed vnto his
soule that he might dye, and sayde: It is bet-
ter forme to dye, than to lyue. And God sayd
vnto Jonas: Art thou so angrie for the wynde
wyse? And he sayde: yee very angrie am I
vnto my death. And the LORDE sayde:
thou hast compassion vpon a wynde wyse,
where thou bestowest no labour: ner may
best it growe: which spang vpon in one night
and perished in another: And shouldest not I
shew compassion vpon Iⁿuine that
groweth in a grete cite, wherein there are about
an C. and xij. thousande per-
sones, y^e knowe not their
righte hōde fro the les-
se, besydes moche
cattell?

The ende of the prophet Jonas.

The first Chap. Fo. xcij.

The Prophet Michaeas.

What Michaeas conteyneth.

Chap. I. He reproveth the people of Israel
and Iuda for their wickedness and Idola-
try: he telleth them their punishment with
mourninge.

Chap. II. He recheareth their abominacions.
Chap. III. He reproveth the rulers and the pa-
phres, on cause of the peoples misery.

Chap. IIII. V. He prophesyeth of the saluacion off
Gede prophec in Chast. of his kynge dome, and
power of his gospel.

Chap. VI. Another reprove. Ourwarde offerin-
ges are excluded, and here is declared what
God requyeth off man.

Chap. VII. The summe off the thinges before
sayde The litle floode of the faithfull.

The first Chapter.



This is the worde of the LOR-
DE, that came vnto Michaeas
the Moattise, in the dayes of
Ioathan, Achas and Ezechias
kings of Iuda: which was
shewed him vpon Samaria and Jerusalem.

Heare all ye people, marke this well o
earth, and all that therein is: yee see the LORDE
God himselfe be witness amonge you, euen y^e
LORDE from his holy temple. For why? be-
holde, the LORDE shal go out of his place, z
come downe, and treade vpon the hie thin-
ges of the earth. The holles wyces shal con-
sume wnder him, z the valleys shal cleue as in
deriue: as waxe cōsumeth at the fyre, z as y^e
waters runne downwarde. And all this shal
be for the wickedness of Iacob, and the syn-
nes of the house of Israel.

But what is the wickednesse of Iacob? B
Is not Samaria: Which are the hie placis
of Iuda: Is not Jerusalem? Therfore I shal
make Samaria an heape of stones in the fel-
de, to laye aboute the wyrtwyde: hir stonies
shal I cast in to the valley, z discover hir so-
baccis. All hir ymages shal be brote downe
z all hir wynnynge shal be bent in the feet
yee all hir Idols will I destroye: for why,
they are gathered out of the hie of an mō-
re, z in to an whoreds hie: shal they be turned
agayne. Wherfore I wil mourne z make la-
mentacion, bare z naked will I go: I will
mourne like y^e daye, z take soild as y^e E-
triches: for their wōde is pass remedy: And
why? it is come in to Iuda, z hath covered y^e
pore of my people at Jerusalem alreedy. We-
pe not, lest they at Beth percame it.

C Thus at Bethphasia, wester thyself in the dust and in ashes. The one that dwelleth at Bethphat, getteth hence with shame. The pious shall boast no more for very sorrowe: & why? his neighbours shall take from her what she hath. The rebellious care hepech, that it shall not be so euill: but for all that, the plague shall come from the LORDE, euen into the port of Jerusalem. The greates noyse of the charrettes shall feare them, that dwell at Lachis, which is an occasion of synne of y doughter of Sion, for in the came vp the wickednesses of Israel. See the sent hir comfiter in to the lande of Geth.

The houses of lies will discreame the kynge of Israel. And as for the (e thou that dwellest at Moassa) I shall bringe a possessor vpon the, ad the plague of Israel shall reach vnto Moassa. Make the balde, and shewe the, because of thy tender children: Make the cleane balde as an Antel, for they shall be caried awaye captiue from the.

The ii. Chapter.

WOened them, that ymagyn to do harme, and deuyse vngaciousnesse vpon their beddes, to perfourme it in y cleare daye: for their power is agaynst God. When they couer to haue lande, they take it by violence, they robbe men off their house.

Thus they oppresse a mā for his house, & eury man for his heritage. Therfore thus sayeth the LORDE: Beholde, agaynst this house holde haue I deuysed a plague, vnto you: ye shall see plucke youre neckes: ye shall not moue go so proudly, for it will be a perleous tyme. In what daye shall this terme be vsed, and a mourninge shall be made ouer you on this maner: We be utterly desolate, the pious off my people is translated. When will he pare vnto vs the lande, that he hath taken from vs?

Truer is this: there shall be noman to deuyde the thy pricion, in the congregation off the LORDE. Trust, holde youre tange (saye they): I shall not fall vpon this people, we shall not come so to confusion. I sayeth the house off Jacob. In the spere off the LORDE so cleare awaye: or is he so mynded? Truech this, my wordes are freely vnto them that lye right: but my people doth the contrary, therfore must I take parte agaynst them: for they take awaye both eue and cloke from the synple.

Ye haue cutted youre shoues to fight, the

women off my peple haue ye shodde off their good houses, and taken awaye my excellent giftes from their children. Vp, ye you hence, for here shall ye haue no more.

Because off their Idolatrie they are corrupte, and shall miserably perishe. Iff I were as fleshly folowe, and a preacher of synne and teche them that they might synne belange and bollunge, and be diuident: O the were a prophet for this people.

But I will gather the in bedde (o Jacob) and dryue the remnant off Israel all together. I shall cary them one with another, as a flocke in the solde, and as the camels in their stables, that they maye be diuident of othermen.

Who so bicateth the gappe, he shall go before. They shall bicate vp the poore, and go in and out as it. Their kynge shall geue them, and the LORDE shall be vpon the heade of them.

The iii. Chapter.

Care, o ye heades of the house off Jacob, and ye leders of the house off Israel: Shulde not ye be iust, what were lawfull and right? But ye hate the good, and loue the euill: ye plucke of mens synnes, and the flesch from their kome: ye see the flesch of my peple, ad slay of their bones: ye bicate their bones, ye choppe them in peeces as it were in to a cauldron, ad as flesh into a pot. Now the tyme shall come, when they call vnto the LORDE, he shall not heare them, but by de his face from them: because that they were their owne ymaginants, they haue deate so wickedly.

And as concerninge the prophetes, they disceame my people, thus the LORDE sayeth agaynst them: When they haue eny thing to byte vpon, then they preach that all shall be well: it ys a man putteth some thing in to their mouthes, they preach of warre agaynst him.

Therfore youre vision shall come in in night, & youre prophesyinge to be of the. The Sonne shall go downe ouer the prophetes, & the daye shall be bare vnto them. Then shall the vision seer be ashamed, if sayeth sayers confenned: yet they shall see not all the packe of the to stoppe their mouthes, for they haue not Gods voice. As for me, I am full of strenght, & of y strength of the LORDE, full of indignite & belongeth: I will mete the house off Jacob their wickednesse, & the house off Israel their synne.

O heare this ye rulers of the house of Ja
 cob, and ye iudges of the house of Israel: ye
 that abhorre the thinge that is lawfull, and
 maist of ye the thinge that is straight: Ye
 that buye the vp of Sion with bloude, and Jeru
 salim with buyng wronge. O ye iudges, ye
 geauntance for giftes: O ye pitifles, ye
 wad for lucre: O ye prophetes, ye prophecy
 for money. Yet wil they be take as those that
 holde vpon God, and saye: Jo not the LORD
 bringe vs. Tush, there can no misfou
 re happen vs. Therefore shal Sion (for you
 it sake) be plowed like a fild: Jerusalem shall
 become an heape of stones, and the hall of y
 temple shal be turned to an hye wodde.

The III. Chapter.

But in the latter dayes it wil come to
 passe, that the hill off the LORDES
 house shalbe set vp hyer the any mou
 taines or hills: See the people shall muse
 vnto it, and the multitude off the Gentiles
 shal haist them thither, saye ge: Come, let us
 go vnto the hill of the LORD, & to the hou
 se of the God of Jacob: that he maye teache
 vs his waye, and that we maye walke in his
 pathes.

For the lame shall come out off Sion, and
 the word of God from Jerusalem, and shall
 ge sentence amonge the multitude off the
 heathen, and reforme the people off farre
 countres: so that of their swerdes they shal
 make plowshares, and of their speares
 speares.

One people shall not lift vp a swerde a
 gainst another, yet they shall nomore learne
 to fight: but every man shal sit vnder his vine
 yarde and vnder his figge tre, and no man
 shal saye him awaye: for the mouth off y
 LORD of hostes hath spoken it. Therefore, whe
 re as all people haue walked euery man in y
 name of his owne god, we will walke in the
 name of oure God for ever and ever. At the
 last tyme (sayeth the LORD) will I gather
 vp the lame, and the ouercastes, and such as I
 haue chaunted: and will gea yssue vnto the
 lame, and make of y ouercastes a greates peo
 ple: and the LORD himself shal be their kyni
 ge vpon the mount Sion, fro this tyme forth
 for evermore. And vnto the O thou tower
 of Ier, thou stronge holde off the dought
 Sion: vnto the shal it come: and the first
 holdship and buyngdome of the daughter Je
 rusalem. Why the art thou now so heuy: is the
 reed buyng in the: are thy counsellors as weye
 thir: thou art so payned, as a woman in hir
 travayle.

And now (o thou daughter Sion) be so
 ry: let it greue the as a wise laboringe with
 childe: for now must thou ge the out off the
 cite, and dwell vpon the playne fildes. For
 vnto Babels shalt thou go, there shal thou
 be deluyered, and there the LORD shal low
 se the from the home off thine enemies.

From also are there many people gather
 ed together against the, saynges: what, Si
 on is cursed, we shall se oure lust vpon her.
 But they knowe not the thoughtes off the
 LORD, they vnderstonde not his counsell,
 that shal gather them together as the shee
 ues in the barn. Therefore are the vp (o thou
 daughter Sion) and thus off the out the comes
 for: I wil make thy heine yon, and thy cla
 ues brasse, that thou mayest grynde many
 people: their goodes shalbe thou appropriate
 vnto the LORD, and their substance vnto
 the ruler off the whole worlde.

The V. Chapter.

Wher that shalbe thou be robbed thy
 self, o thou robbers daughter: they
 shal laye sege against vs, and smyte
 the intige off Israel with a rodde vpon the
 chek. And thou Jerusalem of phuisa, art lit
 tle amonge the thousandes off Iuda. Out off
 the shal come one vnto me, which shal be y
 gouernour i Israel: whose ouer goinge haeth
 bene si on the begynnynge, and from enerlast
 tinge. In the meane whyle be plaeged them
 for a season, vntill the tyme that she
 shall beate: haue borne: then shall the reman
 nant of his brethren be conuerted vnto y
 children of Israel. He shal stonde fast, and ge
 ue fode in the strength of the LORD, and
 in the victory of the name of y LORD his
 God: and when they be conuerted, he shall
 be magnified vnto the farthest partes of the
 world.

Then shal there be peace, so that the Af
 sirian maye come in to oure londe, and tra
 de in oure houses. We shall bringe vp shee
 shepherdes and wiij. prynces vnto them: the
 se shal subdue the londe of Assur wth the swer
 de, and the londe of Assyriod with their na
 kethe weapens. Thus shal he deluyer vs from
 the Assiris, when he connecth within oure
 lande, and stretch his force within oure
 borders. And the remnant of Jacob shal be a
 monge the multitude of people, as the beas
 of the LORD, and as the droppes vpon the
 grasse, that carich for no man, and without
 of no body. And the residue of Jacob shalbe
 amonge the Gentiles and the multitude off
 people, as the lyon amonge the bestes of y
 wodde, and as the Lyons whelp amonge a

flocke of sheepe: which (when he goeth thro-
row) treadeth downe, tearerh in peeces, and
there is no man that can helpe. Thyne hon-
de shalbe lift up upon thine enemies, and all
thyne adversaries shal perish.

C The ymage shal come all (sa yeth the LOR-
DE) that I wil take thine horses from the, &
desirov thy charrettes. I wil beate downe
the cities off thy londe, and enerbethe all
thy stronge holdes. All witchcraftes will I
rote out of thine hande, there shall no mo-
soyth sayenges be within the. Thine Idols
and thine ymages will I destroye out of y
so that thou shalt no more bowe thy self in-
to the workes of thine owne handes. Thy
groves will I plucke up by the roots, & beate
downe thy cities. Thus will I be augeid
also, upon all heathen that will not heare.

The VI Chapter.

G ERden now what the LORDE sa yeth:
Up, repine the mountaynes, and let
the hills beate thy voyce. O heare
the punishment of the LORDE, ye mountay-
nes, and ye mightie foundacids of y earth:
for the LORDE wil repine ur people, do rea-
son with yrael: O my people, what have I
done unto the: or wherthin have I hurte the:
geneme answere. Because I brought the frst
the londe of Egipte, and deliyered the out
of the house of bondage: Because I made
Moses, Aaron and Miriam to lede the: Re-
membre (o my people) what Balach the kyn-
ge of Moab had ymagined agaynst the, and
what answere that Balaam the sonne of Be-
or gave him, from Bethim unto Galgal: y
ye maye knowe the lowynge kynndnesse of y
LORDE.

B What acceptable thynges shal I offre vn-
to the LORDE: shall I bowe myne to the
he: Ged: Shall I come before him w' brient
offerings, and with calves of a yere olde:
Sath the LORDE a pleasure in many shep-
sund rammes, or innumerable streames of oyle:
Or shal I geuemy firstborne for myne of-
fences, and what the frute of my body for the syme
of my soule: I wil hewe the O ma, what
is good, and what the LORDE requyrieth off
the: T amely, to do right, to haue pleasure in
lowynge kynndnesse, to be lowly, and to walke
with thy God: that thou mayest be called a
cice of the LORDE, that thy name maye be
rightwysfull. Heare (o yea yres): whe wel-
de els geue you such warnynge: Shulde I
not be displeasid, for the unrightnesse good
in the house of the wicked, and because the
measure is vniuersal: O: sy lde I iustifie

the false balaamos and the bagge of deua
full weightes, amonge those that be full of
riches unrighteously gotten: where the
syns deale with falsed, speake lyes, and be-
uieiddeat full cuniges in their mouthes:

Therfore I will sate in honre to puny
the, and to make the desolare, because of thy
synes. Thou shalt eat, & not haue any
ye thou shalt bringe thy self downe. Thou
shalt ste, but not scape: ad those of thynol
best saue, wil I deliyer to the sword. Thou
shalt seme, but not reape: thou shalt puke
out olyues, but oyle shalt thou not haue, in
anoynre thy self withall: thou shalt make
our steece must, but shalt buynt no wyne.
Kepe the ordinaunces of Amri, & all the
of crimes of the house of Achab: ye foloweth
ir pleasures, therfore wil I make the wast:
cause y inhabytors to be abhorred, O my pe-
ple: & thou shalt thou beate thine owne
me.

The VII. Chapter.

W O to me: I am become as one that
goeth a gleanynge in the harvest.
There are no more grapes to eat,
yet wolde I sayne (with all my herte) here
of the best frute. There is noe a godly man vpon
earth, there is noe one righteous amonge
They labourer all to styrd bloude, & cury
humeth his brother to deathe: yet they say
they do well, when they do euill. As they
ce wil, so sa yeth the indge: y he maye be
a pleasure agayne. The greates ma spaketh
what his herte desireth, & y heareo deum
him. He be best off the is but as a thistle,
and the most rightnesse of echem is but as a thorn
in the hedge. But when the daye of thy pas-
chers cometh, y then shalt be vntid: th
shal they be waistrd a waye. Let no man bid
ue his frende, ner put his confidene in a
pice. Repe the portz of thy mouth, from her y
leech in thy bowme: for y soune shal perishe
farther to dishonoure, the daughter shal vs
agaynst her mother, y daughter in lawe
agaynst her mother, y daughter in lawe
shal be euen they of his owne house hold.

Therforthele I wil lode vp wote y LOR-
DE, I wil patiently abyde Ged my sauour,
my God shal beare me. O thou enemy of my-
ne, reioyce not agayn my fall. For I shal get vp
agayne: and though I sye in darcknesse, yet
LORDE is my light. I wil beare the punish-
ment of the LORDE (for why, I haue offen-
ded him): till he sty in indignatione vpon my
se, and se that I haue righte. & wil bringe
forth to the light, and I shal se his right
nesse.

16-19-2
17-21-6
18-22-6
19-23-6

14 He that is myne enemy shall lōke upon
it, & be confounded, which now saiech: Whe
re is thy LORDE God? Myne eyes shall be-
hold her, whom she shalbe troden downe, as
15 the claye in the stretes. The tyme wil come,
that thy gappes shal be made vp, and the
lame shal goe abrode: and each at tyme shal
thee shall come vnto the, from Assur vnto the stre-
ges cities, and from the stronge cities vnto
the open: from the one ste to the other, from
the one mountayne to the other.

16 Nor standinge the londe must be waist-
ed, because of them that dwell therein, and
for the sinnes of their owne ymaginacions.
Therefore side thy people with thy rodde,
the stocke of thine heretage which dwell be-
sides in the wodde: that they maye be fedde
upon the mounte of Charnel, Basan & Ga-
lad as a fore tyme. Marvellous thinges will

17 I shew them, like as when they came out
of Egipt. This shal the Synchense, and be
18 ashamed for all their power: so that they
shall lay their honde vpon their mouth, and
19 shal kepe their eares. They shal like the busli
in the serpent, as the womes of the earth, y
in the in their holes. They shal be as fra yed
of the LORDE our God, & they shal feare y.

20 Where is there such a God as thou? that
pardoneth wickednes, and forguest the of-
fences of the remnant of thine heretage:
21 he hath not his mouth for ever. And why

22 hath he is to haue compassion: he shal cur-
me awaye, & be mercyfull to vs: he shal pur-
me oure wickednesse, & cast all oure syn-
nes into the becom of the see. Thou shalt be
praisyd with Iacob, and thy mercy for
Abraham, like as thou hast sworne vnto ou-
re fathers longe agoo.

The ende of the prophet Michas.

The Prophet

Naum.

What Naum coneyneth.

Cap. i. He prayeth the power and goodnesse
of God: he reproacheth the Egiptians, because
they despised the counsell and punishment
of God.

Cap. ii. He describeth vnto them the terrible
asse of the plague.

Cap. iii. He reproacheth the abominacions of
the Chaldeans cite, and: he curseth them of the
i. punishment.

This is the havy burthen of Timor, which
Naum of Elchoo dyo wyte, as he sawe it.

The first Chapter.



1 The LORDE is a gelous God,
and a taker of vengeance: yet
a taker of vengeance is y LOR-
DE, and wrothfull. The LORDE
2 tatech vengeance of his ene-
mies, and reioiceth displeasure for his aduer-
saries. The LORDE sufferech longe, he is of
greate power, & so innocēt, that he leauech
no man faultlesse before him. The LORDE
goeth forth in tempest and stormy wecher,
the cloudes are the dust of his feete. When
he reioiceth the see, he dryeth it vp, & turneth
all the floudes to drye londe. Basan is be-
solate, Charnel and the pleasure of Libanus
was terech awaye. The mountaynes tremble
for him, the hilles consume. As the sight of
him, the earth quakech: yet the whole world,
and all that dwell therein. Who maye en-
dure be fore his wrath? O: who is able to
abide his grimme displeasure: his anger ta-
keth on like fyre, and the harde rockes burst
in lumber before him.

3 Ful gracious is the LORDE, and a stronge
holde in tyme of trouble, he knoweth the
that put their trust in him: when the floude
reioiceth ouer, and destroyeth the place, and
when the darknesse foloweth full vpon his
enemies. What do ye ymagin then agaynst
the LORDE on this maner: (Kush, when he
hath once made an ende, then shal come no
more trouble.) For like as the thornes that
sticke together, and as the drye strawe, so
shale the dionardes be consumed together,
euen when they be full. There come out of y
such as ymagin myschefe, and geue ymgra-
cions counsell agaynst the LORDE.

4 Therefore thus saiech the LORDE Eil: erth
be as wel prepared, yete as many as they
can, yet shal they be hewen downe, and pas-
se awaye. And as for the, I wil veyreche, but
not utterly destroye the. And now wil I bre-
ke his rodde from thy backe, and burst thy
bendes in sonder. But the LORDE hath ge-
uen a commandement concerninge the, that
there shall come no more feare of thy name.
The caned and casten ymages will I rote
out of the house of thy god. Thy burde shal
I prepare for the, and thou shalt be con-
founde.

The ii. Chapter.

1 He holdeth vpon the mountaynes vnto
the feare of him, that byngeth good
thynges, & preadeth peace. O Ju-
da, kepe thy holy dayes, performe thy pro-
myse: for Babil shall come no more in the, he
is utterly roced out.

The iii. Chapter.

1 He prayeth the power and goodnesse
of God: he reproacheth the Egiptians, because
they despised the counsell and punishment
of God.

The scaterer shal come vp agaynst the, & laye siege to the castell. Loke thou wel to the strettes, make thy loynes strange, arme thy self with all thy myght for the LORDE shal restore agayne the glory of Jacob, like as y glory of Sffrad. The destroyers haue broken them downe, & married the wyne bawndyes. The shyld of his gyauntes glistereth, his men of warre are clothed in purple. His cha rretes are as fyre, when he maketh him forwarde, his archers are wel decked & crimmied. The charrettes rolls upon the strettes, & wel- lere in the hye wayes. They are eo loke upon like cressettes of fyre, and go swyfly, as the lychtenyng.

B When he doeth but watne his gyauntes, they fall in their arayes, & haistly they clym me vp the wallse: yee the engyns of the war re are prepared all ready. The water pouzes shal be opened, and the kinges palace shall fall. The quene hir self shal beled awaye cap tyue, and hir gentylwomen shal moune as the doves, & grone within their herces. Ty- ninie is like a pole full of water, wetheren shal they be sayne to ste. Stonde, slide, shal they crye: & there shal no one turne backe. A waye with the syluer, a waye with the golde: for here is no ende of treasure. There shal be a multitude of all maner costly ornaments. Thus must he be spoyled, emperid & cleme striped out: that their herces maye be melted awaye, their knees creble, all their loynes be weate, and their faces blacke as a pot.

Where is now the dwellinge of the lygo, and the pasture of the lyons whelpes: where the lyon and the yonessse weate with the whelpes, and no man sayed them awaye: But the lyon spoyled yough for his yong ones, and deuoured for his yonessse: he syl- led his dennes with his piay, & his dwellinge place with that he had rauysshid. Beholde, I wil vpon the (saith the LORDE of ho- osts) and wil sit frae vpon thy charrettes, that they shal smote withall, and the swerde shal deuoure thy yonge lyons. I wil make an ende of thy spoylinge from out of the earth, & the voyce of thy messaungers shall nomore be herde.

The III. Chapter.

W O to the bloudthursty cite, which is all full of lyes and robbery, & wil not leaue off from rauysshing. The re- a man maye heare scourginge, ruysshing, the noyse of the wheles, the crienge of the houses, & the rollinge of the charrettes. The re- the hoste men gett vp with naked swer- des, and glistering speares: There lych a

multitude slayne, and a greate heape of dead bodies: There is no ende of dead con- suers, yea men fall vpon their bodies: And thus is the greate and manyfolde wchadome, of the sy- re and beaufull harlot: which is a multitude of wychcraft, yee and silleth the people thro- row hir wchadome, and the nations throu- hir witchcraft.

Beholde, I wil vpon the (saith the LOR- DE of hoostes) and wil pull thy chertens out of thy heade: that I maye shewe thy nakednes amonge the Scithen, and thy shame amonge the kingdomes. I wil cast dym vpon y, to make the be abhorred, and a gasynge spe- ke: yee all they that loke vpon the, shal tur- re backe, & saye: Ty ninie is destroyed.

Who wil haue pyce vpb the: wetheren shal I see one to conforthe the: Art thou beare then the greate cite of Alexandria: that lyng in the waters, and had the water rounde aboute it: which was strongly fenced & walled with the see: Ethiopia and Egipt we- re hir strenght, & that exceeding greates the measure. Africa and Libya were hir pil- lars, yee was she byayn awaye, & brought in to captiuyte: hir yonge children wery ten downe at the heade of every strete, the loynes were cast for the most asynat in in her, and all hir mightie men were bound in chaynes. Euen so shalt thou also be bound, and hyde thy self, and sette some helpe agaynst thine enemy. All thy strong ones shal be like fyge trees w type fyre: which whē a mā shaketh, they fall in to the mouth of the eater.

Beholde, thy people with in the arte: (re- men: the portes of thy londe shal be re- pened vnto thine enemies, and the fyre shal voure y barres. Diame water now agaynst thou be besieged, make up thy stryde hold, go in to the claye, tempt the mouer, with stronge bucke: yee the fyre shal consume the, the swerde shal destroye the, yee as y lea- uer doeth, so shal it eate the vp. It shal fall be- ney vpon the as the locustes, yee righte- fully shal it fall vpon the, euen as the guff heppers. Thy marchamtes haue lye w- then the starres of heauē: but now shal they spuede abode as the locustes, and fle the waye. Thy lordes are as the greese pouzes, thy captaynes as the multitude of greese per: which whē they be colde, rime me in y- hedges: but wetheren the Sonne is vpb: they flye awaye, and no mā can tell where they are to come. Thy shepherdes are a flepe of hyndes of Assur: thy worthies are layed downe: the peo- ple is scattered abode vpon the mountaynes.

Job. 14. b
oph. 1. c

2
1. 24. a
1. 25. b

and no man gathereth them together a gayne. Thy mounde can not be hyd, thy plage is hid. All they that beare this of the, shall clapper their handes ouer the. For what is he, so who thou hast not allwaye bene doynge him?

The ende of the prophet Tamm.

The Prophet Abacuc.

What Abacuc conteyneth.

Chap. I. He complayneth vnto God of the wickednes of the people, and sheweth them the plague of God.

Chap. II. He reproveth the curuous and vnrighteous men.

Chap. III. A prayer of the prophet.

The first Chapter.

Ihis is the heuy burthe, which the prophet Abacuc byd se. O LORD, how longe shall I crye, & thou wilt not heare: how longe shall I compleine vnto the, Iustfyng wronge, and thou wilt not helpe: Why lettest thou me se wronge and labour: Why many and violent acts befor me, power ouer geeth ryghte: for the lawe is tome in peccer, and there can no ryght iudgment go forth. And why: the vngodly is more iust by then the righteous: this is the cause, yf wronge iudgment proceedeth. Behold amonge the sheethen, and loke well: wnto me, and be abasshyed: for I wil do a thinge in your tyme, which though it be tolde to you, ye shall not beleue.

Jorde, I wil raise vp yf Calbea, that byt and swiue people: which shall go as wyde as the londe is, to take possession of dwelling places, that be not their owne. A grynne t bytuous people is it, these shall see in indignite a punysshment. Their herdes are swiuen vpon the carcas of the mountayne, & by wher they yf wolues in yf eueninge. Their women come by greace heapes from farre, they se thestie yco denis as the Aegle. They come all to spoyle: out of them commeth an east wynde, which bloweth and gathereth their captiues, like as the soude. They shall not be tyntines, and laugh the prynces to scorne. They shall not sit by any stronge hold, for they shall laye obdurance agaynst it, and take it. Then shall they take a fishy coas, & wnto them, to go forth & to do more euill, & shall crye that power vnto their God.

But thou o LORD my God, my holy one, thou art from the begynnyng, therfore shall we not dye. O LORD, thou hast ordered them for a punysshment, and set them to reproue the righte. Thine eyes are cleine, thou mayest not se euill, thou canst not beholde yf thinge thacio wised. Wherefore then dost thou loke vpon the vngodly, and holdest thy tounge, when the wicked denoueth the man that is better than himselfe: Thou makest ment as the fish in the see, and like as the creeping beestes, that haue no gyde. They take vp all with their angle, they catch it in their net, & gather it in their yarne: whereof they reioyce and are glab. Therfore offer they vnto thie net, and do sacrifice vnto their yarne: because that thow wilt their porcion is become so far, and their meate so piteous. Wherefore they cast out their net agayne, & neuer cease to slay the people.

The II. Chapter.

Iscorde vpon my watch, and seeme vpon my bulwark, to loke & se what he wolde saye vnto me, and what an iuure I sholde geue him yf reprouch me. But the LORD answered me, and sayde: Whyte the vision plandy vpon thy tables, that who so commeth by, maye rebeie: for yf visio is yet farr of for a tyme, but at yf last it shall come to passe, & not faile. And though he tary, yet wait thou for him, for in very dede he wil come, and not be slacke. Beholde, who so wil not beleue, his soule shall not profere: but the iust shall lye by his faith. Like as the wyne discaueth the dyon carder, euen so the proud shall faile & not endure. He openeth his desyie wyde vp as the hell, & is as unsciable as death. All sheithen gathereth he to him, & heapech vnto him all people.

But shall not all these take vp a prouerbe agaynst him, and mocke him with a bymoude, and saye: Wo vnto him that heapech vpon other mans goodes: how longe will he lade himselfe with thicke claye: How sodenly will they stonde vp, yf shall byt the, & awake, that she tereate yf in peccer: yet thou shalt be their pay. Seinge thou hast spoyled many sheithen, therfore shall the remnant of the people spoyle thee: because of mens bloude, & for the wronge done in the londe, in the cite & vnto all them that dwell therein.

Wo vnto him, that conceally gathereth euill gotten goodes in to his house: that he maye set his nest an hye, to escape from the power of mysfortune. Thou hast deuyfid yf shame of thine owne house, for thou hast slayne to mothy people, and hast misfully of

1111-11-11
1111-11-11

Dan. 9. d

Hch. 10. d

Ro. 2. b

Pro. 10. b

Abd. 11. c

Ed. 2. b

Abd. 1. a

107. 19. d feuted: so that the very stones of the wall
shal cri out of it, and theymbre that lich
berrieth the idynes of the byldoung shall
answere. Wo unto him, y buyleth the towne
with bloude, and maynteneth y cite with
wringmaunnes. Shal not the LORDE of
hoofes bringe this to passe, that the labeyres
of the people shal be vient with a greete
fye, and that the thinge wher open the pro
ple have weered them selues, shall be lost:
For the earth shalbe full of knowlege of the
LORDES honoure, like as the waters that co
uer the see.

C Wo unto him that genech his neighbore
dryncke, to geue him voychfull displeasure
for his dishonour: because that he maye fe his pie
tye: a. Therfore with shame shalt thou be
fylled, in iudic of honoure. Dryncke thou al
so, all thou sombe with all: for the cuppe of
the LORDES right hode shall compass the
aboute, and shame full spewinge in iudic of
thy wofulnes. For the wadge that thou hast
done in Libanus, shal ouerwhelme the, and
the wilde beastes shal make the a frayd: be
cause of mens blacnde, and for the wronge do
ne in the londe, in the cite, and vnto all soch
as dwel therein.

107. 20. e
108. 1. e
108. 1. a
What helpe than wil y ymage do, when
the wohtman hath falsioned: Or the wayne
cast ymage, when because the craftyman
pitteth his tross, therfore maketh he domine
Joels: Wo unto him, that saith to a pe
ce of modiarise, and to a domine stone: ston
de vp. For what instructiō maye sech one ge
ne. Beholde, it is layed ouer with golde and
syluer, & there is no beeth in it. But the LOR
DE in his holy temple is he, when all the world
do shulde feare.

The iij. Chapter.

A prayer of the prophet Abacuc
for the ignorant.

21 **W**HORDE, when I herde speake of y,
I was a frayd. The woite y then
hast eaten in honde, shalt thou per
fourn in his eyne, O LORDE: and when thy
eyne commeth, thou shalt declare it. In thy
very wrath thou chynkest vpon mercy. God
commeth from Theman, and the holy one
from the mount of Pharan. Sela.

His gliey courteth the heauens, and the
earth is full of his praye. His shyne is as y
sonne, & beames of light go out of his hon
de, there is his power hid. Destrucciō goeth
before him, and burnynge cressetes go frem
his sete. He sondeth, & measur eth the earth
he looth, & the people confime awaye, the

multytude of y woulde fall downe to pite
ber, and the hulles are fayne to borne the
selues, for his goynge are euerlastynge and
sure.

I saue, that the pavilions of the Me
dians and the tentes of the londe of Sushan
were weid for weerynesse. Wast thou not
angrie (O LORDE) in the waters: was not thy
wrath in the floudes, and thy displeasur
the see: yes, when thou settest vpon thine
ise, and when thy dyaretes had the viary.
Thou shewdest thy boue openly, like as thou
haddest promysid with an ooth vnto thine
kes, Sela.

Thou didest beayde the waters of the
earth. When the mountaynes saw the thyn
g were a frayd, y water straine wite awaye
the depe made a noyse at the listynge of
thine honde. The Sonne and the Moone
remed still in their habitacion. Thine arm
wene: as a glistering, and thy speare as
shyne of the lightenyng. Thou trodest
the londe in thine anger, and didest thyn
se the heathen in thy displeasur. Thou
wilt sech to helpe thy people, so be pers
any med. Thou in creest downe the he
in the house of the mighty, & discomf
his foundacions, and vnto y neede of iud
Sela.

Thou curtest his streets, the captayn of
his men of warre: which came as a storm
wynde to scatre me abode. & are glad wh
they maye eat vp of poore secretly. Thou
kest a waye for thine horses in the see, and
in the muddle of greate waters. What
reth, my bodye wech, my lippes moue
at y voyce thers of my bones ceaupe. I
a frayd where I stonde. O that I might
rest in the baye of crebble, that I might
vnto oure people, which are alwaye
pared.

For the syge trees shal not be grene, thy
vynes shal beare no frute. The belabour of
olive shalbe but leste, and the londe shall
ge no come: the shepe shall be eaten out of
folde, and there shalbe no cattell in y flode.
But as for me, I will be glad in the LORDE.
and will reioyce in God my Sauoure. The
LORDE God is my strength, he shall
my seee as the sete of herces: & he whiche
wech y victory, shal bringe me to my
ce, synginge vpon my psalme.

The ende of the pro
phet Abacuc.

The Prophet Sophony.

What Sophony conteineth.

Cap. I. Prophecies of plagues for to come upon Iuda.

Cap. II. He exhorteth them to amide, that they may escape the wrath of God: and sheweth the terrible punishment.

Cap. III. Punishment because of the wickedness of the Iames: whom God therefore re-
fused, and chose the Gentien.

The first Chapter.

In this is the worde of the LORDE, which came vnto Sophony the sonne of Chusi, the sonne of Gedonias, the sonne of Amarias y sonne of Iosaphias: in the tyme of Josias the sonne of Amoon kinge of Iuda. I wil gather up all thinges in the londe (saith the LORDE) I wil gather up man and beest: I wil gather up the foules in the ayre, and the fish in the see: so the greate decaye of the wicked: z wil really destroye the men out of the londe, saith the LORDE. I wil stretch out my shadowe vpon Iuda, and vpon all sods as wold in Ierusalem. Thus wil I receiue the mourninge of Baal from this place, and the weene of the Bernaryes, and prestes: yee z Iudas vpon their house toppes woulthipe z haue them silene vnto the hooff of heauen: which sweare by the LORDE, and by their which also: which sturre a backe from y LORDE, and nether seke a fater the LORDE, nor regard him.

In the daye of y presence of the LORDE God, in the daye of the LORDE is at honde: yee the LORDE hath prepared a waye offerre, and called his geytes therto. And thus shall it happen in the daye of the LORDES a daye of offeringe: I wil vylet the princes, the kings children, z all sods as weere strauit in gloryng. In the same daye also wil I vylet all thos, that erabe ouer the thresholde of iherusalem, which fill their loides house w thery and false de. At y same tyme (saith the LORDE) there shall be harde a grente crye frome sythpoite, and an howlinge from y other poite, and a grente murthir frome the thresholde: yee that dwell in the myll, for all the marchant people are gone, and all they that were: loben with syluer, are roced out.

In the same tyme wil I sette borow Ierusalem with lamentes, and vylet them that were in their drynges, and saie in their ymes: Cuffy, the LORDE wil do nether good

ner euell. Their goodes shalbe spoyled, and their houses layed wast. They shall buyde houses, and not dwell in them: they shal plant vnyardes, but not drynte the wyne ther of. For the greate daye of the LORDE is at honde, it is harde by, z cometh on a pace. Horrible is y trynges of the LORDES daye, then shall the gyaumes are our: for that daye is a daye of wrath, a daye of trouble z tury-nesse, a daye of vter destruccio: z mery-tye barde z glomynge daye, a cloudy z stormy daye, a daye of the noyse of trespettes and shammes, agaynst the stronge citis, and his to come. I wil bunge y people in to sod vextion, that they shal go abewete blinde me, because they haue sinned agaynst the LORDE. Their bloude shalbe shed as the dust, z their bodie as the mye. Neither their syluer ner their golde shalbe able to deluyr the in that woonfull daye of the LORDE, but the whole londe shalbe consumed thowte the fyre of his glory: for he shall soone make ciente ryddance of all them that dwell in the londe.

The II. Chapter.

Come together and gather you, O ye strange people: or y thinge go forth that is concluded, z on the tyme be past awaye as the dust: on the fearfull mouth of the LORDE come vpon you, yee on the daye of the LORDES see displeasure come vpon you. Sette the LORDE all yee meke hatred vpon earth, ye that worde a fater his indgmet: ste righteousnesse, ste lowynesse: that ye maye be defendid in the wochfull daye of y LORDE. For Gasa shal be destroyed, z Asecalon shall be layed wast: They shal cast oue Aghod at the moone daye, and Acaaron shal be placit vpon by the roces.

Wo vnto you y dwell vpon the see coast, ye marthurous people: the worde of y LORDE shal come vpon you. O Canaan thou londe of the Philistynes, I wil destroye the, so that there shal no man dwell in the eny more: z as for the see coast, it shal be by idome ceages z shepe folde: yee it shalbe a poition for sods as tyme of the house of Iuda, so seke the vpon. In y houses of Asecalon shal they rest towarde night: for the LORDE their God shal vylet the, z turne awaye their cap-tyuite. I haue herde the despyte of Aload, z the blasphemies of the children of Amoon: how they haue shamefully increasid my people, and magnified them sinces within the borders of their londe. Therefore as truly as I lye: (saith the LORDE) of hoostes the God of Irael: Aload shalbe as Sodoms, z

Amor. b

Isa. 2. a

Eze. 1. d

Soph. 1. b

4. ps. 1. a
Isa. 1. a

Eze. 1. a
Isa. 47. c
Eze. 47. c

Isa. 17. m
Isa. 48. a
Eze. 47. b

Ammon as Gomora: euen vnto the home he-
dges, residue of my folke shall spoyle them
the remnant of my people shall haue them
in possession. This shal happen vnto them
for their payde, because they haue dealt
shamefully wth the LORDE of hostes peo-
ple, and magnified them selues aboue him.
The LORDE shal be grymme vpon them,
and destroye all the goddes in the londe.
And all the Iles of the seychen shal worshi-
pe him, every man in his place.

Zach. b

C Re Morias also shal perish wth my swee-
de: yee he shall stretch out his honde euer
there, and destroye Iherusalem. As for Iheru-
salem, he shal make it desolate, drye and wast.
The flockes and all the bestes of the peo-
ple shall lye in the myddest of it, pellicanes
and stoeces shall abyde in the vpper partes
of it, foules shal syng in the wyndomes, and
rauens shal sye vpon the balckes, for the
bodie of Iherusalem shal be rone. This is the
proude and carelesse cite, that sayde in hir
hearte: I am, and there is no more. How is
she made so wast, y the bestes lye therein:
Why so goeth by, meetch her, and poynt-
eth at her wth his synger.

4. Re. 19. f
1. 14. 47. b
14. c

The III. Chapter.

W O to the abhominable, fylthie and
cruel cite: which wil not heare, ner
be reformed. Her trust is not in the
LORDE, neither wil she holde here to hu God.
Her rulers within her are as roaringe lyons:
hir iudges are as wolues in the evenyng,
which leane not hynge behynde them all the
newe. Her prophetes are lyeht persones,
and vnfaithfull men: hir prestes vnhalowe
the Sanctuary, and do wronge vnder the
pience of the lawe. But the iust LORDE
that doth no vnyght, was amonge them,
euery morninge shewinge them his lawe cle-
arly, and ceased not. But the vngodly wil
not seeme to be ashamed. Therefore wil I
rote out this people, and destroye their tem-
ples: yee and make their streets so voyde, that
no man shall goe therein. Their cities shall
be brok downe, so that no body shal be left, ner
dwel there any more.

Eze. 33. 6
Ioch. 1. c
Abac. 1. b

B I sayde vnto them: O feare me, and be
teant to be reformed. That their dwellinge
shulde not be destroyed, and that there shul-
de happen vnto them none of these thinges,
reher with I shal vnto the. But neuer theles
they stonde vp carly, to followe the fithynes
of their owne imaginations. Therefore ye
shal waite vpon me (saith the LORDE) vntil
the tyme that I stonde vp: for I am bitter.

me, to gather the people and to bringe
kingdomes together, that I maye pynne
myne anger, yee all my wrath shal be
vpon them. For all the wood be haken
vnto me wth the sye of my gelousy. And the
reul I demt the lippes of the people, that
they: yee eueryone call vpon the
name of the LORDE, and serue hym wth
the lye. So as I haue subbed, and vn-
dren also vnto hem I haue scatterd vnto
kyngs me prestes beyonde the mount
of Ethiopia.

In that tyme shal thou noume
founded, because of all thy ymaginations
whether thou haddest offered hym
I wil take awaye the proude boistynge
ne honoure from the, so that thou shal
more triumphe because of my holynesse.
The also reul I leane a smal poise synne
people, which shal trust in the name of the
LORDE. The remnant of Iherusalem shal
be fedmes, ner speake lye: neither shal
they be carefull vnto the, for the
dyscearfull vnto be founde in their
wytte. For they shal be fed, and take their
rest: no man shal make them a fraye. For
the o daughter Sion, be ioyful o Iherusalem:
ce t be glad from thy whole hart, o
daughter Jerusalem, for the LORDE hath
awaye thy punishment, and camed
thyne enemies. The kinge of Iherusalem
LORDE himselfe to wth the best
best nomore to feare any myght.

In that tyme it shall be sayed to
Iherusalem: feare not, and to Sion: let not
be shakke, for the LORDE thy God is
the, it is he that hath povered Sion: he
a special pleasure in the, and a marvellous
one to warde the: yee he reioyseth
in thy gladnesse. Such as haue bene in
I shal gather together, and take out of
congregation: as for the shame, and
that hath bene layed vpon the, I shal
re freeme the. And lo, in y tyme wil
all those that were the: I wil helpe
and gather up the cast a maye: yee
them honoure and payse in all londe,
they haue bene pur to shame. As y
me wil I bringe you in, and at the
I shal gather you: I wil get you
a good repaire, amonge all people
the earth, when I come
your captiuitie before you
re eyes, saith the
LORDE.

The ende of the proph
Sophony.

The Prophet

Aggeus.

What Aggeus conteineth.

Cap. I. He exhorteth the people to buyde vp their hands and repair with their legs their waye.

Cap. II. He comforteth them with a courage of the clemencie and glory of the seconde temple, whereby he understode the church of the saintes.

The first Chapter.

In the seconde yeare of kyng Darius, in the vi. moneth the firste daye of the moneth, came the worde of the LORD by the prophet Aggeus vnto Zorobabel the sonne of Salathiel y prince of Iuda, and to Iesus the sonne of Josiebec the hye priest, sayenge: Thus speaketh the LORD of hoosten, and saith: This people doch saye: They meene not yett come to buyde vp the LORDS house. Then spake the LORD by the prophet Aggeus to saye: Ye yett sit ye can synge tymes to dwell in syche houses, and thus this house I ye maist: Considre now youre wayes in youre hertes (saith the LORD of hoosten) ye sawe much, but ye bain ye lide in: Ye eate, but ye haue not ymough to buyde, but ye are not fylled: Ye drinke yourt wine, but ye are not warme: Ye ye earnestly mynne, yett ye are in a broken purse.

B Thus saith the LORD of hoosten: If ye see your oppos wayes in youre hertes, gett ye up to the mountayne, scyth wood, & buyde it up the house: that it maye be acceptable vnto me, and that I maye shewe myne honour, saith the LORD. Ye loled for much, and so it is come to litle: & though ye bryng in home, yett do I blowe it awaye. And why shall my house I yech so wast, and ye remaine every man vnto his owne house. Whether the hengen is for bydd to geue you any beny, and the earth is for bydden to geue you any fruite: I haue called for a droneth, both vpo the londe & vpon the mountaynes, vpon compt. vpon wyne & vpon oyle, vpon every chyn that the grounde byngeth forth, vpon men and vpon cattell, yett and vpon all ban by labour.

Now when Zorobabel the sonne of Salathiel, & Iesus the sonne of Josiebec the hye priest with the remaninge of the people, herde the voyce of the LORD their God, & the wordes of the prophet Aggeus (like as the LORD their God had sent him) the people

byd feare the LORD. Then Aggeus the LORDS angel sayed in the LORDS messaige vnto the people: Jam ry now saith the LORD. So the LORD waken vp the spere of Zorobabel the prince of Iuda, and the spere of Iesus the sonne of Josiebec the hye priest, and the spere of the remaninge of all the people: they came to labour, in the house of the LORD of hoosten their God.

The ii. Chapter.

Spon the xiiij. daye of the seixe moneth, in the seixthe yeare of kyng Darius, the xxi. daye of the seixe moneth, came the worde of the LORD by the prophet Aggeus, sayenge: speake to Zorobabel the sonne of Salathiel prince of Iuda, and to Iesus the sonne of Josiebec the hye priest, and to the residens of y people, & saye: Who is left amonge you, that saye this house is in his firste bury: But what thinke ye now by it: Is it not in youre eye, and as though it were nothinge: I everthelesse be of good chere, & Zorobabel (saith the LORD) be of good confaunce, & Iesus than some of Iosebec, hye priest: take good hartes vnto you also, all ye people of the lande, saith the LORD of hoosten, and do a conuynge to the reuerdes: Jam with you, saith the LORD of hoosten) like as I agreed with you, when ye came out of the lande of Egypte: & my spere shall be amonge you, saith ye now.

For thus saith the LORD of hoosten: If ye see once more will I shake beaui and dreath, the sic and the drye lodes: For I will moue all synthen, & the corn spere of all synthen shall come, & so wil I fill this house with honoure, saith the LORD of hoosten. The synther is myne, & the golde is myne, saith the LORD of hoosten. Thus y glory of the last house shall be greater che the first, saith the LORD of hoosten: & in this place wil I geue peace, saith the LORD of hoosten.

The xxiij. daye of the ii. moneth in the seixthe yeare of kyng Darius, came the worde of the LORD vnto the prophet Aggeus sayenge: Thus saith y LORD God of hoosten: If ye the prestes concerninge the lawe, & saye: If one beate holy flesh in his coere lappe, & with his lappe do touch the bred, potage, w. myne, oyle or any other meate: shall he be holy also? The prestes answered, & saide: No. Then sayde Aggeus: If w. one beynge defyled with a dead carcase, touch any of the se: shall it also be vncleane? The prestes gaue answere, & sayde: yee, it shall be vncleane. The Aggeus answered, and sayde: Euen so is this people & this nacien before me, saith y LORD

Deut. 9.
m. 2.
Agg. 1.
1. 153. 4.

1. 113. 4.

Deut. 11.
1. 153. 1.

Agg. 1.

Heb. 11.

Deut. 1.

1. 153. 11.

Leuit. 11.
1. 153. 11.

The prophet Aggeus.

DE and so are all the workes of their hōdes, yee and all that they offer, is vniuent.

C And now (I praye you) cōsīdēre from this daye forth, and how it hath gone with you a foie: or euer there was layed one stone vpon another in the temple of the LORDE: that when ye came to a come heape of yr. bushels, there were fewe carren: and that when ye came to the wyne presse for to poure out 2. pottes of wyne, there were scarce fr. For I smote you with heate, blastinge 7 hale stones in all the labours of youre bondes: yea was there none of you, that wolde turne vnto me, saith the LORDE. Considere then from this daye forth and afoze, namely, from the xiiii. daye of thei. moneth, vnto the daye that the foundation of the LORDES temple was layed: Mark it well, To see the sēde yee in the barn: haue not the vynes, ete figgetrees, the pomgranates and olyue trees bene yet in fruite full: but frō this daye forth, I shal make them to profpere.

ch. a b

Moreover the xiiii. daye of the moneth came the worde of the LORDE vnto Aggeus agayne, sayenge: Speake to Zorobabel the pynce of Iuda, and saye: I will shake both heauen and earth, and ouerthrowe the seate of the Kingdome, yee 7 destroye the mightie Kingdome of the Gentēs. I will ouerthrowe the charteres, and those that sit vpon them, so that both heise and man shal fall downe, yea man thowm his neighbours swerde. And as forthe, o Zorobabel, saith the LORDE of hoostes: thou sonne of Salathiel, my seruante: I will make the (saith the LORDE) at the same tyme, and make the as a stele for: I haue chosē the, saith the LORDE of hoostes.

The ende of the prophet Aggeus.

The Prophet Zachary.

What Zachary conceynerh.

- Chap. i. Heretofore the people not to be obedient to the voyce of God, as their forefathers there were, but to conuerte: and he sheweth them many fall things in visions.
- Chap. ii. Visions, signifyinge the deliuerance out of the captiues of Babylon, and the redemption in Christ.
- Chap. iii. A vision in Iesus. signifyinge the LORDE Iesus ouer thy past.
- Chap. iiiii. Another vision, wherein Zorobabel is comforted with his little nombre of people.

The i. Chap.

The right mystery hereof belongeth vnto Chap. v. The wrath of God for the synnes of the people.

Chap. vi. A vision, wherein is declared the almighty power of God, which caneth paines to waite at his pleasure.

Chap. vii. What the true fast is, namely, to be iudgment and iustice, a man to be good to his neighbours, to defoude the widow, and the fatherlesse, to do no man wrong, &c.

Chap. viii. Cause of all the wrath of God, yf men will turne, he is mercifull.

Chap. ix. The veyfull callinge of the Gent.

Chap. x. The good corporal promise that the papher leuid men was the promise that he fulfilled in Christ: and that eternall punishment vnto the fals prophetes and pharisaees.

Chap. xi. Of secret mysteries, and of the crucifix of the seckle temple. God is our shepherde.

Chap. xii. The punishment which the LORDE deuysed for Iuda.

Chap. xiii. Of milles and cleyning, which longe to the tyme of Christ.

Chap. xiiii. The plague of the Iewes that theye ge up of Ierusalem the church of God.

The first Chapter.



IN the eight moneth of the firste yere of Kinge Darius, came the worde of the LORDE vnto Zachary the sonne of Berechias the papher, sayenge: The LORDE hath ben displeasid at youre foie fathers. And saye thou vnto them: thus saith the LORDE of hoostes. Turne you vnto me, saith the LORDE of hoostes. And I will turne me vnto you, saith the LORDE of hoostes. Wene ye while youre foie fathers, vnto whom the people cryed a foie tyme, sayenge: Thus saith the LORDE God of hoostes: Turne you from youre enell wayes, 7 from youre wicked imaginacions. But they wolde not heare, ne regarden, saith the LORDE. What is now become of youre foie fathers and the people: are they yet still alijue? But yd not my wordes 7 statutes (which I commaunded by my seruantes yf prephers) touch yf his fathers: vpon this, they gaue answer 7 sayd like as yf LORDE of hoostes had sayd vnto vs, accordinge to yf come wayes 7 imaginacions, euen so hath he dealt with vs.

Vpon the xiiii. daye of the first moneth (which is the moneth Sebat) in the second yere of Darius, came the worde of the LORDE vnto Zachary the sonne of Berechias, the sonne of Abdo the papher, sayenge: I sawe by night, and lo, there sat one vpon a reade hoise, and sēde still amonge the figgetrees, that were beneth vpon the ground: and behynde him were there seate, and whye ye hoise.

The prophet Zachary.

The iij. Chap. Fo. xxviii.

Then sayde J: O my LORDE, what are these? And the angel that talked with me, sayde vnto me: I will shewe the what these be. And the man that stode amonge the Myrtes, answered T sayde: These are they, whom the LORDE hath sent to go thoro the world. And they answered the angel of the LORDE, what stode amonge the Myrtes, and sayde: We have gone thoro the world: and beholde, all the world dwelle at ease, and are carelesse.

Then the LORDES angel gaue answer, and sayde: O LORDE of hostes, how long shall this be vnto mercie full to Ierusalem and to the citie of Iuda, with whom thou hast bene displeasid now these lxx. yeares? So the LORDE gaue a louyng and a conforable answer, vnto the angel that talked with him. And the angel that communed with me, sayde vnto me: Crie thou, and speake, thus saith the LORDE of hostes: I am exceeding pious glous ouer Ierusalem and Sion, and am displeasid at the carelesse heathen: for wher so Imas had a little angry, they vnd their best that I might destroye them. Therefore thus saith the LORDE: I wil turne me agayne in mercie towarde Ierusalem, so that my house shall be buylded in it, saith the LORDE of hostes: yee and the plommer shall be layd abode in Ierusalem, saith the LORDE of hostes.

Cre also, and speake: thus saith the LORDE of hostes: My citie shall be in good prosperite agayne, the LORDE shall yet conserue Sion, and chose Ierusalem. Then lift I vp myne eyes and sawe, and beholde, fourte homes. And J sayde vnto the angel, what talked with me: what be these? he answered me: These are y houses, which haue scaured Iuda, Iisrael and Ierusalem abode. And y LORDE shewed me iij. carpenters. Then sayde J: what wil these do? he answered, T sayde: These are the homes, which haue strove Iuda abode, that no man durst lift vp his heade: But these are come to fraye them awaye, and to cast out y homes of the Gentiles, which liue vpon their home ouer the londe of Iuda, to fcare it abode.

The ii. Chapter.

Lift vp myne eyes agayne, T looked: and beholde, a man with a measure in his honde. Then saide J: what dost thou? And he sayde vnto me: To measure Ierusalem, that I maye se how long and how broad it is. And beholde, the angel that talked with me, wence his waye forth. Then wex there out another angel to meete

him, T sayde vnto him: Runne, speake to this yongeman, T saye: Ierusalem shall be inhabited without any wall, for y waye wauldnes of people T carell, y shall be therein. Jee I myself saith the LORDE: wil be vnto her a wall of fyre rounde aboute, T wil be honoured in her.

O gee you south, O stele from the londe of y north saith the LORDE yee, whom I haue scaured in to the foure wyndes vnder beank, saith the LORDE. Same thy self, o Sion: thou shalt dwell with y daughter of Babilon, for thus saith the LORDE of hostes: With a glonous power hath he sent me out to the heathen, which spoyled you: for who so toucheth you, shall touch the apple of his owne eye. Beholde, I will lift vp myne honde ouer them: so that they shall be spoiled of thofe, in which a foue serued them: y shall knowe, that the LORDE of hostes hath sent me.

Be glad, T reioyce, o daughter of Sion: for so, I am come to dwell in the myddel of the saith the LORDE. At the same tyme be re shall many heathen cleue to the LORDE, T shall be my people. Thus wil J dwell in the myddel of the, T thou shalt knowe, that the LORDE of hostes hath sent me vnto the. The LORDE shall haue Iuda in possession for his parte in the holy grounde, T shall chose Ierusalem yet agayne. At all flesch be still before the LORDE, for he is risen out of his holy place.

The iii. Chapter.

Wit he shewed me Iesua y hye prest, standinge before the angel of the LORDE, and Satan stode at his right honde to resise him. And the LORDE sayde vnto Satan: The LORDE reioyce the (holo Satan) yee the LORDE that hath chosen Ierusalem, reioyce be. Jo noe this a biande take out of the fire: How Iesua was cloed in vnclene rayment, and stode before the angel, whidi answered T sayde vnto these, y stode before him: take awaye y foule clothes from him. And vnto him he sayde: Beholde, J haue talde a waye chy synne from the, T wil be cleare the with change of rayment, he sayde moreover: set a saye myter vpon his heade. So they set a saye myter vpon his heade, T put on clothes vpon him, and the angel of y LORDE stode there. Then the angel of the LORDE testified vnto Iesua, T spake, thus saith the LORDE of hostes: If thou wilt walke in my wayes, T kepe my wayes, thou shalt be my house, T kepe my courtes, T wil gene the place amonge these that stonde here. Forre o Iesua thou hye prest, thou T chy friende that dwell before the, so they are wdderous

123
124

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127
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Deut. 4
Zach. 1

129. 24.

130. 3. 4.
131. 1. 2.
132. 1. 1.

133. 24.
134. 1.

135. 1.

136. 1.
137. 1.
138. 1.

139.

b. 4. r. a
14. h. 4. b
17. 22. a
c
2. 28. c
14. 12. a
11. 11. a

people. Beholde, I will bringe forth the
brunch of my seruants: for lo, the stone that
I haue layed before Iesus: upon one stone
shalbe viij. eyes. Beholde, I will haue him
out (saith the LORDE) of hoostes and take
awaye the synne of that londe in one daye.
Then shall euery man call for his neyghber,
vnnder the vine & vnder y figge tre, saith
the LORDE of hoostes. The viii. Chap.

10. 11. a

¶ **Q**UO I was angell that talked with me, ca/
me agayne, & waked me vp (as a man
thar is raysed out of his slepe) & sayde
vnto me: What seist thou? And I sayde: I
haue lofed, and beholde: a candlestick all of
golde, with a boll vpon it & his viij. lampes
therin, & vpon euery lampe viij. stalkes: And
ij. olyue trees therby, one vpon the right syde
of the boll, & the other vpon the left syde.
So I answered, & spake to the angell y talked
with me, sayyng: O my lofe what are these?
The angell that talked with me, answered
& sayde vnto me: knowest thou not what
these be? And I sayde: No, my lofe. He an-
swered, & sayde vnto me: This is the worde of
the LORDE vnto Zorobabel, sayyng: I re-
grett thou art an hooff of men, ner thou wert
strighe, but thou wert my sperre, saith y LOR-
DE of hoostes. What art thou: thou greate
mountayne before Zorobabel: thou must be
made cauen. And he shal bringe vp the first
stone, so that men shall erie vnto him: good
lucke, good lucke.

11. a
12. a
13. d
14. c
15. a

¶ **W**HOUER, the worde of the LORDE came
vnto me, sayyng: The bondes of Zorobabel
haue layed y foundation of this house, his
bondes also shal fynishe it: that yc maye re-
ioyce, howe that the LORDE of hoostes hath
sene me vnto you. For he that hath bene des-
pyed a litle season, shal reioyce, whil he seeth
the ryme weighte in Zorobabels honde. The
viij. eyes are the LORDES, which go thore
vnto the hole woulde. Then answered I, & sayde
vnto him: What are these two olyue trees
vpon the righte and left syde of the candlestick?
I spake moreover, & sayde vnto him: what
be these ij. olyue bounches whiche thou art
of two golde pipes? answere them: I was in
to the golde. He answered me, & sayde: knowest
thou not, what these be? And I sayde: No,
my lofe. Then sayde he: These are the two
olyue bounches, that stonde before the raltch
of the whole earth.

The V. Chapter.

¶ **S**O I turned me lifyng vpon myne
eyes, & lofed, & beholde, a styngge bo-
lle. And he sayde vnto me: what seist
thou? I answered: I see a styngge bolle of fyre.

cabices longe & cabices brode. Then sayde
he vnto me: This is the castle, y goeth
ouer the whole earth: for all cabices shal
iudged a fier this bolle, & all swaters shal
iudged according to the same. I will bringe
it forth (saith the LORDE of hoostes) y
it shal come to the house of the thepe, & to the
house of him, that falsly swarath by my
me: & shal remayne in his house, & I will
with the rymbe & stones ther of. The an-
gel that talked with me, wozte forth, & I
vnto me: lise vp thine eyes & se, what thou
y goeth forth. And I sayde: what is it? He
answered: this is a measure goinge out, he
sayde me: wozte: I enen thus are they y
vnto the whole earth: ye lorde vpon. And
holde, there was lise vp a talent of leader
lo, a woman sae in the myddest of the
re. And he sayde: This is vngodlynes. So
he cast her in to the myddest of the
re: & thence y lempe of leader vpon an
holke.

¶ **T**HEN lise I vpon myne eyes, & lofed: I
holde, there came out ij. women, & the
wode was in their wynges (for they had
wynges liethe wynges of a Swete) & they
laid vpon the measure betwixt the earth & the
heauen. Then spake I to the angell, y talked
with me: whither wil these beare the
measure? And he sayde vnto me: in to the
londe of Sy near, so buyde them an house
which is prepared, the measure shal be
there.

The Vi. Chapter.

¶ **W**HOUER I turned me, lifyng vpon
myne eyes, & lofed: & beholde, then
came iij. charytes out frō beuyn
two hills, which hills were of buffe. In
the first chare were reade hoise, in the
second chare were blacke hoise, in y
third chare were whyte hoise. In y
fourth chare were hoises of dyuers
colours, & stronge. Then spake I, and
sayde vnto the angell that talked
with me: O lofe, what are these? The
angel answered, & sayde vnto me: These
are the iij. wyndes of the heauen,
which be com forth to smitte
before the ruler of all y
earth. That with the blacke hoise
wonne into the londe of the north,
& the whyte foloweth, and the
spickled hoise wonne south
vnto the south. These hoise were
very stronge, & wozte out: and
soughte to go and take this
journey ouer the whole earth.
And he said vnto me: get you
hence, and go thore the wode.
So they wozte thore: & wozte the
wode. Then cried he vpon me,
and spake vnto me, sayyng:
Beholde, these that go towarde
y north shal shall my wozte in
the north countre.

2 And the worde of the LORDE came vnto me, sayenge: Take of the prisoners that are come from Babilon: namely, Seldai, Tobias and Jdaia: & come thou the same daye, and go in to the house of Josias the sonne of Sephury. Then take golde and syluer, and make crownes therof, and set them vpon the heads of Ihesu the sonne of Joseduc, the hie priest, and sheade vnto him: Thus saith the LORDE of hostes: Beholde, the man whose name is the leuadith: & he that shall spange vpon a face him, shall buyde vpon the temple of the LORDE: he shall beare the paye: he shall sit vpon the LORDES throne, and haue the dominacion.

3 I will haue be also vpon his throne, & a peaceable conuall shall be betwixte them both. And the crownes shall be in the temple of the LORDE, for a remembraunce vnto the leui: Tobias, Jdaia and Zen the sonne of Sephury. And such as be fatte of, shall come and buyde the temple of the LORDE: that ye maye knowe, howe that the LORDE of hostes hath sent me vnto you. And this shall come to passe, yf ye wil hearken diligenter vnto the voyce of the LORDE youre God.

The VII. Chapter.

1 It happened also in the fourth yere of kyng Darius, that the worde of the LORDE came vnto Zachary in the fourth daye of the iiij. month, which is called Casten: wher tyme as Sarasar and Rogomedech and the men that were with them, sent vnto Bechiel for to praye before y LORDE: and that they shalde saye vnto the prestes, which were in the house of the LORDE of hostes, and to the prophetes: Shalde we Iewe in the syxe moneth, and absteyne, as I haue done now certayne yeres? Then came the worde of the LORDE of hostes vnto me, sayenge: Speake vnto all the people of the londe, and to the prestes, and saye: when ye fasted and mourned in the vj. moneth (now this iij. yeres) byd ye fast vnto me. When ye ate also and dronke, byd ye not care and binde for youre owne selues: For not these the wordes, which the LORDE spake by his prophetes a fore tyme, when Jerusalem was yet inhabited and wealthy, she and the cities rounde aboute her: when they were wylde, both towarde the south and in the plaine countrees?

2 And the worde of the LORDE came vnto Zachary, sayenge: Thus saith y LORDE of hostes: I will geue true iudgment: shewe

mercy and leuynge byndnesse, euery man to his brother: Do the wyddewe, the fatherlesse, the straunger, and poore no wronge: and let no man ymagen euill agaynst his brother in his heart. Feartheles they wolde not take heed, but turned their backs, and stopped their eares, that they shalde not heare. yet they made their heates as an Adamans stonie, lest they shalde heare the lawe: & robes, which the LORDE of hostes sent in his holy spiete by the prophetes a fore tyme.

Wherfore the LORDE of hostes was very wroth at them. And thus is it come to passe, that like as he spake and they wolde not heare: euen so they cribe, and I wolde not heare: (saith the LORDE of hostes) but scattered them amonge all Gernales, whom they knewe not. Thus the londe was made so desolate, yf there traualled no man in it neither to nor fro, for that pleasaunt londe was vncarely layed wast.

The VIII. Chapter.

1 So the worde of the LORDE came vnto me, sayenge: Thus saith the LORDE of hostes: I was in a greete gelousy ouer Sion, yet I haue bene very gelous ouer her in a greete displeasure. thus saith the LORDE of hostes: I wil turne me agayne vnto Sion, and wil dwell in the myddest of Jerusalem: so that Jerusalem shalbe called a faithfull and true cite, the hill of the LORDE of hostes, yet an holy hill.

Thus saith the LORDE of hostes: Theyre shall yet olde men and women dwell agayne in the stretes of Jerusalem: yet and schyld as go with shawes in their hondes for very agge. The stretes of the cite also shalbe full of yonge boyes and da. nilles, playnge vpon the stretes.

Thus saith the LORDE of hostes: yf the restus of this people thynke it to be impossible in these dayes, shalde it therefore be impossible in my sight, sayeth the LORDE of hostes: Thus saith the LORDE of hostes: Beholde, I wil bydner my people from the londe of the east and west, and wil bydner them agayne: that they maye dwell at Jerusalem. They shalbe my people, and I will be their God, in truth and righteousnesse. Thus saith the LORDE of hostes: let your hondes be stronge, yet that now beare the wordes by the mouth of the prophetes, which be in these dayes that the foundation is layed vpon the LORDE of hostes hoost, that the temple maye be buylded. For why? before these dayes neither women nor eard con-

Zach. 1
Ezo. 45
Leui. 19
Iob. 41
Ier. 2. 2
Ier. 2. 1

2 Pet. 1

Ier. 11

Ier. 4

Mat. 11

Ier. 2. 6
Ier. 2. 1

Agg. 1

be wynde eny thinge, neither mighte eny man come in and out in rest, for trouble: but I let every man go agaynst his neighbour.

¶ Nevertheless I will now intreate the rest of this people nomore, as afore tyme; saith the LORDE of hostes; but they shal be a seide of peace. The wynde shal geue hit fructe, the grounde shal geue hit increase, and the heuens shal geue their dew; and I shal cause the remnant of this people, to haue all these in possession. And it shall come to passe, that like as ye were a curse amonge the heithen (O ye house of Iuda and ye house of Israel) I will I deliuer you, that ye shal be a blessinge: state noe, but let your h's be as stronge.

¶ For thus saith the LORDE of hostes: like as I desired to punish you, what tyme as your fathers prouoked me vnto wrath (saith the LORDE of hostes) and spared not: Euen so am I determed now in these dayes, for to do well vnto the house of Iuda and Ierusalem, therefore feare ye not. Howe the things that ye shal do, are these: Speake every man the truth vnto his neighbour, erecure iudgment truly and peaceably within your pores, none of you ymagyne euill in his berr agaynst his neighbour, and loue no fals oother: for all these are the things that I hate, saith the LORDE. And the word of the LORDE of hostes came vnto me, sayenge thus saith the LORDE of hostes: The fast of the fourth moneth, the fast of the sixth, the fast of the seventh, and the fast of the tenth, shal be ioye and gladnesse, & prosperous bye fastes vnto the house of Iuda: Only loue the truth and peace.

¶ Thus saith the LORDE of hostes: There shall yet come people, and the inhabitants of many cities: and they that dwell in one cite, shal go to another, sayinge: p. let vs go, and praye before the LORDE, & vs seeke the LORDE of hostes, I will go with you. Xecrich people and mightie heithen shal come and seeke the LORDE of hostes at Ierusalem, and to praye before the LORDE. Thus saith the LORDE of hostes: In that tyme shal ten men (out of all maner of languages of the Gentiles) take one Iewe by the hemme of his garment, and saye: we wil go with you, for we haue herbe, that God is amonge you.

The IX. Chapter.

¶ The word of the LORDE shal be revealed at Iudath, & Damasco shal be his offeringe: for the eyes of all me and of the crybes of Israel shall luke vp

vnto the LORDE. The borders of Hamath shal be harde thereby, Tyros also & Sidon, for they are very wick. Tyros shal melt herself stronge, heape vp siluer as the sands, and golde as the claye of the streets. Zebulon, the LORDE shal eate her in, and Dan in possession: he shal smyte do more hit power to the see, and she shal be consumed with fire. This shal Acalon be, and a stronge. Gaza shal be very sory, so shal Accaron, because hit hope is come to confusion. In the kinge of Gaza shall perish, and at Acalon shal no man dwell.

¶ Strangers shall dwell at Acalon, & as in y pryde of y Philistynes, I shal roye in. Their bloude will I take away from their mouth, and their abhominacions from amonge their teeth. Who they shal be is I haue not told, yet they shal be as a pynce in Iuda, & Accaron like as Jebusi. And so will I compass my house rounde aboute with my wall of warre, geinge to and fro: but no synners soure come upon them eny more. For thus haue I sene now with myne eyes.

¶ Reioyce thou greatly, o daughter Sion be glad, o daughter Ierusalem. For lo, thy kinge cometh vnto thee, even the righteous and Sauoure: & only and simple is he, he rydeth vpon an asse, and vps the foote of an asse. I will roye out the charrettes fro Acalon, & the horse from Ierusalem, the battell weapons shal be destroyed. He shall geue the tyme of peace vnto the heithen, and his dominion shal be from the one see to the other, & from the floudes to the endes of the world.

¶ Thus also thouow the bloude of thy veniuaunt: shalt let thy prisoners out of the pyre, wherein is no water. Turne you now the stronge holde, yet that be in prison, let ge gone to be deliuered: And thus saith I the worde, that I wil rewarde the bible agayne. For Iuda haue I bere out as home for me, and I ephraim haue I siked.

¶ Thy sonnes (o Sion) wil I praye vp agayne the Gates, and make the as a giuement: saith the LORDE God shal be sene aboute hit, and his bartas shall go forth as the lightninge. The LORDE God shall blome the trompet, and shal come forth as a flame out of the south.

¶ The LORDE of hostes shall beset the city, they shall consume and desoure, and subuete them with synge stones. They shal be wicker rage, as it were thowow wyne. They shal be fylled like y basons, & as y vynes of y calue. The LORDE their God shal deliuer them,

22.4.6

C

he. 4.6
ch. 9. b
22.4.6

D

2. 2. 2.
ch. 9. a
2. 2. 2.

22

22.4.6

C

he. 4.6
ch. 9. b
22.4.6

D

2. 2. 2.
ch. 9. a
2. 2. 2.

22

will, as the flock off his people: for the flock
of his Sanctuary shall be set up in his la-
te. O how prosperous and goodly a thing
shall this be: The come shall make the
young men stoutfull, and the new wyne the
maydens.

The X. Chapter.

I will raise the LORDS then by thy mes-
sengers to thee, and thou shalt see the
LORDS make clouds, and give you
signs and wonders, for all the increase off the
field, for I will give the answer of Iuda. The
signs that I will give, and tell but I will be-
lieve the comfort that they give, is nothyn
word. Therefore go they astray like a
flock of shepe, and are troubled, because they
know no shepherd. My wischfull displeas-
ure is moved as the shepherdes, and I will
visit the goozes. For the LORDS of hostes will
mercifully vnter his flock, the house of Iu-
dah, and he will be to them as a goodly fa-
ther. One of Iuda shall come the hel-
per, the ruler, the battellower, and all the prin-
ces together. They shall be as the grauntes,
which in the field treade downe the maye
of streets. They shall fight, for the LORDS
shall be with them, so that the heuyn shall
be confounded.

I will restore the house of Iuda, and pre-
sent the house of Ioseph. I will turne them
as for I praye them: and they shall be like as
before, when I had not cast them of.
For the LORDS are their God, and will hea-
ren them. Elphaim shall be as a graunte, and
the house shall be therefull as thow old wyne:
for their children shall see it, and be glad, and
their hearts shall reioyce in the LORDS. I will
bringe for them 2 gather them together, for
I will reforme them. They shall increase, as
they increase afore. I will so we the amonge
the people, if they maye thinke vpon me in far
re countre: they shall see me in their childre,
and turne agayne. I will bringe them agayne
also from the lande of Assur, and 2 gather
them one of Assiria. I will carrye them into
the lande of Galaad, and to Libanus, and they
shall water nothynge. For they shall go upon the
side of trouble, and sincke the see waues: so
of all the hope shal be dried up. The
poore boozings of Assur shall be cast downe,
and the scepter off Elgipse shall be taken
away. I will comforte them in the LORDS,
for they maye walke in his name, saith
the LORDS.

Wherby does (o Libanus) that the
fire maye consume thy Cedre trees,
howe they are trees, for the Cedre
is saile, yet all y proud are waisted awaye
howe they are oke trees of Basan for y
mightie stronge wood is cut downe. Men maye
beate the shepherdes downe, for their glory
is destroyed. I will maye heare the Lyons whel-
pen roare, for the pryce off Iordan is ma-
rred awaye.

I will saye to the LORDS my God: I see
the shepe of y slaughter, which shall slay-
ne of those that possesse them: yet they take
it for no synne, but they y sell the saye: The
LORDS be thanked, I am rich: for the com-
ing shepherdes spare them not. Therefore wil
I not spare those that dwell in the lon-
de (saith the LORDS) but so, I will deliuer
the people, every man in to his neighbours
hande, and in to the hande of his synge: that
they maye sincke the londe, and one off their
bondes wil noe y deliuer them.

I myselfe seide y slaughter shepe (a poore
flocke verely) and toke vnto me two staves:
the one I called louynge me, the other
I called wo, and so I kepte the shepe. The
shepherdes destroyed I in one moneth, for
I mighte not awaye wth them, neither had they
any deliuer in me. Then sayde I: I will seide
you no more, the thinge that byeth, let it bye,
and that wil perishe, let it perishe, 2 let the
name care, every one the flesh of his neigh-
boure. I toke also my louynge me staff, and
broke it, that I mighte disannul the conuen-
ant, which I made with all people. And so
it was broken in that daye.

Then the poore simple shepe that had a
respecte vnto me, knewe thereby, that it was
the wynde of the LORDS. And I sayde vnto
them: yff ye thinke it good, bynge hither
my pynter, no, then leave. So they wayed
downe xxx. syluer pens, y value that I was
payed at. And the LORDS sayde vnto me:
cast it vnto the potter (a goodly pryce for me
to be vnto at of them) and I toke the xxx.
syluer pens, and cast them to the potter in
the house of the LORDS.

Then bidde I my other staff also (namely
wo) that I mighte loose the brotherhede be-
twixt Iuda and I Israel. And the LORDS
sayde vnto me: Take to the also the staff off
a foolish shepherde: so lo, I will raise up a
shepherde in the londe, which shall not see
after the thinges that be lost, nor care for
fock as go astraye: he shall not heale the

Apo 22-4

Mat. 12

The prophet Zachary.

wounded, he shall not see the things that he is whole: but he shall eat the flesh off such as be fat, and taste their dainties in peace.

O Idoles shepherde, that leaseth the flocke, The sword shall come upon his arme and upon his right eye. His arme shall be clenched vp, and his right eye shall be sore blinded.

The XII. Chapter.

The heavy burthen which y^e LORD
DE hath deuysed for I^{er}
rael.

In that daye sayeth the LORD, which spied the heauens aboue, layde the foundation of the earth, and geteth man, y^e heaue of life: Beholde, I will make Ierusalem a cuppe of sorrowe, vnto all the people y^e are rounde aboute her: Yee Iuda him self also shall be in the siege agaynst Ierusalem. At the same tyme will I make Ierusalem an heuy stone for all people, so that all such as lift it vp, shall be wouned and reue, and all the people of the earth shall be gathered together agaynst it.

In that daye sayeth y^e LORD, I will make all houses abasshed, and those that ryde upon them, to be out of their wyeres. I will open myne eyes vpon the house of Iuda, and smyre all the houses of the people with blynnesse. And the pynnes of Iuda shall saye in their herdes: The inhabitants off Ierusalem shall geue me consolacion in the LORD off hoostes their God. In that tyme will I make the pynnes of Iuda like an hore burnynge oven with wood, and like a cresshet off fyre amonge the straws, so that they shall consume all the people rounde aboute hem, boeth vpon the right hande and the left. Ierusalem also shall be inhabited agayne: namely, in the same place where Ierusalem stondayeth.

The LORD shall preferre the teines off Iuda like as a fore tyme: so that the glory of the house of Dauid and the glory of the cytyens of Ierusalem, shall be but litle regarded, in comparison off the glory off Iuda. In that daye shall the LORD defende the cytyens of Ierusalem: so that the weakest then amonge them shall be as Dauid: and the house of Dauid shall be like as Gods house, and as the angell off the LORD before them.

At the same tyme will I goe aboute to destroye all such people as come agaynst Ierusalem. Moreover, vpon the house off Dauid and vpon the curesyne off Ierusalem, will I

The xiiij. Chap.

pour out the spere of grace and mercy, that they shall lobe vpon me, without feare: and they shall beuere my name, as men mouere for their only begotten child: Yee and be foy for him, as thine are foy for their first childe.

Then shall there be a greates mountayn at Ierusalem, like as the lamembank in Iudennon in the felde off Maggaddon. In the londe shall be mayle, every tyme by the felces: The fyred off the house off Dauid them felces alone, and their wyces by them felces: The fyred off the house off Iehoiachim them felces alone, and their wyces by them felces: The fyred off the house off Iehoiachin them felces alone, and their wyces by them felces: The fyred off the house off Semichanites alone, and their wyces by them felces: In like manner, all the other gentes also, every chone by them felces alone, and their wyces by them felces.

The XIII. Chapter.

In that tyme shall the house off Dauid and the cytyens off Ierusalem, be as an open well, to wash off synne and uncleinesse. And then sayeth the LORD off hoostes, I will destroye the name of Idoles out off the londe: so that they shall no more be put in remembraunce.

As for the false prophetes also, and the wiclens spere, I shall take them out off the londe: So that yf any off them purseye any more, his owne father and mother that beget him, shall saye vnto him: The heuyls doye, for the heuyls speake lyes vnder the name off the LORD: Yee his owne father and mother that beget him, shall wounde him, vpon the prophesy. And then shall those prophetes be confounded, every one off his owne when he prophete: whether shall they were sad, or cheere any more, to disceuer me with all. But he shall be fayne to saye: I am a prophet: I am an hof bonde man, for soe I was taught by Adam fro my yowth vp. And yf it be sayde vnto him: How camest thou wonden then in thine herde? he shall answer: Thus am I wounded in the house off myne owne frendes.

And he (othou swearde) vpon my shepherde, and vpon the pynne of my people, sayeth the LORD, off be offes: Smyre this shepherde and the shepe shall be scatterd abroad, and I will Ierne myne herde to the litle one. And it shall come to passe, sayeth the LORD, that in all the londe two partes shall be

2
Ez. 40. c
4. c. 41. b
Wim. a. b

200. 14. d

Abd. 1. d
mo. 1. a

Re. 11. f

22. 1. d
10. 1. f
1. 1. a. b

10 **W**hen the thirde parte shal remayne there.
 11 **And** the same thirde parte wil I bryn-
 12 **ne** thowm the fyre, and will clenſe them, as
 13 **the** ſnar is clenſed: And wyl crye them, like
 14 **as** golde is tryed.
 15 **Then** ſhall they call upon my name, and
 16 **I** wil heare them: I wil ſaye: it is my peo-
 17 **ple**. And they ſhal ſaye: LORDE, my God.

The XIII. Chapter.

1 **H**olde, the daye of the LORDE com-
 2 **eth**, that thou ſhalt be ſpoyled and
 3 **robbed**: for I wil gather together all
 4 **the** ſonnes, to fighte agaynſt Jeruſalem: ſo
 5 **that** the cite ſhall be wonne, the houſes ſpoyle-
 6 **d**, and the women be fylde. The half of the
 7 **cit** ſhal go awaye in to captiuitie, and the re-
 8 **ſidue** of the people ſhal not be carried out of
 9 **the** cite.

10 **I** ſay that ſhall the LORDE go ſouth to
 11 **fighte** agaynſt thoſe heithen, as men wyl to
 12 **fighte** in the daye of batall. The ſhall his ſee
 13 **ſee** vpon the moone olisere, that lieth vpon
 14 **the** eaſt ſide of Jeruſalem. And yf mount olive
 15 **ſhal** cleme in two, eaſtward, & weſtward
 16 **ſo** yf there ſhal be a greete walle: & the halff
 17 **mount** ſhal remoue towarde the north, and
 18 **the** other halff towarde the ſouth.

19 **And** ye ſhall ſte vnto the valley of my hil-
 20 **lary**, for the valley off the hylles ſhal reach
 21 **into** Iſrahel. And ye ſhall ſte like as ye
 22 **ſte** for the earthquake in the dayes off O-
 23 **ſaias** ſynge of Iuda. And the LORDE my
 24 **God** ſhal come, and all ſanctes with him. In
 25 **that** daye ſhal it not be lighte, but colde and
 26 **ſnow**. This ſhal be that ſpece all daye, which
 27 **ſhal** be ſpoken vnto the LORDE: whether daye
 28 **we** ſpeake, but aboute the eueryngge tyme it ſhal
 29 **be** lighte. In that tyme ſhall there waters
 30 **ſtremes** ſtremes out from Jeruſalem: the half part
 31 **of** them towarde the eaſt ſee, and the other
 32 **halff** towarde the weſt of ſee, and ſhall con-
 33 **ſerue** both ſomer and wynter. And the LOR-
 34 **D** ſhal ſpall ſpall ſpall ſpall ſpall ſpall ſpall
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comer portend from the tower of Hazael,
 vnto the bynges wyne preſſes. There ſhall
 men dwell, and there ſhall be no more crying,
 but Jeruſalem ſhall be ſafely inhabited.
 This ſhall be the plague, when wyl yf LOR-
 DE wil ſynre all people, that haue ſoughte a-
 gainſt Jeruſalem: I ſay they ſhal conſume
 a waye, though they ſtonde vpon
 their feet: their eyes ſhall corruppe in their
 holes, and their tonge ſhal conſume in their
 mouth.

In that daye ſhall the LORDE make a
 greete ſubicion amonge them, ſo that one ma
 ſhal take anoother by the honde, and laye his
 honde vpon the honde of his neyghboure.
 Iuda ſhal fighte alſo agaynſt Jeruſalem, and
 the goodes of all the heithen ſhal be gather-
 ed together rounde aboute: golde and ſyl-
 uer and a vey greete muſtard off clothes.
 And ſo ſhal this plague go amonge hoſtes miles
 camels, aſſes and all the beaſtes that ſhall
 be in the hoofte, like as yonder plague was.

Every one that remayneth then of all yf
 people, which came agaynſt Jeruſalem, ſhal
 go vpon yearly, to worſhippe the bynge (even yf
 LORDE off hoofte) and to keepe the feaſt off
 tabernaclis. And loke what generation vpon
 earth goeth not vpon to Jeruſalem, ſo to
 worſhippe the bynge, cometh the LORDE off hoof-
 tes) vpon the ſame ſhal come no rayne. All
 the bynges off Egypce go not vpon to come nor,
 it ſhall not rayne vpon them neber.

This ſhal be the plague wherewith yf LOR-
 DE wil ſynre all heithen, that come not vpon
 to keepe the feaſt of tabernaclis: Next this
 ſhal be the ſynneplage of Egypce and the
 ſynneplage of all people, that go not vpon to
 keepe the feaſt of tabernaclis.

As that tyme ſhal the rydynges gear of yf
 hoſtes be holy vnto the LORDE, and the kep-
 trels in the LORDES houſe ſhal be like the ba-
 ſins before the altar: yet all the fetters in
 Jeruſalem and Iuda, ſhall be holy vnto the
 LORDE off hoofte: and all they that ſaye
 offeringes, ſhall come and take of them,
 and bryght them therein. And at that
 tyme there ſhal be no mo Canani-
 tes in the houſe of the
 LORDE.

The ende off the prophet
 Zachary.

zacha. 8
 nu. 10. b
 leuit. 12. f
 1. 2. 10. c
 1. 20. 2. d

The prophet Malachy.
The Prophet
Malachy.

What Malachy comeyneth.

Chap. I. The benefices of God, shewed special ly unto Iſrael before all other: Agayne, the purgynge of the unfaithfullnes, unfaithfullnes and conuocouſſe of the pſteres and the people.

Chap. II. Of the threatenynge punishment and conſolation vnto the pſteres, and commaundment men to loſe their wyces.

Chap. III. Of Chriſtes comynge, and of him that maketh vnto his waye before him. Of the abrogacion of the olde leuiticall pſterhood. Of the power of the iudge ſo to come and of that fearful daye.

The first Chapter.

The heuy burthen which the LORD ſpeweth agaynſt Iſrael by Malachy.



I haue loued you, ſayeth of LORD. And yet ye ſaye: wherein haſt thou loued vs? Was not Iſaac Jacobs brother, ſayeth the LORD? yet haue I loued Jacob, and hated Iſau: yet I haue made his hills maiſt, and his heritage a wyderneſſe for diagaſa. And though I dem ſayde: well, we are deſtroyed, we will go buyde vp agayne the places that be waſted: yet ſayeth of LORD of hooſtes: what they buyded, that brake I downe: ſo that it was called the LORD E hath euer bene angrie withall.

Your eyes haue ſene it, and ye your ſeloes muſt confeſſe, that of LORD hath brought the glende of Iſrael to greate honoure. Shal be not a ſonne honoure his father, and a ſeruaſt his maſter? If I be now a father, where is myne honoure? If I be the LORD, where am I feared? ſayeth the LORD of hooſtes.

Gen. 22.12
Ro. 9.10
Iſa. 44.2
Gen. 22.12

Abd. 1.1

Exo. 16.1
Deu. 32.1

Know to you pſteres, that deſpiſe my name. And if ye ſaye: wherein haue we deſpiſed thy name? In this, that ye offre vnclene bred vnto myne altar. And if ye wil ſaye: wherein haue we offered eny vnclene thynge vnto the? In this that ye ſaye: the ancker of the LORD is not to be regarded. If ye offre of blinde, is not of enell? And if ye offre the lame and ſick, is not that enell? Offer it vnto thy pyntice, ſhal he be cōtēnt with the, or accept thy perſonne, ſayeth the LORD of hooſtes.

Leu. 22.1
Eſa. 43.1

The ii. Chap.

And now make youre praye before the, that he maye haue mercy vpon vs for the things haue ye done. Shal he require your performance, thynke ye ſayeth the LORD of hooſtes? Yet what is he amonge you, that wil do ſo much as to ſaye of dooſe, in teſtimble of free vnto myne altar: for ſayeth the LORD of hooſtes: and as for the meat offeringe, I will not accept it at your honde. For ſayeth the LORD of hooſtes: if ſome vnto of gouge vnto of the ſame, my name is greates amonge the Gentiles: yet in every place ſhal ſpew ſiſe be done, and a cleane meat offeringe of vnto vnto my name: ſayeth the LORD of hooſtes. But ye haue unhalowed it, in that ye ſaye, the ancker of of LORD is not to be regarded, and the thinge that is ſet there vnto, is worthy to be eaten.

Know ſaye ye: It is bre labour and trouble, and thus haue ye thought ſome art, ſayeth the LORD of hooſtes: offeringe robbery, yet the lame and the ſick. In ſum brought me in a meat offeringe, ſayeth the LORD: Cursed be the byſſimble, which buyth his ſtocke one that is male, and when he maketh a uow, offereth a ſpoored one vnto the LORD. For I am a greates thynge ſayeth the LORD of hooſtes: and my name is ſeſal amonge the Gentiles.

The III. Chapter.

It is not o ye pſteres, thys commaundment to which ye: if ye wil not heare it, net regard it, to graue the glory vnto my name ſayeth the LORD of hooſtes. I wil ſende a curſe vpon you, and wil curſe youre bleſſing: ye curſe the man, if ye do not take heed. Be tholde, I ſhal ruppe your ſide, and caſt downe in your face: enen the donge of your ſelou perſonne and it ſhal cleare faſt vpon you. And ye ſhal know, that I haue ſent this commaundment vnto you: that my commaundment ſhal be with all, myng be ſtēde, ſayeth of LORD of hooſtes.

I made a cōuocouſſe of liſt and part of him: this I gaue him, that he might ſiſt in awe of me: and ſo he dyd feare me, and put my name in reuerence. The lame of neyde was in his mouth, and there was no neyde neſt ſounde in his lippes. He walked vnto me in peace and equyte, and byd turne any one awaye from their ſynes. See the

pepse lippen shulde be sure knowlege, that
manie see the lame at his mouth, for he
is an messenger of the LORDE of hoostes.

¶ And as for you, ye are gone cleane out off the
lawe, and have cause the multitude to be of
fined at the lame: ye have broken the cove-
nant of Leui, sayeth the LORDE of hoostes.
¶ Therefore will I also make you to be despised,
as to be of no reputation amonge all y^e peo-
ple because ye haue not kepte my wayes, but
have beene parciall in the lawe.

¶ And we not all one father: hath not one
God made vs? why doth euery one off vs
despise his owne brether, and so breake
the covenant of oure fathers? ¶ Now hath
Ira offered: yee the ab-hominacion is do-
ne in Iherusalem in Iherusalem, for Iuda hath
despised the Sanctuary of the LORDE, which
is builded, and hath tepte the dougher of a
strange God: But the LORDE shal destruye
the altar: he doth this (yeerth the master &
the child) out off the altar of Iacob,
with him that offereth vp meate offeringe
vnto the LORDE off hoostes. ¶ Now haue ye
iudged it to this poynte agayne, that the
altar of the LORDE is couered with deca-
yppinge: and mountynge: so that I will no
more accepte the meate offeringe, neither wil
I iudge it to accepte my thinge at youre ho-
uses.

¶ And yet ye saye: what fore? ¶ Even because
the where as the LORDE made a covenant
betweene y^e and the west off thy youth, thou
hast despised her: ¶ See is the thynge owne ob-
scure and named wise.

¶ So byd not: a one, & yet had he an ex-
cellence. What byd then the one? He
soughte the promise of God. ¶ Therfore
let well to youre spere, & let no man despise
y^e wit of his youth. ¶ If thou hast her, put
her away, sayeth the LORDE God of Iherusalem
and graue her a clothinge for the soome, say-
eth the LORDE of hoostes. ¶ Let well then
to youre spere, and despise her not. ¶ Ye grue
the LORDE with youre woordes, and yet ye sa-
yden: withall haue we zrened him? ¶ In
this that ye saye: All that do euill are good
in the sight of God, and soch please him. ¶ O
where is the God that punyssheth?

The iij. Chapter.

¶ And he will finde my messenger,
which shal prepare the waye before
me: and the LORDE whom ye wolde
hate, shal come to his temple, yee enen
the messenger of the covenant whom ye
hate.

¶ And he, he commeth, sayeth the LORDE

of hoostes. But who maye abyde the daye
of his commynge? Who shalbe able to with-
stande when he appeareth? For he is like a golde-
smith: he is like molten fyre, and like molten
brasse: he shall fyre him downe to trye and to cleanse y^e silver,
he shall purghe the children of Leui, and pu-
rifie them like as golde and silver: that they
maye bringe meate offeringes vnto the LOR-
DE in rightuousnes. ¶ Then shall the offeringe
of Iuda: and Iherusalem be acceptable vnto
the LORDE, like as from the beginninge &
in the yeres a fore tyme. ¶ I will come &
punyssh you, & I myself wil be a wise wyne
agaynst the wiche, agaynst the abouct-
urers, agaynst falseswearers: yee ad agaynst
those, that wylgously tepe backe the byre-
lynges beuys: which were the wyddoms &
the fatherlesse, & oppresse the straunger, and
feare not me, sayeth the LORDE of hoostes.
¶ For I am the LORDE y^e chaunge noc, & ye
(o children of Iacob) wil not leane of: ye are
gone awaye fro myne ordinauces, & feno y^e
tyme of youre foure fathers haue ye not kepte
them.

¶ Turne you now vnto me, and I will turne
me vnto you, sayeth the LORDE of hoostes.
¶ Ye saye: Wherin shal we turne? Shalbe
a man we falsede and decaite with God, as
ye use falsede and decaite with me? ¶ Yet ye
saye: wherin use we decaite with the? ¶ In
Cryeth and heaue offeringes. ¶ Therfore are
ye cursid with penury, because ye dyssemble
with me, all the force of you.

¶ Bringe euery Crye in to my barn, y^e
there maye be meate in myne house: and pro-
ue me withall (sayeth the LORDE of hoostes)
y^e I wil not open the wyndowes of heauen
vnto you, and poure you out a blessinge with
plenecofinesse. ¶ See I shal reprove the consu-
mer for youre sake, so that he shall not eate
up the frute of youre grounde, neither shal y^e
wynyarde be barren in the felde, sayeth y^e LOR-
DE of hoostes: ¶ In so much that all people
shal saye, that ye be blessed, for ye shall be a
pleasant lode, sayeth the LORDE off hoos-
tes.

¶ Ye spake hard wordes agaynst me, say-
eth the LORDE. ¶ And yet ye saye: What
haue we spoken agaynst the? ¶ Ye haue sa-
yde: It is but lost labour, to serue God:
¶ What profit haue we for keepynge his com-
mandmentes, and for walkinge humbly
before the LORDE off hoostes? ¶ Ther-
fore maye we saye, that the proud are hap-
pie, and that they which deale with vngho-
lynesse, are sicke: for they tempe God, and
yet scape.

Deu. 11
4. R. 17. 8

Zach. 1. 4

Leu. 27. 8
AGG. 1. 4

1. 1. 1. 1

Job. 1. 1
Psal. 1. 1

Job. 1. 1
Leu. 1. 1

The prophet Malachy.

Whiche that feare God, saye thus one to another: The LORD is righteous and heareth. For it is before him a memoriall booke written for such as feare the LORD, and remember his name. And in the daye that I will make (saith y LORD) of hoostes they shall be myne owne possession and I will fauoure them, like as a man fauoureth his owne sone, that doth him serue. Turne you therfore, and conside what difference is betwixte the righteous and vngodly: betwixte him that serueth God, and him that serueth him not.

D For manye the daye cometh that shall burne as an oune: and all the proude, yee and all such as do wickednesse, shall be straw: and the daye that is foire come, shall burne the vp (saith the LORD) of hoostes) so that it shall leaue them neither rocs nor bounch. But vnto you that feare my name, shall the

The iij. Chap.

Stone of righteousness arys, & he shall be vnder his wings. He shall geue out, and triple as y fat calnes. He shall multiply y vngodly: for they shall make like vnto the vnder the soles of yeres feet, which they shall make, saith the LORD) of hoostes.

Remember the lawe of Moyses my lawe, which I commaunded vnto him in reb for all Israel, with the ceremonies and statutes. Beholde, I will sende my prophet: he foire the daye of the cōsumyng of the great and fearfull LORD, he shall smite the herres of the fathers to their children, and the herres of the children to their fathers, that I come not, and saye the earth with curfynge.

The ende of the prophet Malachy.



APOCRIPHA

The booke and treatises

which amonge the fathers

of olde are not referred to be of like
authoritie with the other booke
of the byble, next are
they founde in the
Canon of the
Hebrews.

The thirde booke of Esdras.
The fourth booke of Esdras.
The booke of Tobias.
The booke of Judith.
Certaine chapters of Esther.
The booke of Wisdom.
Ecclesiasticus.
The Storye of Susanna.
The Storye of Bel.
The first booke of the Machabees.
The seconde booke of the Machabees.

Unto these also belongeth Baruc, wherewe haue sixe
amonge the prophetes next vnto Jeremy, because he was
his scribe, and in his tyme.



The translation into the reader.



These booke (good reader) which be called Apocrypha, are not indged among the doctours to be of like reputation with the other scripture, as thou mayest perceiue by S. Jerome *in epistola ad Paulinum*. And the cheefe cause thereof is this: there be many places in them, that seme to be repugnant vnto the open and many first truthes in the other booke of the byble. Wherefore I haue not gathered them together to the intent that I wolde haue them despised, or like set by: but I shoulde thinke them false, for I am not able to proue in thee I doubt not verely, if they were equally conferred with the other open scripture (tyme, place, and circumstances in all things considered) they shoulde neither seme contrary, ner be vntuly & puerlyly alleged. Truth it is: A mans face can not be seme so wel in a water, as in a fayre glasse: ner can it be shewed so clearly in a water that is stered or moued, as in a still water. These & many other such places of scripture haue bene first stered and myrre with blynde and curiouse opinions of men, which haue cast such a myst afois the eyes of þ simple, that as long as they be not offered with the other places of scripture, they shall not seme other wyse to be vnderstonde, then as curiousefines & poundeth them. But who so euer thou be that readest scripture, in the holy goost be thy teacher, and let one text expounde another vnto the: As for such diuine, wise, and hard sentences as be byd from thy vnderstandinge, commente them vnto God, and make no articles of them: But let the playne text be thy gyde, and the spous of God (which is the author therof) shall lede the in all truth.

As for the prayer of Salomō (which thou findest not herin) þ prayer of Azarias, and the sweete songe that he and his two felowes songe in the fyre: the first (namely the prayer of Salomon) readest thou in the eight chapter of the thirde booke of the Frynges, so that it appereth not to be Apocryphum. The other prayer and songe (namely of the three children) haue I not founde amonge any of the inter preters, but onely in the olde latyn repte, which reporteth it to be of Theodoricos translation. Wherefore, both be cause of those þ be mistaken and saye son, and for their sakes also that loue such sweete songes of chaunteyninges: I haue not left them out: so the intent that the one shoulde haue no cause to complaine, and that the other also myght haue the more occasion to geue thanks vnto God in aduersite, as the thirde children byd in the fyre. Grace be with the. Amen.

The thirde booke of Esdras.

What this booke contynerh.

- Chap. I. The vertuous Frynge Othia remeth the stryfe of God, semeth the pacien in their ende, and holdeth the feast of Easter. O this death of Iedonias his sonne. O Frynge Iodanias and Ebednias.
- Chap. II. God moueth Frynge Cyrus to deliuer the prisoners, like as he promysed by the prophet Jeremy. O Frynge Sannasari, by whose succour the Jewes are forbydden to buyte vp Jerusalem.
- Chap. III. Of the feast that Frynge Darius made, and of the three yonge men that wrote euery one his sentence, to proue who might saye the best. The first threuid his mynde.
- Chap. IIII. The seconde goerd aboute to proue his sentence the wisest, but Giosobabel getteth the victory, for the threuid deaerth cure the bell. Darius commaundeth to buyte vp Jerusalem agayne.
- Chap. V. What they be & how many, the came agayne to Jerusalem out of the captiue of Babel. The temple and the altare are builded agayne. The seithen with stande them.
- Chap. VI. The officers in Syria labour vnto Frynge Darius, to forby the buytynge of the temple at Jerusalem: but he commaundeth to lette the ordinaunce that Frynge Cyrus hath before.
- Chap. VII. The aduersaries mynthes are destroyed, the buytynge is synchid, and the temple cure holden.
- Chap. VIII. Gow Sardon and the other (being discharged by the letters and commaundment of Frynge Darius) esche go vp to Jerusalem to complaine concerninge those that were synchid and vnleane.
- Chap. IX. Of the counsell that was taken, touchinge the vnleane marage.



The first Chapter.

1
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And Josias helde the feast of Easter in Jerusalem vnto the LORD, and sene of Passouer the xiiij. daye of the first month. He set 3 priestes also in euery court (according to their dailye courses) beinge arrayed in longe garmetes in the temple of the LORD. And he spake vnto the Leuites the holy ministers of Israel, that they shulde haue some of them selues vnto the LORD, to see the holy arte of the LORD, in the house that Kinge Salomon the sonne of Dauid had buylded and sayde: Ye shal no more beare the Arke vpon y^e shoulders. Nowe saue y^e LORD, & take the charge of his people of Israel, after your villages and youre trybes: according as Kinge Dauid the Kinge of Israel hath ordeined, & according as Salomon his sonne hath honorably prepared: See loke 3 ye all be seruaice in the temple, according to the ordinges and distribution of the principall men which are appoynted ouer of the trybes, to do seruaice for the children of Israel. All 3 Passouer, & prepare offeringes for y^e brethren, and be according to the commaundement of y^e LORD, which he gaue vnto Moses. And vnto y^e people 3 was soude, Josias gaue xxx. thousand of shepe, lambes, ryddes and goats, & the choys and oxe. These the Kinge of his Kingly liberalite) gaue vnto the people, according as he had promysed: & to the priestes (for the Passouer) he gaue two thousand shepe & an hundred oxe. Moreover Jehonias & Semias and Natbanael brethren, & Chesaias, Jehiel and Josabab, gaue them to the Passouer, fve thousand shepe and fve hundred bullockes.

And when these thinges were broughte to passe, the priestes and the Leuites stode goodly in their ordie, and had the vncleandebred thowen out 3 trybes. And after the ording of the principall men in the trybes, they offered vnto the LORD in the sight of the people, according as it is wyrtten in the

boke of Moses, & so they rested the Easter-lambe as according was. As for the thre offeringes & the oxe, they dighe the people wth good will, and afterwarde before them selues and the priestes. For the priestes offered the fave, vntill the tyme was epyied, but the Leuites prepared for them selues & for their brethren the childre of Aaron. The singers also 3 children of Asaph stode in their ordie, according as Dauid had deuysed. So vnto Asaph, Zachary & Jehichu, which were appoynted by the Kinge. Moreover the poyntes & doctores stode by the doores & diligently, so 3 none wente out of his stoninge & seruaice: for their brethren (the Leuites) prepared for them. Thus were all thinges performed, that belonged to the offeringe of the LORD. In that daye they helde the Passouer, & offered thantofferinges beyde 3 sacrifice of 3 LORD, according to 3 commaundement of Kinge Josias.



So the children of Israel which were the present helde an honorable Passouer, & the feast of fveere dyes wyda y^e 16ge. See such a Passouer was not kepte in Israel, from 3 tyme of the prophet Samuel. And all the Kinges of Israel helde not such an Easter, as this which Kinge Josias helde, & 3 priestes, 3 leuites, 3 Jewes & all Israel, of all the 3 were at Jerusalem. In 3 xviij. year of 3 rainge of Josias was this Passouer kepte. And wth a parte of here vnto Kinge Josias ordie all his roolles (before 3 LORD) & y^e thinges 3 were written of hi in tymes past, & cōmynge those 3 spined & were vngodly agaynst 3 LORD before all people, & 3 soughte not the worde of 3 LORD vpon Israel. After all these actes of Kinge Josias, Pharaos 3 Kinge of Egypte wēte vp, & came towarde Arcansio by Memphis, & Josias wēte to meete hi. Then sint the Kinge of Egypte vnto Josias, sayyng: what haue I to do wth 3, o Kinge of Iuba? I am not sent of 3 LORD to fight agaynst 3, for my warre is vnto Ethiopias, go thou 3 waye home agayne in all 3 haile. And Josias

1. R. 1
1. Pa. 11

woulde not turne agayn upon his charer, but vnderstode to fight agaynst him, & herke ned not vnto 3 woules of 3 prophet, which he tolde him out of the mouth of God, but pitched a battaill agaynst him in 3 felde of Nabubodonosor. And the princes pleased to kynge Josias. Then sayde the kynge vnto his seruantes: Carry me a waye out of the battaill, for I am sore wounded. And immediatly his seruantes toke him a waye out of the front of the battaill. Then sat he vp upon the secodde charer, came to Ierusalem, dyed, & was buried in his fathers sepulchre. And in all Jewry they mourned for Josias, yet the rulers also wth their wyues made lamentacion for him vnto this daye: And this was done euer still in Itracl.

These thinges are writzen in the boke of the stones of 3 kynges of Iuda: namely, all the actes & woules of kynge Josias, his kyngly power & maiesty, his vnderstandinge in the lawe of God, & what he dyd, yee thinges which are not writzen in the boke of the kynges of Itracl & Iuda. And 3 people toke Iechonias the sonne of Josias, & made him kynge in 3 steade of Josias his father, whan he was xxxij. years olde. And he reigned ouer Itracl thre monethes. And the kynge of Egypte put him downe, 3 he shoulde not reigne in Ierusalem. 3 raysed vp a razinge of the people: namely, an C. talents of syluer & one talte of golde. The kynge of Egypte also made Iechim his brother kynge of Iuda & Ierusalem. As for the of the kinges counteill wth the kynge himself and Sara celes his brother, he toke the, & carried the awaye prisoners in to Egypte. Iyue & twentie yeare olde was Iochim, whan he was made kynge in the londe of Iuda and Ierusalem, and he dyd enell before the LORDE. After this, Nabuchodonosor 3 kynge of Babilon came vp, bounde him wth bandes of yron, & carried him vnto Babilon. Nabuchodonosor also toke all 3 vessill 3 were halowed in the temple of the LORDE, & all 3 Jewels, & carried the vnto Babilon, & brough the th^{er} in to his owne temple at Babilon. Of his cruelties & vngodlynes, it to write in 3 boke of the actes of 3 kynges. And Ioadumb his sonne reigned in his steade: he was made kynge beinge xviij. yeare olde, & reigned but thre monethes & x. dayes in Ierusalem: & dyd enell before the LORDE. So after a yeare, Nabuchodonosor sent & caused him to be brough the vnto Babilon wth 3 holy vessils of 3 LORDE, & made Sedechias his brother kynge of Iuda and Ierusalem, whan he was xxi. years olde, and he reigned xi. yeare,

And he dyd enell also in 3 sight of ILLUDE, & cared not for 3 woules 3 were spakke to hi by 3 prophet Jeremy at 3 mount of the LORDE. And wher as he had made an othe vnto kynge Nabuchodonosor, he manifested himself, & fill fro him haryng a stiff neck & hart, & traigressed all 3 statutes & commaunders of the LORDE God of Itracl. The reule also & heades of 3 people of the LORDE vngodly, became vngodly, more the, & thei then, beinge deuyled in all maner of abominacions: Rec & deuyled 3 holy temple of the LORDE at Ierusalem. And the God of thei th^{er} sent his messaungers vnto the, to tene them backe & to call the agayn fro the synnes: for he wolde sayne haue spard the for his holy taberna cle safte. Therfor, they had his messaungers in derision: & let what God spak vnto the by his prophet, they made but a spoone of it. This drewe so longe, tyl the LORDE was wroth wth his people for their vngodlynes, & tyll he caused the kinges of 3 Caldees to come vp, which slew their younge men wth the swerde, yee causid the compasse of thei holy temple, & spard nobody, nether yonge ner olde, nether mayntene yonge man: but they were all belayed in the power of the kynges of 3 Caldees, & all the holy vessils of the LORDE and thei treasures toke they, & carried them vnto Babilon. As for the house of the LORDE, they take it, & brake downe the walles of Ierusalem fyre vpon hir towres, destroyed all hir walls buildynges and brough the them to naught, and the people that were not slayn wth the swerde, they carried vnto Babilon.

Thus became they 3 prisoners & bondes of 3 kynge of Babilon, tyl they were deliuered & raygned for them selues, whan the wordes of the LORDE were fulfilled, which he promysed them by the mouth of the prophet Jeremy, and tyll the londe had hir restoracion, all the tyme 3 it laye wa yest, had in 3 quyetnes lxxviij. yeares.

The iiij. Chapter.

Whan the kynge Cyrus raygned ouer the Persians, & whan the LORDE wolde be performe the woide 3 he had promysed by the mouth of the prophet Jeremy, the LORDE raysed vp the spere of Cyrus the kynge of the Persians, so 3 he caused thei to be proclaimed th^{er}ow out his owne realme, sa yenge: Thus sa yee by the kynge of Persians: The LORDE of Itracl that the LORDE hath made me kynge of the londe, & commaunded me to buyde him an house at Ierusalem in Jewry. If there be any man

were people, y^e LORD be with him, and go vp with him to Jerusalem. And all they that dwell rounde aboute y^e place, shal helpe the, whether it be with golde, with syluer, with giftes, with bestes and necessary cattell, and all other thinges that are broughe to a fire vnto the house of the LORD at Jerusalem.

Then the principall men out of the trybes and villages of Iuda and Ben Iamin stode vpo byd the prestes also 7 the leuites (whos the LORD had moued to go vp, and to buye the house of the LORD at Jerusalem. And they that were aboute them, helped them wth all manner of golde, and syluer, and cattell also and with many liberall giftes, and this byd many one, whose mynde was fixed vpon hereto. A yonge Cyrus also broughe forth the vessels and ornaments, that were halowed vnto the LORD (which Nabuchodonosor the kynge of Babilon had caried awaye from Jerusalem, and consecrated them to his godd and ymage) and deliuered them to Mithridates hieaquasir, and by him they were deliuered to Salmansar y^e debyre in Jewry.

And this was the nombre of them: Two thousand and iiii. C. syluer boules, xxx. syluer basins, xxx. basins of golde, ij. iii. and iiii. C. vessels of syluer, and a thousande besyde. All the vessels of golde and syluer were v. iii. viii. C. and ij. These were nombed vnto Salmansar, and them that were come agayne with him to Jerusalem out of the captiuite of Babilon. Now in the tyme of kynge Artaxerxes the kynge of Persia, these men: Balemus and Nabudanus, Sabellius, Rachimus, Balthemus, Semelius y^e scribe, and other that dwelin in Samaria 7 in other places vnder y^e dominion therof. Wrote a letter vnto kynge Artaxerxes, wherein they complained vnto the kynge of them in Jewry and Jerusalem.

The letter was made a fere this maner:
 C. Syn thy seruantes Rachimus the story writer, Sabellius the scribe, 7 other iudges of thy courte in Celosyria and Phenicea. Be it knowen and manifested to lord the kynge that the Jewes which are come vp fro vnto us into the rebellious and wicked cite, begynne to buyde it agayne, and the walls aboute it, and to set vp the temple of the newe. Now yf this cite and the walls therof be set vp agayne, they shal not onlye safe to geve us tribute and taxinge, but also rebell vnto us agaynst the kynge. And so for much as they take this in hande now aboute the tyme, we thoughte it reason, to thinke no scome of it, but to shewe it vnto lord the kynge, 7 to certifie him therof: to the intent yf it please

the kynge, he maye cause it to be soughte in the booke of olde: and thou shalt fynde such warrynges wyrtten, and shalt understande, that this cite hath all waye bene rebellious and disobedient, that it hath subued twelue and thirtie cities, and that the Jewes which dwell therin, haue ever bene a rebellious, obstinate, vnfaithfull and fightinge people, for the which cause this cite is now yllud. Wherefore now we certifie our lord the kynge, that yf this cite be buyded and occupied agayne, 7 the walls therof set vp a newe, thou canst haue no passage in to Celosyria and Phenicea.

Then wrote the kynge to Rachimus the story writer, to Balthemus, to Sabellius y^e scribe, and to the other officers and dwellers in Syria and Phenicea, a fere this maner: I haue red the epistle which thou sentest vnto me, and haue commaunded to make diligent search, and haue founde, that the cite hath neuer resisted kynges, that the same people are disobedient, and haue caused much warre, 7 that mightie kynges haue raigned in Jerusalem, which also haue rayed vp earinges of Syria and Phenicea. Wherefore, I haue commaunded those people, that they shal not buyde the cite, that they make no more in it, and that they procede no further with the buyding: for so much as it mighte be the cause of warre, and displeasure vnto kynge.

Now when Rachimus and Sabellius the scribe and the rulers in the londe had red the wyrtinge of kynge Artaxerxes, they gatt them together, and came in all the hast to Jerusalem with an hoost of housmen, and with much people of fere, and forbad them to buyde. And so they left off from buydinge of the temple, vnto the seconde yere of kynge Darius.

The iii. Chapter.

D. Kynge Darius made a greatesse vn-
 to his seruantes, vnto all his courte, 7 to all the officers of Media and Persia, yete and to all the debytes 7 rulers that were vnder him, from India vnto Ethiopia, an hundred 7 xxviij. countrees. So when they had eaten, and dioken beinge satiffed, and were gone home agayne, Darius the kynge wente in to his chambre, layed him downe to slepe, and so a wakod.

Then the the yonge men, that kepte the kynge's personne, and watchid his body, com mended amonge them selues, and spake one to another: Let every one of vs saye some thinge, and lode whose sentence is wiser and more excellent then the other, vnto him that kynge Darius geue greatesse, and clothe him

with purple. He shal geue him vessels of golde to drynke in, clothes of golde and coveringes: he shall make him a costly charette: a byrdie of golde, he shall geue him a bonnet of whyte sylke and a chayne of golde aboute his neck: yf he shal be the seconde & principall nexte unto kynge Darins, & that because of his wysdoms, and shalbe called of kynge Esdras.

B So every one wrote his meaning, sealed it and layed it under the kinges pillowe, and sayde: whan the kynge ariseth, we will geue him our wryttings: and loke whose worde the kynge and his chiefe lordes iudge to be the most wysely spoken, the same shall have the victory. One wrote: wyne is a stronge thinge. The secde wrote: The kynge is ströger. The thyrde wrote: women have yet more strength, but aboute all thinges yf truely beareth awaye the victory. Now whan the kynge was rysen up, they cooke their wryttings and deliuered them unto him, and so he red them. Then sente he forth to call all his chiefe lordes, all the debeyers & rulers of the countrees of Arabia and Persia. And whan they were set downe in the counsell, the wryttings were red before them. And he commaunded to call for yf yonge me, yf they might declare their meanynges thei selues by mouth. So when they were set for, and came in, yf kynge sayde unto them: there ys and make us to vnderstode, what the thinges are that ye haue wrytten.

C Then begame the first (which had spokt of the strengthe of wyne) & sayde: O ye men, wyne is maruelous stronge, and ouercometh them yf drynke it: it discometh the mynde, & buyngeth both the poore man & yf kynge to dotage and vanite. Thus doeth it also w the bondman and with the fre, with the poore & rich: it taketh awaye their vnderstandinge, and maketh them careless and merry, so that none of them remembereth eny heuynes, dect or deuice: It canseth a man to thinke also that yf thinge which he doeth, is honest and good: and remembereth not that he is a kynge, nor yf he is in an countree, & yf he oughte not to do such thinges. Moreover, whan men are drynkinge, they forgett all frendshipe, all brotherly faithfulnes & loue: but as soone as they are dronke, they drawe out the swerde & wil fight: & whā they are layed downe fro the wyne, & so rysen up agayne, they can not tell what theye do. Judge ye now, Is not wyne the strongest? For who wolde els take in hande, to do such thinges? And whan he had spoken this, he helde his sonne.

The III. Chapter.

Then the seconde (which had sayde, yf the kynge was stronger) begame to speake, & sayde: O ye men, are not they the strongest & most excellent, yf I maye lode & the see, & all yis in yf he & in the lande? Now is the kynge lorde of all these thinges, & hath dominion of all: altho lorde what he doeth, it is done. Yf he finde his mynde a warfare, they go and breake downe houses, walles & towres. They are slayne, & slayether men them selues, & ouer passe not yf kynge's word. Yf they get the victory, they buyge the kynge all the spoyle. Altho they be ether yf meele nor w warres & fightinges, but tyll the grounde: whan they reape, they buyge & rybuce unto yf kynge. And yf yf kynge do me do but commaunde to kill, they buyge of commaunde to foigene, they foigene: yf he commaunde to slayte, they slayte: yf he byd drynke wyne, they dryne a waye: yf he commaunde buyde, they buyde: yf he commaunde to builde downe, they breake downe: yf he commaunde to plante, they plante. The comen peoplye rulers are obedient unto him. And yf kynge in the meane season stretch his downe, such and drynker, & taketh his rest: the thre they watch & lode aboute yf kynge, & none of thei darre gett him out of yf wyne, to do his own busynes, but must be obedient unto yf kynge as a worde. Judge ye now o ye men, how shal not he go farre aboute, vnto whom men as thus obedient: And whan he had spokt this, he helde his sonne. The thyrde (which had spokt was Zorobabel, which had spokt of women) of yf truely he agāne to saye a fter this maner: O ye me, it is not yf greates kynge, it is not the multitude of me, neither is it wyne yf he helde: Who is it the, yf hath yf lordshipe over the? Howe net women beine the kynge, & all yf peple yf tale these thinges & haue not wnder me the, & brought the up, yf plante the vpon, wherous yf wyne cometh: They make garmentes for all me, they geue hono vnto all man: w our women can not men lyne. Yf they get the golde & syluer & all precious thinges: & a saye & wofauored womā, they leane all together, and turne their eyes on yf wofauored woman, & gaze vpon her, & haue more desire vnto her, then vnto the syluer & golde, in any maner of precious thinge. A mā I sawe his father yf brought him up, he leane his face vnto the naturall coloure, and cleerly vnto the woman: yet he is operberth his life with the woman, and remembereth neether father, nor mother, nor countree. Wh yf this then yf man vnto Enome, yf women haue yf dominion over yf.

Doth it greue you: A mā catcheth his swer-
de & goeth his waye to feale, to Eyll, to mur-
der, to laye upon the se, & seyth a Lyon, and
goeth in the darcknes: and when he hath
holen, disceared & robbed, he bringeth it vn
to his loue. A game, a man toucheth his wyfe
hater then father and mocher: yee many one
thare be, that reyne out of their wyttes & be-
come bondmen for their wyues sake: many
one also haue perished, & haue bene slayne, &
haue sinned because of women.

C And now beleue me, I knowe a kynge
whych is greate in his power, & all lōdes sūd
in his name of him, & no man darre laye hande
vpon him: yee byd I sē, & Apamey's daugh-
ter of the greate kynge Darius the kynge
of cōsūme, satte beynde the kynge vps the
right hāde, and toke of his crowne from his
heade, and set it vpon his owne heade, and
in othe the kynge with his left hande. After
that the kynge looke vps her & open mouth:
if she laughed vpon him, he laughed also:
but if she toke any displeasure with him, the
kynge was hāny to flater her, & to geue her
good wordes, till he had gooden his fauoure
agayne.

O yemen, are not women then stron-
ger: Greate is the earth, and he is the hea-
uen: thare doth sē thinge. Then the kynge &
the princes looked one vpon another. So he
beganne to speake of the trouth: O yemen,
are not women stronger: Heare is the earth,
hys is the heauen, swyft is the course of the
Sonne, he compasseth the heauen rounde a-
rounde, and fetcheth his course againe to his
owne place in one daye. Jo he noe excellent
that doth this: yee greace is the trouth, and
stronger then all thinges. All the earth cal-
lieth vpon the trouth, the heauen playseth it,
all wordes shake and tremble at it, and with
it is no vnrighteous thinge. Wine is vnright-
eous, the kynge is vnrighteous, women are
vnrighteous: all the children of men are vn-
righteous, yee all their moites are vnright-
eous, and there is no trouth in them, in their
vnrighteousnes. Also shall they be destroyed
and perishe. As for y trouth, it endureth, and
is alwaye stronge: it lyueth, and cōquerteth
for euermore without ende.

D The trouth accepteth no performes, it put-
teth no difference betwixte ryght or pōore, be-
twixte y mightie or symple, but doth ryght
unto every mā, whether they be euil or good,
all men are lowglyngly deale withall in the
trouth of it. In the admyment of it there is
no vnrighteous thinge, but strenght, kyngdo-
me, & power and maistey for euermore. Bless-

sed be the God of trouth.

And with that he helde his edge, and all
y people crieth & sayde: Greace is the trouth,
and aboute all. Then sayde the kynge vnto
him: Are what thou wilt, more then is ap-
pointed in the wytyng, and I shal geue it
the, for thou art founde wyser then by com-
paryson: thou shalt sē me, and be my
kynsman. Then sayde he vnto the kynge:
Remember thy promyse and vowe, which
thou hast vowed and promysed (in the daye
whan thou camest to the kyngdome) to buye
de vps Jerusalem, and to sēde againe all the
vessels and Jewels, that were taken awaye
out of Jerusalem: which Cyrus separated,
whan he offred in Babilon, and to lōde sin-
dethem agayne. And thy mynde was to buye
de vps the temple, which the Edomites defile,
whan Jerusalem was destroyed by the Cal-
dees. This onely O kynge is the thinge that
I requyre, this is y maistey, which I desire
to see: that thou performe me the vowe,
which thou hast thine owne mouth: nouth hast
ma de vnto the kynge of heauen.

Then Darius the kynge stode vp, and bys-
sed him, and wrote a letter vnto all the bys-
shoppes and shewes, to all y lordes and nobles,
y thet shulde conuey him forth, & all thinges
y wolde go vps with him. He wrote a letter
also vnto all y shewes y were in Cleofias
& Phenicis, & vnto Libanus, y they shulde
hārie cedre trees from Libanus vnto Jeru-
salem, to buyde y cite withall. Honour he
wrote vnto all y Jewes that were gone out
of his realme in to Jerys because of the sic-
kenesse, y no officer, no ruler nor shewe shulde
come to their deces: and that all their lōde
which they had conquered, shulde be fre and
not tributary: And that the Edomites shulde
be geue ouer the cities and vylages of the
Jewes, which they had eaten in: yoe & that
they shulde yearly geue xx. caltees to y buy-
linge of the temple, vntill the tyme that it
were fynished: and to the basile halowinge
of the viuentofferings (so it is commaun-
ded) ten talentes yearly also: And y all they
which come from Babilon, to buyde the cite,
shulde haue fre libertie, they & their chil-
dren, and all the prestes.

He wrote the greatnesse also, & commaun-
ded that the holy garment shulde be geuen
the, wher in they ministred: and wote that
commaundmentes shulde be geuen to the
Leuites, vntill the daye, that the house were
fynished and Jerusalem buyded vps: and com-
maunded that all they that watched the cite,
shulde haue their poisons and waights.

He gaue ouer also all the vessell þe Cyrus had separated from Babilon: 7 all þe Cyrus had geue in commaundement, yf same charged he also, yf he shalde be done, 7 sent into Jerusalem. It was when this yonge mā was gone forth, he turned his face toward Jerusalem, 7 was yf of kinge of beautes, 7 sayde: O yf somech victorie, of the somech wyssdome 7 clearenesse, 7 I am thy seruante. Blessed art thou, which hast geuen me wysdome: the wyll I praye. **THE LORD E,** thou God of our fathers.

xii. a

And so he toke the letters, 7 wente into Babilon: And when he came there, he tolde this unto all his brethren þe were at Babilon, 7 they prayed yf God of their fathers, þe had geue them restresyng 7 lyberte to go vp, 7 to buylde Jerusalem 7 the temple, which is there called after the name of the **LORDE**) and they reioyced with instrumentes 7 gladnesse, men daye longe.

The V. Chapter.

After this, were the princiall men of all þe vyllages chosen in the trybes 7 kinredes, that they shalde go vp with their wyues and children, with their seruantes and mayens, with all their cattell 7 substance. And Darius the kynge sent with them a thousande horsmen, to conuey them safely unto Jerusalem: and their brethren were glad, playenge upon instrumentes, and synge.

And these are the names of the men, which wente vp out of the vyllages according to the trybes. Of the prestes, the sonne of Phineas, the sonne of Aaron: Jesus the sonne of Josedecc, Joachim the sonne of Zoiobabel the sonne of Salathiel (of the kynred of David, out of the kynred of Phares, of the trybe of Juda, which spake wonderfull thinges vnder Darius the kynge of Persia, in yf seconde year of his raigne in the first moneth of Wisan.

xii. b

xii. a, b

These also are they of Jewry, which came vp and turned agayne unto Jerusalem, out of the captiuitie that Nabuchodonosor yf kynge of Babilon had broughte vnto Babilon. And euery man sought his portcion agayne in Jewry, his cite, they that came w Zoiobabel, and with Jesus, Teberniaas, Saraias, Aelasiaas, Elmene, Emmanio, Marbocheas, Beleserus, Medchys, Rochoi, Oloras, Emmanias, one of their princies.

B And the noble of the, according to their kynredes 7 ruleres, was the childre of Phares, two thousande, an hundred 7 lxxij. The children of Ares, iij. iii. an C. and lxxij. The

children of Semo, an C. and xliij. In this iane of Jesus and Joabes, a iii. iij. C. and two. The sonnes of Benia, ij. iii. iij. C. and lxx. The sonnes of Cheroba, ij. C. and x. The sonnes of Bamica, an C. and lxxij. The sonnes of Rebed, iij. C. and lxxij. The sonnes of Archad, iij. C. and lxxij. The sonnes of Chams, xxxij. The sonne of Jozan, ij. iii. and lxxij. The sonnes of Adonia, iij. C. and lxx. The sonnes of Abarecia an C. and viij. The sonnes of Casio and Zelas, an C. and viij. The sonnes of Jozorec, iij. C. and xxxij. The sonnes of Hananias, an C. and xxx. The sonnes of Alron, xc. The sonnes of Marfar, iij. C. and xxx. The sonnes of Zebur, ccv. The sonnes of Sepholomon, an C. and xxxij. The sonnes of Terepapas, lx. The sonnes of Yechanatus, an C. and lxxij. The sonnes of Zebethanus, an C. and xxxij. The sonnes of Crearpatros, (which is called also Enohadus and Modias iij. C. and xxx. Of them of Siarnas and Gabaa, an C. and xxx. Of them of Bessilon and Cagge, lx. Of them of Baltharus, an C. and xxx. Of them of Dechenobea, lv. Of the sonnes of Leptris, there were an C. and lv. Of the sonnes of Labomus, iij. C. and lxxij. Of the sonnes of Sichern, iij. C. and lxx. Of the sonnes of Suadon and Elimon, iij. C. and lxxij. Of the sonnes of Ericus, ij. iii. an C. and xlv. The sonnes of Anaas, the hundred and lxx.

The prestes: The sonnes of Jobbas: The sonnes of Euter: The sonnes of El Jeth, iij. C. and lxxij. The sonnes of Emaras, iij. C. and lxxij. The sonnes of Gasutus, iij. C. and lxx. The sonnes of Carea, ij. C. and xxx. The Levites: The sonnes of Jesus in Cabubel and Barua, and Serchia, and Ebeas, sonnes and four.

The whole nombre of these from xij. xlv. res, was iij. iii. iij. C. and lxxij. Of the sonnes, daughters and wyues, the whole summe was iij. iii. iij. C. and xliij. The sonnes of the prestes that prayed God in the temple: The sonnes of Asaph, of whom there was an C. and xxxij. But the bore tepes was the children of Esiminas: The children of Aler: The children of Amon: The children of Acaba, Topa: The children of Tebas an C. and xxxij. in all.

The prestes that served in the temple: The sonnes of Sel, the sonnes of Gusha, the sonnes of Tobloch, the sonnes of Casu, the sonnes of Sub, the sonnes of Jochi, the sonnes of Labana, yf sonnes of Amos.

And the prestes stode and had their garments & trompettes, & the Lemites, the sonnes of Asaph had Cymbals, geyngre thankes, and prayde vnto the LORDE, accordinge as Dauid the kynge of Iſrael had ordeyned. And the songe that they dyd synge vnto the LORDE, was a ſuter this maner: O ſynge vnto the LORDE, for he is gracious, and his goodnes vpon Iſrael endureth for euer. And all the people blew out with trompettes, and ſunge with loude voyce, prayſynge the LORDE together in the rearinge vp of the houſe of the LORDE. There came alſo from amonge the preſtes and Lemites the rulers and elders, accordinge to the trybes and kynnes (ſuch as had ſene the houſe aſoue) to the buyldinge of this temple with greate crye and greate mournynge, many alſo with trompettes and greate ioye: In ſo much, that the trompettes myghte not wel be herde for the wepyng and mournynge, for the comon people blew goodly vpo the trompettes.

E Then came the enemies of the trybes of Iuda and Ben Iamin, to knowe what that they ſayde, and noyſe of ſhaumes myghte be. And they perceaued yf it was they which were come agayne out of captiuitie, & wolde buylde the temple a new vnto the LORDE God of Iſrael. So they wente to Zorobabel and Jeſua and to the rulers of the wyllages, & ſayde vnto them: Shal we buylde with you alſo: for we like wyſe haue herbe youre LORDE, & we walke a ſuter the ſame maner, from the dayes of Nabazareth the kynge of Aſſiria, which brought vs hither. Then Zorobabel and Jeſua and the rulers of the wyllages of Iſrael ſayde vnto them: It is not meete, that ye ſhulde buylde the temple of oure God wher we are: we our ſelues alone wil buylde vnto the LORDE, like as Cyrus the kynge of the Perſians hath commaunded vs.

I But the heizen in the londe layed them ſelues againſt thoſe that were in Jewry, helde vp the buyldinge from them, layed wayte vpo them preſently, ſtopped ſuch as brought any thinge to them, forbad them to buylde, & ſundered thoſe that made the paſſage, that the buyldinge ſhulde not be finiſhed: & this continued ſo longe as kynge Cyrus liued: & ſo they put of the buyldinge for the ſpace of two yeres, vntill the raigne of kynge Darius.

The vi. Chapter.

I It was ſtandinge, in the ſeconde yere of the raigne of Darius, Aggeus & Zachary the ſonne of Abdo propheticied vpon them in Jewry and Jeruſalem, in

the name of the God of Iſrael. Then Iſaiabel the ſonne of Salathiel and Jeſua the ſonne of Joſebec ſtoke vp, and began to buylde the houſe of the LORDE at Jeruſalem, when the prophetes of the LORDE had ſped them.

At the ſame tyme came Syſines the vnder ſherie in Syria and Phenice, with the land lordes and his comparyons, and ſent vnto them: Who hath bydden & commaunded you to buylde the houſe: to make the temple and all other thinges agayne: And who are the worke men, that buylde them: Natharches the elders of the Jewes had ſuch grace of the LORDE, that they wolde not ſerue though they were prouoked thereto: but buylde on ſtill, vntill the tyme that kynge Darius was certified therof, and an ſkurre receaued from him. The letter that the men ſent vnto kynge Darius, was a ſuter this maner:

Syſines the vnder ſherie in Syria and Phenice, and the land lordes with their compariſe, which are head rulers in Syria and Phenice, ſende their ſalutation vnto Dauid the kynge. We certifie oure lordes the kynge, that we came in to the londe of Jewry to ſeue to Jeruſalem: where we founde men buyldinge the greate houſe of God with the temple, with greate coſtly fire ſtone and with goodly ſymbles for the wallis: yet they made greate haſt with the worke, & hude one another, and it goeth ſo ſuch proſperouſly in their handes, and with greata diligence & worthe that it is made. Then aſped we the elders, who had commaunded them to make up the houſe and the buyldinge: and this we dyd, in ſuchet that we mighte certifie the perſon wher we wrote vnto the, the names of thoſe y ſonny rulers of the worke. So they gaue us theſe anſweres: we are the ſeruauntes of the LORDE, which made heauen and earth: & as for this houſe, it hath bene buylde and ſet up a ſouer tyme by the greate and mightie kynge of Iſrael. But when oure fathers prouoked God vnto wrath, & ſynned agaynſt the God of Iſrael, he gaue the ouer in to the hand of Nabuchodonosor kynge of Babel: the kynge of the Caldees, which built downe the houſe and brete it, and caried awaye the people prifonere vnto Babilon.

Neuertheles, in the ſirſte yere that kynge Cyrus reigned at Babilon, Cyrus the kynge wrote and commaunded to buylde up the houſe agayne: and all the ornaments that Nabuchodonosor caried awaye from Jeruſalem vnto Babilon, and appoynted

his com temple: those brought Cyrus south
 of the yere, and deliuered them to Zorobabel &
 to Salimanas for the vnderstonding, commaun-
 dyng them, þ they shulde bringe those sa-
 cret ornaments agayne to Jerusalem in to y^e ce-
 ptic, to be gyven from þe yme south, to buye
 the temple agayne in his owne place. The
 Salimanas for he yeb the foundation of þe
 temple at Jerusalem, and ever since have
 they buylded, & yet is it not ended. And ther-
 fore þe kynge of þe yme south, let it
 be sought in the Lybica & rolles of þe kynge
 Cyrus: if it be founde that it is done w^{ch}
 the counsell and cōsint of þe kynge Cyrus, and
 of some lorde of þe yme be so mynyed, let him
 wete vnto do therof.

Then commaunded kynge Darius, to see in
 the Lybica: and so at Egubachano in a
 litle cite in Media there was founde sodi
 a mynyng. In the first yere of the raigme of
 Cyrus, the same kynge Cyrus commaunded, þ
 the house of the LORDE at Jerusalem shul-
 de be buylded agayne: & ordres to be made
 thercon continually vnto the LORDE: whose
 work shalbe ten cubites, yf he wylth it. Cubites
 xij. square w^{ch} betwen stones, w^{ch} a losse
 of ymber of the same countre, yee w^{ch} a new
 losse, & the expensis therof to be gyven of þ
 house of þe kynge Cyrus. And the ornaments of
 gold & silver, þe Tabuchodonosor: toke out
 of the house of the LORDE at Jerusalem,
 shalbe agayne in the temple at Jerusalem,
 wher they were afore. Syennes also the
 mynynges in Syria and Phenicia, yf pry-
 ces and their companions, and the other þ
 be had rulers in Syria and Phenicia, shall
 not wyle ner have any thinge to do with
 the place.

¶ The kynge haue commaunded also, that they
 shal buyde the house of the LORDE whole
 vnto þe house of the LORDE, to helpe those þ
 be come out of captiuyte, tyll the house of
 the LORDE be fynished: & out of the trybut
 and taxinge that yearly raysed vp in Sy-
 ria and Phenicia, diligently to geue them a
 certayne summe, to the offer yng of the LOR-
 DE: vnto the same to be deliuered vnto Zoro-
 babel the officer: that he therwith shal maye
 ordeyn oxen, rammes, lambes, & coine, salt,
 wye, and oyle, and that continually every
 yere: after the expences which the prestes
 that be at Jerusalem, shew to be made day-
 ly. And he shalbe gyven vnto them without de-
 lay, that they maye offer sacrifices daylie
 to the hest God, for the kynge and for his
 seruantes, and to praye for their lyues. & at
 the prayng also on every syde, that who

o euer breatheth or despyseth this commaun-
 demēt of þe kynge, shalbe hangid vpon a gal-
 low (made of his owne good): & all his good-
 es shalbe reasonid vnto þe kynge. The LOR-
 DE therfore (whose name is there called v^{nto}
 pomaxos: out and destroye all þe kynge and
 people, that vndertake by violence to hy-
 mure the same, or to deale vncharitably w^{ch}
 the house of the LORDE at Jerusalem.) Darius
 the kynge haue ordeyned, that these thinges
 shalbe done with all diligence.



The viij. Chapter.

¶ Then Syennes of vnderstonding in Ce-
 losynia and Phenicia, and the other
 landlordes with their companions,
 obeyed the thinges that kynge Darius had
 ordeyned. were diligent in the holy worke, &
 were felow helpers with the oyle rulers of
 the Jewes. And so the worke of the Sanc-
 tuary waser south and prospered, whan Ag-
 geus and Zachary prophesied. And they per-
 formed all thinges that was the commaun-
 demēt of the LORDE God of Israel, and
 after the deuyce of Cyrus, Darius, and Ar-
 taxerxes kynge of Persia.

And thus was oure house fynished, vnto
 the xxij. daye of the moneth Adar in y^e vij.
 yere of þe kynge Darius. And the children of
 Israel the prestes & the Levites, & the other
 that were come out of captiuyte, & such as
 were ioyned vnto them, byd according as it
 is wyrtten in the boke of Nitos. And in the
 dedication of the temple they offered an hun-
 dred oxen, C. rammes, iij. C. lambes, & xij.
 goats for the synnes of all the people of Is-
 rael, after y^e nombre of the trybes of Israel.
 The prestes also & the Levites rode a nyght
 in the picyllly garnettes, a fter þe trybes, ouer
 all þe wyntes of the LORDE God of Israel,
 accordinge to þe boke of Nitos, and the pos-
 ters by all the wyntes.

¶ And the children of Israel (w^{ch} those þe
 were come out of captiuyte) helde the Passi-
 uer the xij. daye of the first moneth, whan
 the prestes and the Levites were sanctified,

They that came out of captiuite, were not all sanctified together: but the Levites were all sanctified together. And so all they that came out of captiuite, killed the easter lambe, for their dietie, for the prestes & for them selues. And the childre of Israel y came out of captiuite, & escaped fro all y abhominacions of the heathen, fought the LORDE, and depece the feast of uncleaned died viij daies longe, eatinge & drynkyng & were merry before the LORDE: y the LORDE had turned the deuoyce of the kynge of Assiria, & comforted their handes to the woordes of y LORDE God of Israel.

The VIII. Chapter.

After him, when Artaxerxes the kynge of y Persias raigned, there wete vnto him Esdras the sonne of Sarias, the sonne of Aarias, the sonne of Helchia, y sonne of Sallu, the sonne of Sadoe, y sonne of Achitob, the sonne of Amarias, y sonne of Aarias, the sonne of Boccas, y sonne of Abisa, y sonne of Phineas, the sonne of Eleazar, y sonne of Aaron y first prest. This Esdras wete vp from Babilon for he had good vnderstoninge in y lawe of Moyses, y was geue of the LORDE God of Israel, to be taughte & dome in bede. And y King fauoured him, & dyd him greate worshippe and honoure, after all his desires. There wete vp with him also certayne of y children of Israel of the prestes, of y Levites, of the syngers, poynters, and mynisters of y temple at Jerusalem.

In the viij. yere of the raigne of kynge Artaxerxes, in the v. moneth, y is in the viij. yere of the raigne, they wete from Babilon in the newmoone of the v. moneth, & came the hie waye to Jerusalem after his commaundement, like as the LORDE had prospered that iourney, for in these Esdras gat greate instruction, y he shalde leaue none of y thinges behynde, which were in y lawe & commaundementes of God. And he taughte wholye Israel all righteuousnes & iudgment.

Then came the Secretaries of kynge Artaxerxes, & deluyted y wyrtynge, y were come fro Artaxerxes the kynge to Esdras the prest & reber of the lawe of the LORDE. And this is y copie of y letter: Kynge Artaxerxes sendeth his greatinge vnto Esdras the prest & reber of the lawe of y LORDE: Of frendshipe & good will I haue obeynted and charged, yf there be any of the Jewes, of y prestes & Levites in my realme, which desireth to come to go to the vnto Jerusalem, y he maye do it. Therefore yf any be mynded

to beare the company, let the come to pnter go to the cite as I am cometh to wyrtynge des my counsaile: so is what they wete at Jerusalem & in Jewery, & depece y thinges as geas thou hast in y lawe of the LORDE to bunge the giftes vnto God the LORDE of Israel, y I & my frendes haue purposed to Jerusalem, & all the silver & golde y is y countre of Babilon, vnto y LORDE y Jerusalem, w the thinge y is geat for the temple in the LORDE temple at Jerusalem: so that the same silver & golde maye be payred, and oxen, rammes, shepe & goates or ocher that belege to these thinges, whiche they maye offer sacrificis vnto the LORDE upon the auter of their LORDE, whiche at Jerusalem.

And what so ener thou & thy brether do w the silver & golde, y do after y wyrtynge after the commaundement of the LORDE: y God: & like wyse to all the holy vessils, haue geue the for the sturvyce of the house of the LORDE: thy God: or ocher thinges whiche ner is necessary for the co the woordes of the temple, y shalbe geue the of the byrgans sure: loke what thou wntch thy brether maye geue with the golde and silver, that do after the wil of the LORDE. And y kynge Artaxerxes haue commaunded the Lepers of Iudaea in Syria and Phenicia: that whiche ner Esdras the prest and reber of the lawe of the LORDE doth wyrtynge, it shall be him: yll an C. talentes of silver, and of y be in hys manner: Of come also an C. talentes, and yll an hundred vessils of wyrtynge or ocher pnteous thinges withoute nombre. Let all thinges be done after the lawe of y hysse God, that the warch of God arysse in the realme of the kynge and of his realme, I commaunde you also, that y maye haue no tarynges nor tribute of the prestes, & wyrtynge, and mynisters of the countre of the wyrtynge: and that no man haue auctorite to medle any thinge againste. As for the (O Esdras) sic thou shalt be arbitrers in the whole lante of Syria and Phenicia, after the wysdome of God: whiche lerne all such as are ignorant in the lawe of God thy LORDE, and let all them that fendre agaynst the lawe, be paynted: so that it be with death, with paynt, or with benne in money, or to be banished.

Then sayde Esdras y wyrtynge: Blessid y God of oure fathers, that hath geue y good & mynde and will in to the heart of the kynge, to magnifie his house y is at Jerusalem, and hath made me to be a captiue in

light of y^e kynge, of his counceill, of his fre
 nds and of his nobles. And so J was stea-
 fast in my mynde, accordinge as the LORDE
 my God helped me, and J chose out men of
 I¹¹ Israel, to go vp with me. And these are the
 names after their kynreds z houses of their
 fathers) that wente vp with me from Babilo-
 non, out of the kyngdome of Artaxerxes: Of
 the sonnes of Phares, Bersomios. Of y^e son-
 nes of Sinarich, Aremios. Of the sonnes
 of David, Acons, the sonne of Cecilia.

Of the sonnes of Phares, Zachary; and
 with him there turned agayne an hundreth
 and thirtie men. Of the sonnes of the captey-
 ne of Moabdon, Zorai, and with him ij. C.
 and Lmen. Of the sonnes of Zachmes, Jechon-
 ias Zacholi, and with him ij. C. and Lmen.
 Of the sonnes of Salamaasias, Gocholic,
 and Lx. with him. Of the sonnes of Zapha-
 cia, Zaria z Mabeli, and with him lxxv. Of y^e
 sonnes of Job, Abdias z Jeheli, and with
 him ij. C. and xij. men. Of the sonnes of Ba-
 nis, Salmech the sonne of Josphab, and
 with him an C. and lx. men. Of the sonnes of
 Dav, Zachary Bebel, and with him ij. C. and
 vij. men. Of the sonnes of Eusead, Johan-
 nes Ezechan, and with him Cr. men. Of the
 sonnes of Adoniac those that were the last,
 and whose are their names: Eliphalam y^e son-
 ne of Gebel and Semeias, z with him lxx.
 men. All these called J together by the wa-
 ter Chia, where we pitched our tentes this
 houre, and there J numbered them.

As for the sonnes of the prestes and Lewi-
 tes, J founde none there. Then sent J unto
 Sagar, z Eecolom, and Masman, z Malo-
 ben, and Eneathan, and Sames, and Josi-
 thianhan, Eneagan, Zachary, Mofollamii
 (these were the leaders and men of experice)
 z J sent them worde, that they shoulde come
 unto Eodden, which was by the place of
 the treasury, z commaunded them that they
 shoulde speake unto Eodden and to his bre-
 thren z to those that were in the treasury, to
 send vs sixe ml. as mighte eye cate the prestes
 and Levites in the house of the LORDE oure
 God. And w^e the mighte haide of oure LOR-
 DE God, they broughte unto vs ml. of good
 experience, from amonge the sonnes of Mool-
 on, the sonne of Levi, y^e sonne of Israel, Sa-
 behiam z the sonnes z his brethren Abbin z
 Arim, of whom there were xvij. From and
 by the children of the sonnes of Cananeas, z
 their sonnes were xx. men. And of them y^e
 first in the temple, whom David had or-
 dained, and the principall men that minist-
 ered for the worke unto the Lewites in the

temple, ij. C. and xx. men: whose names are
 all cokened vp in wrytinge.

Then commaunded J a fastynge unto
 y^e yenge men before the LORDE, J J mighte
 desyre of him a prosperous iourney z a good
 waye for vs, yet for vs, for oure children and
 for the cattell, because of the laynges away-
 ter: J durst not requite of the kynge men of
 boist z of force, to conveye vs safely agaynst
 oure enemies, for we had sayde unto the kyn-
 ge, that y^e power of the LORDE oure God
 shalbe be with them, that selle him w^e this
 whole here. And therefore we desought God
 oure LORDE earnestly because of these thin-
 ges, and he was mercifull unto vs, and her-
 be oure prayer. And J separated from amonge
 y^e rulers of the people, z from y^e prestes
 of y^e temple xij. men, z Sabia z Hania, z
 ten men of their brethren with them. And J
 weid the the golde z the syluer z all y^e prest-
 ly ornaments of the house of God, which
 the kynge z his cosell, z his prestes z who-
 le J Israel had graue. And when J had weyed
 it, J gaue the an C. talents of syluer, an C. ta-
 lentes of syluer vessell, an C. talents of gol-
 de, z of golde vessell seate tyemes twentie, and
 vessels of othe metall (yet of good metall)
 xij. gyltstinge as the golde, saide unto the:
 ye also are holy unto the LORDE, z the ves-
 sels are holy, z the golde z the syluer is promi-
 sed unto the LORDE the God of y^e fathers.
 Be diligent now z kepe it, until the tyme y^e
 ye deliuer it to the rulers of the people, to y^e
 prestes, to the Lewites z to y^e principall m^e
 of the citie of Israel in Jerusalem, z in the
 chamber of the house of oure God.

So y^e prestes z the Lewites which reciev-
 ed of me the golde, the syluer z the vessell,
 broughte it to Jerusalem into the temple of
 the LORDE. And from Chia we brake vp the xij.
 daye of the first month, xij. we came to Je-
 rusalem. And when the thirde daye was past,
 the weyed golde z syluer was deliuered in y^e
 house of the LORDE the fourth daye, unto
 Marimoth the sonne of Joi the prest, z w^e
 him was Eleazar y^e sonne of Phineas, and
 with the were Josabodas y^e sonne of Jeser,
 Mithias z the sonne of Danas, z certayn of
 the Lewites to the nombre z to the weighte:
 z the weighte of them was writte vp the sa-
 me tyme. As for those that were come out
 of captiuitie, they offered sacrifice unto the
 LORDE the God of Israel: the xij. open for
 all Israel, lxxv. rammes, lxxij. shepe, xij. goa-
 tes for synne, xij. bryne for a thankofferinge,
 all to the sacrifice of the LORDE. And y^e kin-
 ges commision deliuered they unto y^e stret

des and beyeres of the kyng, and to chey en
descriues in Celosyia and Phenices.

112.2 Now when these thinges were done, the
rulers came vnto me, and sayde: The genera
cion of Israel, the princes, yf priestes and Le
uites, the straunge people and indwellers of
the londe, haue now put away their vncle
nesse, from the Cananites, Gethites, Pheri
tans, from the Moabites, Egipcians & Edo
mites. For both they and their sonnes haue
mingled them selues with the daughters of
them, & the holy side is mixt with the un
lawfuly & hethen, & sens the begynnyng of
their raigne haue the rulers and heades be
neficiers of their wickednesse.

As soone as I had herde these thinges,
immediatly I rent my holy garmetes, and
pulled out yf haire of my heade & my teard,
& sat me downe sorrowfull & heuy. So all they
that were moued therewith the weide of the
God of Israel, came vnto me: and I sat still
full of heuines vntill the euenyng sacrifice.

Then stode I vp fro fasting, hauyng re
nted clothes: & the holy garmet, kneled downe
vpon my knees, helde out my handes vnto yf
S LORD E: & sayde: O LORDE, I am con
founded & ashamed before thy face, for our syn
nes are become many vpon our heades, & of
wickednesse are exalted vnto the heauē: for
sinus yf synne of fathers we are in greate sin
ne vnto this daye. And for the synnes of vs
& of fathers, we w^e our brethren & w^e our
priestes haue bene deliuered vnto the Kinges
of the earth, in to the swerde, & in to capti
uete, & became a spoyle with confusion & sha
me vnto this daye. And now O LORDE God,
how greate is the mercy yf we haue gotte of
thee: in yf thou hast left vs a rote & a name
in the place of thy Sanctuary, to discouer
our light in the house of yf LORDE of God,
& geue vs neare as all tymes of ministracion.
And when we were in captiuite, we
were not forsaken of the LORDE our God:
knt be made the kynges of Persia gracious
& fauourable vnto vs, so yf they gaue us
wraytes & meate, yet & lent to buyde vp the
cple of oure LORDE God agayne, to repayte
the waisted place of Zion, and to dwell in
Jewry & Jerusalem. And now O LORDE,
what shall we saye, hauyng all these thinges
in possession: For we haue broken thy co
mandementes, which thou ganest vnto vs
by the handes of thy strauantes the prophetes,
sayenge: The londe yf ye go vnto, & his
geuen you for an heritage to haue in posses
sion, is defiled with the vncleannes & syn
nes of the heathen, & with theyr abhominacion

haue they polluted it altogether: Therefore
shal ye not inuoye your daughters vnto
their sonnes, ne marrye yf sonnes vnto their
daughters: I beseege, ye shall neuer schew
maite peace wth them, yf ye maye increasē to
the left in the londe, & yf ye maye desyre yf
inheritaunce of the londe vnto yf dwellers
in cunctis. As for the thinges yf new hap
peneth vnto vs, it cometh all fro yf with
woorde & greate synne, yett haue thou
wrote soch a rece, yf we are come agayne in
of our londe: and we are so wretched, yf we haue
broken thy statutes & commandementes agay
ne, & mingled of selues wth the vncleannes of
the outlandish heithen. O LORDE, art thou
grieued with vs? wilt thou rote vs cleane out?
yf our rote & name remaine noue: O LORDE
God of Israel, thou art true, for thou art
endurach yett vnto this present daye. And
helde, now art we before yf in yf synnes, and
can we net stonde before the in them.

And when Esdras with this prayer had
knowledged the synne, weeping, & in gress
vpon the grounde before the temple, there go
thered vnto him from Jerusalem a great
multitude of men & women, of yongmen &
maydens, for there was a very greate weep
inge and mourninge in the congregacion. So
when Jechonias the sonne Jechiel one of the
children of Israel cried, he sayde vnto Es
dras: we haue synned agaynst the LORDE,
because we haue married outlandish women
of the heithen. Now art thou ouer all Israel.
We wil swere an ooth therfore vnto yf LOR
DE, yf we shal put awaye all of wyues which
we haue take of the heithen, wth their children
like as it is appoynted the by & foreword.
Stonde vp then, open thou wth and declare
playnly vnto vs a coridge to the lame of yf
LORDE: for the matter belongeth vnto yf.
We w^{ll} helpe the, quye thy self manly. So
Esdras arose, and toke an ooth of them of
of yf priestes & of yf Levites & of all Israel,
to do after these thinges, and they swore.

The IX. Chapter.

When Esdras stode up from the ser
uice of the temple without, & went in to
the chamber of Jonathan the sonne of
Nabubas, & remained there, & there was
neither dynte, for the multitude of the
wickednes of the people. And there was ma
de a proclamacion in all Jewry & at Jeru
salem, for all such as were gathered at Jeru
salem out of captiuite, yf who so euer came
unto Jerusalem within two or three dayes (ac
cordinge to the iudgment of the elde men of
counsell) his goodes shal be taken from

him, & he excluded from the congregation of the captiue. And in this daye were all they of the tribe of Iuda & Ben Jamin gathered together at Jerusalem, the xx. daye of the month. And of whole multitude sat there blisse in the court of the temple, for it was winter. So Esdras arose vp, & sayde vnto them: ye haue done vnrightheously, in that ye haue taken ouerlandish wyues to mariage, & so increase the synnes of Israel. And now knowlege the same, & geue praye vnto the LORD God of oure fathers, & perseueme þe self, departinge from the habithen of the lande, & from the ouerlandish wyues. Then said the whole multitude with loude voyce, & sayde: like as thou hast spokt, so wil we be done for so much as the people are many, & we were here, we maie not stode without þe house of agayne, this worke is not a thinge, þe can be finished in a daye or two, for we be many þe haue sinned in these thinges: Oude therefore, & the rulers of the multitude and all they that dwell with vs, and as many as haue ouerlandish wyues, the prestes also and aduers of every place, maye stonde in the try we appoynted, eyll they loose vp the wrath of the LORD Ein this busynesse.

Then Jonathan the sonne of Ezechi, & Myas and Thecam receaued þe charge of this matter, & Bogaeramus, & Leimo and Sabathas helpe the thereto. After this, all they stode vp þe were come out of captiue. And Esdras the prest chose vnto him the pryncipall men from amonge the fathers a couduin ge to their names, & in the new moone of the xij. moneth they sat together, to examen this matter. And so the matter was a deterninge (concernynge the men þe had ouerlandish wyues) vntill the new moone of the first moneth. And of the prestes þe had miter the synne of ouerlandish wyues, there were found: Of the sonnes of Iesu the sonne of Joseph: 7 his brethren, Myasas, Eleazar, Joribus & Joabas, which offered them selues to put awaye their wyues, & to offre a ramme for their ignorance. And of the sonnes of Semer: Massias, & Asses & Jeelech Azarias. Of the sonnes of Josera, Limosias, Zibbun, Mathanea, Jusio, Jodius, & Talsas. And of the Leuites, Josabidus, Semis and Cuis, Calcas, Saaxas, Colnas and Elias. Of the singers of the Sanctuary, Elian, Sadarnus. Of the porters, Sallumus & Colbama. And of Israel, of the children of Iou, Of I Amias, & Geddias, & Melchias, Michelo, & Casarus, & Semias & Danas. And of the childre of Jolaman, Chan-

as, Zachary, Jereclis, Jobbias, Erimoch & Elias, And of the sonnes of Jathoun, Eliasdas, Lisamas, & Zochias, Larumoch, Sadvias & Tebebias. And of the sonnes of Zebe, Jobines Amamas, Zabbias, & Lemea. And of the sonnes of Barnus, Olammus, Malachus, Jebbus, Jasub, Misbus & Jerumoch. And of the sonnes of Abbin, Taarus & Moosias: Calcas & Aanas Masasias, Mathathias, Besel, Danus, and Manasse.

And of the sonnes of Laue, Tlones, Afsas, Melchias, Sameas, Suno, Ben Jamin, Malchus & Maras. And of the sonnes of Ason, Carianus, Mathathias, Danus, Eliphalach, Manasse, Semis. Of the sonne of Danus, Jeremy, Moobias, Amamas, Jobel, Baneas, Pelias, Jona, Marimoch, Eliasib, Mathanea, Elisio, Orisao, Dielus, Semedias, Zambis & Joseph. Of the sonnes of Tlobens, Jodas, Mathathias, Sababus, Zepheda, Semis, Jestsu, & Baneas. All these had takt ouerlandish wyues to mariage, & they put the awaye w their childre.

The prestes & Leuites, & all they þe were of Israel, dwelt at Jerusalem & thowout all þe lande, in the new moone of the seventh moneth, & the childre of Israel were in their dwellinges. And the whole multitude came together vpon the stode at þe east syde of the holy poire of the temple, & they spake vnto Esdras the prest & reber, þe wolde bringe the lawe of Moyses, which was geue of the LORD God of Israel. So Esdras the prest brought the lawe vnto the whole multitude, so man and woman, & so all prestes, þe they might heare the lawe, in the new moone of the seventh moneth. And hered in the stode þe is before the holy poire of the temple, from the mornynge early vntill the euenynge, before men & women. And they applyed their mynde all vnto the lawe.

And Esdras the prest & reber of the lawe stode vp vpon a scaffolde of wood, which was made therfor: & vpon his right hande there stode by him Mathathias, Samas, Amasias, Aharas, Onias, Ozechias, & Dalsamus: Vpon his lefte hande stode Sadernus, Misael, Malachias, Abusias, Sabus, Labadias, & Zachary. Then toke Esdras the booke before the whole multitude, for he was the pryncipall and had in most honore of the all. And wha he had red out the lawe, they stode all straighte vp vpon their feete. So Esdras prayed the LORD the most hye God, the Almightie God of hostes. And all the people answered, Amen: helde vp their handes, fell downe flat vpon the earth, & prayed the

The iiii. boke of Esdras.

LORDE: Iesus, Demas, Sarcibus, Iabdimus, Acubus, Sabbaribus, Calthes, Azarias, Iosabus, Ananias, & Phalias the Levites which taught the lawe of the LORDE, & red the lawe of the LORDE in the congregation, & every man sette thofe before y understebe the lawe. Then spake Zeharabees unto Esdras the hie priest & reder, & to the Levites sayinge the multitude, sayinge: This daye is holy unto the LORDE: & all they y had herde the lawe, wepte. So Esdras sayde: Departe yo' waye then, & eate the best, & drynke the sweetest, & sende giftes unto them y have nothinge: for this daye is holy unto the LORDE, and be not ye sore. Then wente they their waye every chone, & ate and dronke and were merry, & sent rewardes unto the y had nothinge, y they also might eate with gladnesse: for they were excedingly reioysed, & chous to the wordes that were red unto them in the lawe: And so they were all gathered together at Jerusalem to holde the fast, accordinge to the covenant of y LORDE God of Israel.

The ende of the thirde boke of Esdras.

The IIII boke of Esdras.

What this boke conceynerh.

- Chap. I. God reproveth the people for there unthankfulness, and rebaseth unto them his owne longinge mercy, that he maye bringe the agayne: yf they wyl not amende, he wil shewe another people.
- Chap. II. The Synagoge cōplayneth wth his children the collinginge of the genthen.
- Chap. III. Esdras sheweth of the excellent wordes of God, done unto the people, and hath a friendly convention with God: because he suffreth the Babylonians to have the dominion over them, where as they yet are sinners also.
- Chap. IIII. The angel rebureth Esdras, for takinge inhede to sitte on the grounds of Gods iudgment, and infir succeth him with saynt symitubas.
- Chap. V. A communicaciō of Esdras and the angel together.
- Chap. VI. The angel enformeth Esdras, and enformeth him to his questions.
- Chap. VII. The angel sheweth Esdras many secreete matters, and thinges yet to come.
- Chap. VIII. Esdras prayeth for the people, that God wyl rather lofe vpon his owne longinge mercy, and the goodnes of few, the vpon the wretchednesse of many.
- Chap. IX. The end of the tyme and paynmentes for to come vpon them as stemed unto Esdras.
- Chap. X. A communicaciō betwixt Esdras, and the woman that appered unto him.

The first. Chap.

- Chap. XI. XII. XIII. Of certayne visions and their interpretations thereof.
- Chap. XIII. God appeareth unto Esdras in the bath, & talketh with him, and cōmmandeth him what he shal doo.
- Chap. XIV. God sheweth Esdras the paynmentes that he wil sende vpon the synfull people, and cōmmandeth him to tell them the same.
- Chap. XVI. Paynment upon the genthen, and how the people of God shal behaue them selves therein.

The first Chapter.



The seconde boke of y people in Esdras: (y some of Esdras, the sonne of Azarias, y some of Zecharia, y some of Sadoe, the sonne of Achub, the sonne of Amarias, the sonne of Azarias, the sonne of Maranoch, the sonne of Sarabias, the sonne of Dui, the sonne of Voccus, the sonne of Abili, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron, of the trybe of Leui) which was prisoner in the lande of the Medes, in the tyme of Artaxerxes Kinge of Persia.

And the wordes of the LORDE came unto me, sayinge: So thy waye shew my people their synfull dedes, & their children their wickednesse, which they have done against me, that they maye cell their children what the same: for the synnes of their fathers are increased in them. And why? they have forgotten me, & have offered unto strange gods. Amnot I even he, that broughte them out of the lande of Egypte, from the house of bondage? But they have provoked me to wrath, & despysed my counsaile, pulled out then the haire of thy heade, and cast euill ouer them, for they have not bene obedient unto my lawe.

It is a people without lenyng & pitie: how longe shal I forsake them, & to whom I have done so much good? My rynges have I bestowed for their sake: Pharaos his seruantes and all his people have I mytten downe and slayne: All y Egyptians have I destroyed and reued out before them, and in y east have I broughte my lawes and people to nauight, even y yetydon, and have slayne all their enemies: What be thou therfore unto them, sayinge: Thus sayeth the LORDE: I led you throughe the se, and have given you sure fytrees for the bygginginge. I gave you Mtosiro to be your capayne, and Barone to be the priest: I gave you light in a piler of fyre, & greete waters I have I borne a myge you: yet have ye forsaken me, sayeth the LORDE.

137 Thus sayeth the almighty LORDE: I gave you quales to eate, and times for your sicke: I careles ye murmured, and ascribed not of victory of your enemies vnto my name: yet this same haire do ye yet murmur. Where are the benefices, that I haue done for you? When ye were hongric in the wilderness, dyd ye not cry vnto me: Why hast thou brought vs in to this wilderness, to kill vs? It had bene better for vs, to haue heard of Egipcians, then to dye in this wilderness. It had I pitie vpon your mourninges, and gave you Manna to eate. Ye see angells foode. When ye were thyrst, dyd not I haue yf hardness, I caused water ynough to flowe therout? For the heat, I covered you with yf leaues of the trees. A good pleasure sawe I haue gave you: I cast out the Canaanites, the Phereccites and Philistynes before you. What shall I do more for you, sayeth the LORDE.

142 Thus sayeth the Almighty LORDE: When ye were in the wilderness, in the water of the Amoinites, beyng a thyrst & blaspheming my name, I gave you not fyre for your blasphemies, but cast a ere in to yf water, and made ther your sauetie. What shall I do vnto the, O Iacob: Thou Iuda woldest not obeye me. I will turne me to another people, vnto those will I geue my name, that they may keepe my statutes. Seeing ye haue forsake me, I will forsake you also. When ye desire me to be gracious vnto you, I shall haue no mercy vpon you. When ye call vnto me, I will not heare you. For ye haue defyled your habes with bloude, and youre feete are swift to committe manslaughter. Ye haue not forsaken me (in a manner) but youre owne sinnes, sayeth the LORDE.

147 Thus sayeth the Almighty LORDE: He that I not prayed you, as a father his sinnes, as a mother hir daughters, and as a noisse his yonge babes, that ye wolde be my people, and I shulde be youre God: that ye wolde be my children, and I shulde be youre owne father? I gathered you together, as an hen her chickens vnder hir wynges. Now what shall I do vnto you? I shall cast you out from my face. When ye offre vnto me, I shall turne my face from you: for youre solemnne feast dayes, youre newmoones and youre circumcisions haue I forsaken. I sent vnto you my seruantes the prophetes, whom ye haue taken and slayne, and tauer their bodies in peeces, whose bloude I will requyre of youre handes, sayeth the LORDE.

Thus sayeth the Almighty LORDE: I your hoost must be desolate. I will cast you out as the wynde doeth yf straw: your children shall not be fructifull, for they haue despised my commandement, and done yf thinge yf is well before me. Your hoostes and yf charge vnto a people yf shall come, and they yf neuer haue bene, shall beleue in me: they vnto whos I neuer shewed token, shall do the thinge yf I commaunde the. They haue sene no prophetes, yet shall they call their sinnes to remembrance, and knowlege the. I repute me vnto the grace, that I wil do for the people which is to come, whose children reioyse in gladnes: & though they haue not sene me with bodily eyes, yet in spere they beleue the thinge that I saye. And now docther, beholde what greates worshippe, and yf people that cometh from the east, vnto whom I will geue the burdome of Abiathom, Isaac and Jacob, of Oseas, Amos, and Hadrac, of Joel, Abdy, Jonas, I Iam and Abacuc, of Sophony, Aggeus, Zachary and Malachy, which is called also an angel (or messenger) of the LORDE.

The ij. Chapeer.

Thus sayeth the LORDE: I broughte this people out of bondage, I geue the my commandementes with my seruantes yf prophetes, whom they wolde not heare, but despised my counsels. The mother that bare them, sayeth vnto them: Go youre waye ye children, for I am a wyddow & forsaken: I broughte you vpon wech gladnesse, but with sorrow and heyrnes haue I lost you: for ye haue synned before the LORDE yo God, and done yf thinge that is well before him. But what shall I now do vnto you? I am a wyddow and forsaken: go youre waye, o my children: and aske mercy of the LORDE. As for me O father, I call vpon the for a wysnesse ouer the mother of these childen, which wolde not kepe my covenant: yf thou brynge them to confusion, and the mother to a spoyll, that she heare no more. Let their names be scattered abroad amonge the heathen, let them be put out of the earth, for they haue thoughte soyme of my covenant.

152 Who be vnto the Assur, thou that hydest the vnrightheous by the. Thou wilted people, remember what I dyd vnto Sodom and Gomorre, whose land is turned to pitch and asshes. Thou also wilt I do vnto all them, that heare me not, sayeth the Almighty LORDE. Thus sayeth the LORDE vnto Esdras: Tell my people, yf I will graue them the kyngdome of Ierusalem, which I wol-

Es. 13

Es. 44

Gen. 12

be haue giuen vnto Israel. Their glory also wyl I take vnto me, and geue them the euerlasting tabernacles, which I had prepared for thofe.

The care of life shalbe vnto them a sweet smellingys oymment: they shal neither labour nor be weery. So ye your waye, & ye shall receaue it. Praye for yo' selues a few dayes, that they maye dwell therein. Now is the kingdom prepared for you, therfore march. Take heaue and earth to witness, for I haue broken the euell in peeces, and created the good, for I lyne sayeth y LORD. Murther embrace thy children, and bringe them vp with gladnes: make their fire as fast as a pillar, for I haue chosen the, sayeth the LORD.

C And thofe that be dead wyl I raise vp againe from their places, and bringe them out of y graues, for I haue knowne my name in Israel. Feare not theu meether of the children, for I haue chosen the, sayeth the LORD. And for thy helpe I shal sende the my seruantes Esay and Jeremy, a few who fe counsell I haue sanctified & prepared for the, & create with ym selfe signes, and as in my welles flowinge with mylke and hony, & ianen mountaynes, wher vpo there grewe roses and lilies, wherin I wyl fyll my children with ioye. Execute iustice for the ryddow, be iudge for the fatherlesse: geue to y poore: defende the cōfoulesse: clothe the naked: heale the woundes and sicke laugh not a lame man to come: defende the crepell, and lacche the blinde come in to y sight of my clearenes. Bepe the olde & yonge within thy walles: wher so euer thou fyndist the deed, seek them, and burye them, and I shal geue the the first place in my resurrection. Holde styll **D** (O my people) and take y rest, for thy quietnes is come. Feede thy children O thou good mouffe, stablish their fixe: As for the seruantes whom I haue giuen the, there shal not one of them perish, for I wyl see the from thy nombre, were not thy self.

For when the daye of trouble and heuyn cometh, echer shal wepe and be souerfull, but thou shalt be mary and plemeona. The wythen shalbe galous, but they shalbe able to do nothings agaynst the, sayeth the LORD. My handes shal cover the, so that thy children shal not se the sye euerlastinge. Be ioyfull O thou mother with thy childre, for I wyl deliuer the, sayeth the LORD. Remember thy beed childre, for I shal bringe them out of the earth, and shew mercy vnto them, for I am merci full, sayeth the LORD. Allmighy.

Embrace thy children, wyl I come and shew mercy vnto them, for my welles receaue a charge of the LORD. Esay receaued a charge of the LORD vpon the moune Oreb, that I shalbe go vnto Iud. Dur rohan I came vnto the, they sawe a naught, and despyed the commandmentes of y LORD. And therfore I saye vnto you O ye wythen, that heare and vnderstande. Like for youre shepheard, he shal geue y euerlastinge rest: for he is nyte at hand, that shal come in the ende of the woude. Dur by to the rewarde of the kyngdome, such euerlastinge lighte shal lyne vpon you for euermore. Se the shadowe of this woude, receaue the ioyfullnes of youre glory, I restic my sauicoure openly: O receaue the gift is giuen you, and be glad, gaynges thow vnto him, that hath called you to the haucly kyngdome. Arise up, and stonde still beholde the nombre of thofe that be seld in the feast of the LORD, which are brydged from the shadowe of the woude, and he receaued glorious garnettes of the LORD. Take thy nombre O Sion, and shew thy pursh, which haue fulfilled the lawe of the LORD. The nombre of thy children whom thou longedest for, is fulfilled: be the power of the LORD, that thy people which haue bene called from the begynnyng, maye be halowed.

Esdras saue vpon the moune Sion y greate people, whom I coude not nombre, & they all prayed the LORD with songs of thankesgyunge. And in the myddes of the there was a yonge man of an hy stature, wch excellent than all they, and vpon euer one of their heades he seue a crown, and was euer hygher and hygher, which I moued at greatly. So I axed y angell, I se be: Sy, what are these? he answered and saye vnto me: These be they, that haue put of the mortall clothings and put on the immortal, and haue visitid y knowlege the name of God. Now are they crownd, and receaue the rewarde.

Then sayde I vnto the angell: what yge performe is it, that crowneth them, & geueth them the palmes in their handes? he answered and sayde vnto me: It is y ioyne of God, whom they haue knowen in the woude. Then beganne I greatly to remember them, that stode so slyffly for the name of the LORD. And so the angell sayde vnto me: So thy waye, and tell my people, the manner of thinges and how greate woude of the LORD thy God, thou hast seen.

The III. Chapeer.

At the thirte year of the fall of the citie, I was at Babylon & laye troubled wth my bed, & my thoughtes came vpon me my heart: for I sawe y^e desolacion of Babilon, & the plentifull wealth of them y^e dwelt at Babylon: my spere was sore moued, so that I beganne to speake fearfull wordes to the most hysell, and sayde: O LORD, thou speakest at the begynnyng, when thou plamedst y^e earth (and tharby fill alone) and gauest commaundement vnto y^e people, and a body vnto Adam, which was a creature of thy handes, and hast bryd in him the birth of life: and so he lyued before the, and thou leddest him in to paradyse, which garden of pleasure thy right hand had plased, or euer the earth was made. And vnto him thou gauest commaundement to loue y^e waye, which he transgressed, & immediately thou appoyndest death in him, and in his generacions. O of him came nations, trybes, people & kynnedes out of number. And euery people walked after their owne way, and vnto myce thinges before the: and as thou commaundementes, they despyed thou.

When in proceesse of tyme thou broughtest the water flood, vpon those that dwelt in the world, and destroydest them. And like as the death was in Adam, so was the water flood also in these. There were one of them thou lauest: namely, Noe with his boosheles, of whom come all righteous men. And it happened that, when they y^e dwelt vpon the earth, beganne to multiplie, and had gotten many children, and were a greates people, they beganne to be more vngodly then the first.

Now when they all lyued so wickedly before the, thou dyest chose the a man from amonge them, whose name was Abram. And thou loudest, and vnto him only thou sendest thy wysl, and maydest an curiafongre covenante with him, promysinge him, that thou wouldest neuer forsake his side. And vnto him thou gauest Isaac, vnto Isaac also thou gauest Jacob, and Esau. So for Jacob thou dyest chose him, and put backe Esau. And so Jacob became a greates multitude.

And it happened that when thou leddest his side out of Egypte, thou broughtest the vnto the mounte Sion, bowinge downe the mounte, seeinge fast the earth, moouyng the grounde, makyng the depthes to shake, and troubluyng the world: And thy glo-

ry wente thowm foure portes of fyre, and earth quakes, and wyndes and colde: that thou mightest gene the laue vnto the side of Jacob, and diligence vnto the generacion of Ihuad.

And yet todest thou not aroaue from the that wicked here, that thy laue mighte bringe forth fyre in them. For the first Adam had a wicked heart, transgressed, and was ouer come, and so he all they yare borne of him. Thus remained weaknes with the laue in the hirt of the people, with the wickednesse of the rote: so that the good departed awaye, and the euill abode still. So they myce possessed awaye, and the yare were brynged to an ende. Then dyest thou raise the vnto a seruant, called Dauid, whom thou commaundest to buyde a cite vnto thy name, and to offre opincense and sacrifice vnto the therein. This was done now many yare.

Then the inhabitants of the cite forsoke the, and in all thinges dyd end as Adam and all his generacions had done: for they also had a wicked heart. And so thou gauest thy cite euer in to the handes of thine enemies. Are they of Babylon then better and more righteous then thy people, y^e they had therefore haue the domynion of Sion? For when I came there, and sawe their vngodlynes, and so greates wickednesse, that it coude not be n^oured: yee when my soule sawe so many euill doers (in y^e xxx. yare my hart sayled me, for I sawe, how thou suffrest them in souls vngodlynes, and sparest y^e wicked doers: but thine owne people hast thou roced out, and preserued thine enemies, & this hast thou not shewd me.

I cannot per ceare how this happened. Do they of Babylon then better, then they of Sion? Or is there any other people, y^e knoweth the, sayuyng the people of Israel? Or what generacion hath so belied y^e counsailes, as Jacob: And yet their remarde appeareth not, and their labd hath no frute. For I haue gone here and there thowm the heithes, & I se, y^e they be ryche & wealthy, & thynne noe vpon y^e commaundementes. Weye thou that foue othe wickednesse now in y^e balauce, and thine also that dwell in the world, and shal thy name be nowhere founde here in Israel. Or where is there a people vpon earth, y^e hath not synned before the? Or what people hath so kepte thy commaundementes? Thou shal fynde, that Israel by name hath kepte thy preceptes, but not the other people and theyen.

The III. Chapeer.

2 **Q**UO the angell that was sent vnto me (whose name was Daniel) gaue me answer, and sayde: Thy hart hath eate to much vpon it in this woorde, and thou thinkest to comprehend the waye of the spiryts. Then sayde I: yet my lord. And he answered me, and sayde: I am sent to heare the thine wayes, and to see: for the similitudes before the members of yf thou canst declare me one, I wil heare the also the waye, that thou deuyest to see, and I shal heare the from whiche the wicked hart commeth. And I sayde: tell on my LORD. Then sayde he vnto me: Go thy waye, weyeme the weighte of the fyre, or measure me the blasse of the wynde, or call me agayne the daye that is past. Then answered I and sayde: What man boune is able to do that? Why requyrest thou sodey of me? And he sayde vnto me: If I shalbe afe the, how depe dwellinges are in the see? Or how greates water springes are vpon y firmament? Or how greates water springes are in the beginninge of the depe? Or which are the ounginges of Paradise: Peradventure thou woldest saye vnto me: I neuer wente downe yet in to y depe ner hell, neither byd I cuer clyme me vp in to heauen. I neuer theles now haue I aye the but onely of fyre and wynde and of the daye, where thou comest thou hast trauayled, and from the which thou canst not be separated: and yet canst thou geueme no answer of them.

3 **H**e sayde moreover vnto me: Thine owne chynge, and sodey as are growne vpon y, canst thou not knowe: how shulde thy vessel then be able to comprehend the waye of the spiryts, and now outwardly in the concupce woilde, to vnderstande the corruption y is caryd in my sight: The sayde I vnto him: Ie were better that we were not at all, the that we shulde lye in wickednesse, and to suffre, and not to knowe wherfore. He answered me, and sayde: I wete in a wod, and the trees toke sodey a deuyce and sayde: Come let vs go, and fight agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddes.

The floudes of the see also in lyke maner toke this deuyce, and sayde: Come, let vs go vp, and fight agaynst the trees of the wodde, that we maye make oure soude the wyder. The thought and deuyce of the wodde was but vayne and nothinge worth, for the fyre came, and consumed the wod: The thought of the floudes of the see came likewise to naughte also, for the soude stode vp and stopped them.

If thou werte indge now betwixen the two, whom woldest thou indiffe, in whyn woldest thou eadme: I answered and sayde: Vercy it is a foolish thoughte that depe haue deuyed. For the grounde is growne vnto the wod, and the see also hath the place to beare his floudes. Then answered he and sayde: Thou hast geuen a right answer, why indgest thou not thy self also? Such as the grounde is growne vnto the wod, and the see to his floudes: euen so thy thynge vnto earth, maye vnderstande nothinge, but that which is vpon earth: and he that dwelleth above the heuens, maye only vnderstande the thinges, that are above the heuens. Then answered I and sayde: I beseeche thy LORD: let me haue vnderstandinge: for it was not my mynde to be carious of thy thinges, but of sodey as we daye me with all manerly, wherfore that I should be blessed of the heuhen, and for what cause thy people (whom thou euer hast loved) is growne, to be punished of vngodly men: and why the lawe of oure fathers is brought in naughte, and the wytyen commandmentes come to none effecte, and we passe awaye out of the woilde as the greesepeders, and come into a very feare, and we are not worthy to praye for mercy. What wyl he do then vnto us, which is called vpon ouers: Of this thinge haue I asked question.

Then answered he me and sayde: Thou rethou feardest, the more thou shalt stand for the woilde hastest fast to passe awaye, and can not comprehend the thinges, that are promysed for the righe become in my name, for this woilde is full of vngodly men, and weake.

But as concerninge the thinges wherof thou askest me, I wyl tell the. The euell is for me, but the destruction thereof is not yet come. If the euell now that is soune, be not ned vpon yde downe, and yf the place wherof euell is soune, passe not a waye, then canst the thinge come y is soune with y good. So the come of euell yde hath bene soune in the heart of man from the beginninge, and how much vngodlynes hath he brought vpon this tyme: and how much shal he yet bringe forth, vntill he come in to the barne.

Pouere now by thyself, wha y come of the euell yde is come downe, how greates harme shal it fall: I answered and sayde: How and wha shal these thinges come to passe: Wherfore are y yeares set to euell: And he answered me, sayyng: I canst not thou to much vnto the spiryts, for thy halftymes to be abasish

in as in waime, thou makest to much a booe. Dyd not þe soules also of the righteous are question of these thinges in their holynes, saynge: how longe shal I hope of this saluacion: Whan cometh the fruce of my barne, and my reward: And vpon this Jeremiel the archangel gaue them answer, and sayde: But whan the nombre of the iebes is fylled in you: for he hath weyed the world in the balancer: in measure and nombre hath he measured the tyme, and moueth it not, vntill the same measure be fulfilled. Then answered I and sayde: O LORDE LORDE, now are we all full of synne, and for oure sake paradisaunce it is not, that the barne of the righteous shall not be fylled, because of the synnes of the that dwell vpon earth.

So he answered me, & sayde: Go þy waye to a woman with childe, and axe her, when she hath fulfilled hir ix. monethes, yf hir childe be born maye depe of breath eny longer tyme than. The sayde I: To LORDE, that can the see. And he sayde vnto me: In hell be secret places of soules are like þe prey chamber of a woman. For like as a woman that travaileth, maketh haist, whan the tyme & necessity of the byrth is at hande: And so dooth she haist to deliuer it that is commytted vnto her. Like what thou desirest to se, it shall be shewed the from the begynnyng. Then answered I and sayde: If I haue founde fauour in thy sight, and yf it be possible, and yf I be mete therfore, shewe me then, whether there be more to come the is past, or more past than is for to come. What is past, I knowe: but what is for to come, I knowe not.

And he saide vnto me: Stande vp vpon þy right syde, and I shal expounde the symbolen be vnto the. So I stode, & beholde, an whors lunnyng: one wente ouer before me: it happoned þe whan the flamme was gone by, the smoke had the upper hande. After this the smoke ouer before me a watery cloude, and fell downe much rayne vnto a storme: & whan the stormy rayne was past, the droppes remained still. Then sayde he vnto me: Like as the rayne is more then the droppes, and as the fire exceedeth the smoke, euery so þe measure of the thinges that are past, hath the upper hande. Then wente the droppes and the smoke a bove: and I prayed and sayde: Woe I synne (thynkest thou) vntill that tyme: O what shall happen in those dayes: Then answered me, and sayde: As for the colde where of thou axest me, I maye tell the of the same in a pere: but as touching þe life, I maye

not shewe the, for I am not sent therfore.

The v. Chapter.

Wherthese, as concerninge the colde, mark this: Beholde, the dayes shal come, that they which dwell vpon earth, shal be takē in a greate nombre, & the waye of the trueeth shall be hyd, and the world shal be barren from faith: but iniquyte shall haue the upper hande, like as thou hast sene now, and as thou hast herde longe ago. And the lorde that thou seest now to haue rule, shall: thou shortly se maist. But yf God graunte the to lue, thou shalt se after þe this detromper, that the Sonne shal suddenly shyne agayne in the night, and the Moone the tyme in the daye, & bloude shal droppe out of roode, and the stone shal geue his voyce, and the people shal be vnyquyte: and euen he shal rule, whom they hope not that dwell vpon earth, and the soules shal flye, and the Sodomitish see shal cast out his fish, and make a noyse in the night, which many shal not knowe, but they shal all heare the voyce thereof.

There shall be a confusion also in many places, and the fyre shal be of sent agayne, and the wyde bestes shal go their waye, & men sitte in women shal beare monster, and sale waters shal be founde in the fozze: one friende shal fighte agaynst another: then shal all waye and vnderstandinge be hyd, and putt asyde in vnto their secreete places, & shal be soughte of many, and yet not be founde: then shal vnto righte consciens and volunteeines haue the upper hande vpon earth. One lande also shal axe another, and saye: To righte consciens gone thou art: And it shal saye: To. At the same tyme shal men hope, but nothinge opene: they shal labour, but their wayes shall not prosper.

To shewe the such tokens I haue sene, and yf thou wilt praye agayne, & wepe as now, and faste seuen dayes, thou shalt beare yet greater thinges. Then I awaked, and a fear fulnes wente thow all my body, & my myn be was feble and care full, so that I almost swooned withall. So the angel that was come to talke with me, helme me, comforted me, and set me vpon my feete.

And in the seconde night it happened, þe Salathiel the captayn of the people came vnto me, sayenge: Where hast thou bene: and why is thy countenance so heuy: And wherof thou not, þe Israel is commytted vnto the, in the lande of their captiuyte: & vpon then, and care, and sorowe do not, as the shepherds

that leanech his flock in the handes of twi-
led wolues. Then sayde J vnto him: So thy
waye fro me, and come not nyeme: ⁊ he ber-
de it, and as J sayde, so wrote he his waye fro
me. And so J fasted seuen dayes, mourninge
and weeping, like as Oriell the angell com-
maunded me. And a fter seuen dayes it hap-
pened, that ⁊ thoughtes of myn hert were ve-
ry greuous vnto me agayne, ⁊ my soule recea-
ued ⁊ space of vnderstandynge, ⁊ J began
to walke w the most hyest agayne, and sayde:
O LORDE LORDE, of euery wood of ⁊ earth ⁊
of all the trees therof, thou hast chosen ⁊ one
enely vnyarde; and of all londes of the wor-
lde wouldest thou hast chosen the one vnto: and
of all floures of the greoude thou hast chosen
the one lyke; and of all the depches of the see
thou hast filled the one rycer: and of all bul-
ded ciuies thou hast balowed Sion vnto thy
silsion; and of all ⁊ soules that are created, thou
hast named the one done: and of all the cattell
⁊ are made, thou hast prouyded ⁊ one shepe:
⁊ amonge all ⁊ maner of folkes thou hast
gouerned the one people, and vnto this people
whom thou loudest, thou gauest a lawe, ⁊
is proued of all.

D And now O LORDE, why hast thou gent
this one people ouer vnto many: ⁊ vpon the
one rocc thou hast prepared other, and why
hast thou created ⁊ one enely people amonge
many: whych create the doume, yee whych ha-
ue euer wichfonde ⁊ promysed, ⁊ neuer bele-
ued ⁊ couenaunted: And though thou werest
enmye vnto ⁊ people, yet shuldest thou pu-
nysh the w thine owne handes. How whā J
had spokē these wordes, the angell ⁊ came to
me ⁊ sighe a sofe, was sit vnto me, ⁊ sayde vn-
to me: heare me, ⁊ hertē to ⁊ thinge ⁊ J saye,
⁊ J shal tell ⁊ more. And J sayde: Speake on
my LORDE. The sayde he vnto me: Thou art
sofe wered ⁊ troubled for Israels sake. I wess
thou ⁊ people better, than him ⁊ made them:
And J sayde: To LORDE, but of overy greue ⁊
compassion haue J spokē. For myn reynes pay-
me me euery houre, because J woulde haue ex-
perience of the waye of the most hyest, and to
seke one parte of his iudgment. And he sayde
vnto me: that thou mayest see. And J sayde:
wherfore LORDE: Wher vnto was J borne
then: O: why was not my mothers child-
bed then my graue: So had J not sene the
misy and trouble of Jacob, and the tra-
uayle of my people of Israel.

E And he sayde vnto me: Lettē me ⁊ thinge
s, ⁊ are not yet come: gather me together
⁊ diopnes, that are scattered abrode: make me
⁊ floures grene agayne. ⁊ are wythered: op-

me the thinge that is closed: and bringe me
forth the wyndes, that are shutt up: Then
me the ymage of a voyce, and thou shal
deciare the the thinge, that thou shalt
to knowe. And J sayde: O LORDE LORDE,
who maye knowe the thinge, but he that
hath not his dwellinge w me: As for me, J
am an wyse: how maye J the speak of
the thinge, wherof thou askest me: The say-
de he vnto me: like as thou canst do none of the
se thinges ⁊ J haue spoken of, then so canst
thou not fynde out my iudgment, or what
be the loue that J haue promysed vnto my
people. And J sayde: Beholde O LORDE, ye
are thou mye vnto them that haue no ome
and what shal they do that haue bene tē-
me, or me that be now, or they that shal
come after vs: And he sayde vnto me: J wyll
my iudgment vnto a ryng. I see as thou
no lacknesse of the last, euen so is there
shewnesse of the first. So J answered say-
de: Coudest thou not make those that ha-
ue bene made, and that be now, and that are
to come in one, that thou mightest shewe thy
iudgment the sooner.

Then answered he me and sayde: Thou
durst maye not haist aboute the matter, who
maye the woulde holde the at once, that shal
be created.

And J sayde: How hast thou sayde the
vnto thy sex name, that thou lyngest with
hast made the creature lynchinge at once, the
creature bare te: and so mighte it now aske
⁊ them that be present, at once. And he say-
de vnto me: There the childre of a womā, and
saye vnto her: If thou bringest forth childre,
why doest thou it not together, but one af-
ter another: Praye her therfore, to bringe
forth ten childre at once. And J sayde: It
can not, but must do it one after another.

Then sayde he vnto me: Then so hast J
gaten a childre of the earth, for the
that be sowne vpon it by pōcess of tyme.
For like as a yonge childe maye not bringe
forth the thinge that belouge to the ager-
men so haue J ordred the woulde that J
made.

And J said and sayde: Seynge thou hast
now gent me a waye, J wyll speake before:
for one mother of wōd thou hast taken, and
yet yonge, ⁊ now she draweth mye vnto
⁊. He answered me ⁊ sayde: There a woman
that beareth childre, ⁊ she shal call the. Saye
to her: wherfore are not they: whom thou
hast now broughte forth yllk the: that are
before the, but lesse of nature: And he shal
answere the: They ⁊ be borne in the tyme

of strength, are of one fashion: and they that are borne in the tyme of age (whan the childreded saye) are other wyse. Considre now thy self, how that yere lesse of stature, then thy age came were before you, and so are they that come a fter you, lesse then ye, as the creature which now begynne to be olde, and haue passed ouer the strength of youth. Then saith I. LORDE I beseeche the, if I haue founde sauoure in thy sighte, shewe thy seruante, by whom doest thou wyser thy creature.

The VI. Chapeer.

And he sayde vnto me: In the begynnyng whan the grounde was made, before the world was made, or euer y was desiers, he fore it thynked and lighetened, or euer the foundations of Paradise were layd, before the sayre floures were sene, or euer the mountaine pouvera were stablished, before the innumerable multitudes of angelo were gathered together, or euer y highnesses of ayre were lifted vp, a foue y meassures of the firmamente were named, or euer y dynnyng in Sion were hore, and or the pitefynne yeres were soughe out, and euer the inventions of them y now synne, were put asyde, before they were sealed that newe gathred foud a treasure: then dyd I considre and ponder the thes thinges, and they all were vnder the same, and they now none eether by me also they be ended, and by none eether.

Then answered I and sayde: which shal be the partynge afunder of the tymes: Or whan shal be the ende of the first, and the begynnyng of it that foloweth: And he sayde vnto me: from Abrahams tyme I sae, whan Jacob z Isaac were borne of him, Iacob hadde the firste hyle of Esau: for Esau is the ende of this world, and Iacob is the begynnyng of it that foloweth. The hande of synn betwixt the hyle and the hande. Other question: Esdras saye thou noe.

I answered then and sayde: O LORDE I haue founde sauoure in thy sighte, I beseeche the, shewe thy seruante the wyse of thy wordes, wherof thou shewdest me parte the last nyght. So he answered and sayde vnto me: Seide up vpon thy feete, and heare the perfecte voyce and sounde. There shal come a greate motion, but y place wher thou stondest shal noe te moued. And euer sin whan thou hearest the wordes, be not afayrd: for of the ende shal the wordes and foundation of y earth be vnderstonde. And wher the wordes eper of tremblith and qua-

ker, for it knoweth, that it must be chaunged at the ende. And it happened, that whan I had herde it, I stode up vpon my feete and herkened: and beholde, there was a voyce y spake, and the sounde of it was like the sounde of many waters, and it sayde. Beholde, y dayes come, y I wyl begynne to drawe nye, and to wyser them that dwell vpon earth, and wyl begynne to make inquisition of them, what they be y haue hurie caughte vnto righteuousnes, and whan the lower estate of Sion shal be fulfilled: and whan they woulde, that shal vanishe awaye, shal be ouersealed, then wyl I do these coloms.

The boke shal be opened before the firmament, and the y shal se all together, and the children of a yere olde shal speake y their voyces: the noyme with childre shal bringe forth vntymely children of ebre or foure monethes olde, and they shal lyue, and be rayfed up: z sodenly shal the soume places appeare as the vnseruice, the fill stode houses shal sodenly be founde emptye, and the trompett shal geue a sounde, which whan euery man heareth, the y shal be hastily afayrd. At that tyme shal frendes fighte one agaynst another like enemies, and the earth shal stonde in feare wixt them.

Mat. 24. a
Mich. 2. a

The springes of the welles shal stonde dryll, and in thre houres they shal noe raine. Who so enter tynnyeth from all these thinges that I haue tolde the, shal escape, and se my saluacion, and the ende of youre trouble. And the men that are receaued, shal se it, they that haue not raised dearely fro theire byrth: and the hert of the indwellers shal be chaunged, and turned in to another meanyng: for euell shal be put out, and discente shal be quenched. As for faith, it shal flourish, corrupcion shal be euermore: and t earth, which hath bene so longe without frute, shal be declared.

And it happened whan he tolde us me, that I loked demurely vpo him, before wher I stode, and these wordes sayde he vnto mee: I am come to shewe y, the tyme of y night for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shal tel the more thinges, z greater then before: for thy voyce is herde before the wyse: for wher he thynketh hath sent thy righteous dealinge, he hath sente al so thy chastite, which thou hast had a fter ferece thy youth: and therfore hath he sente me to shewe the all these thinges, and to saye vnto the: Be of good comforte, and feare noe, and haist noc wixt y tymes that are passed

thynde wayne chynge, and made no haill of the latter tyme.

And it happened after this, that I weeped a gayne, and I fasted seven dayes in like maner, that I might fulfill the thynges which he tolde me. In the eighth night was my heart wored within me agayne, and I beganne to speake before the kyng: for my spere was greatly set on fyre, and my soule was in distress, and I sayde: O LORD, thou spakest vnto thy creature from the begynnyng (even the first daye) and saydest: Let heauen and earth be made, and thy worde was a perfecte worke. And then was there the spere, and the darknesse were yet on euery syde, and silence: there was no mans voyce as yet from the. Then commaundedst thou a sayre lighte to come forth one of thy creatures, that thy worke might appeare and be fine.

Gen. 1. 3

¶ Upon the seconde daye thou maydest the spere of the firmament, and commaundedst it to parte asunder and to make a deuision betwixt the waters, that the one parte might remaine above, and the other beneath. Upon the thirde daye thou broughtest to passe, that the waters were gathered in the seventh parte of the earth: Sixe partes hast thou dayed up, and kepte them, to the use of men might soeke and occupie husbandrie therein. As soone as thy worde wente forth, the worke was made. For immediately there was greates innumerable frute, many byrdes pleasures and desires of temptation, floures of chaungeable colour and smell, and this was done the thirde daye.

Deu. 4. c

¶ Upon the fourth daye thou commaundedst that the Sonne shulde geue his shynne, and that Moone his lighte the starres didest thou see in order, and gauest them a charge, to do seruyce euen vnto man, that was for to be made. Vpon the fifth daye thou saydest vnto the seventh parte (where the waters were gathered) that they shulde bringe forth euery beastes, foules and fishes. And so it came to passe, that the donne water and without foule, brought forth luyng beastes at the commaundement of God, that all people might prayse thy wonderous workes. Then didest thou create two foules, if one thou callest Enoch and the other Lemiatan, and didest separate the one from the other: for the seventh parte (namely, where the water was gathered together) might not holde them both. Vnto Enoch thou gauest one parte, which was dayed up the thirde daye, that he shulde dwell in the same parte, wherein are a thousande hilles. But vnto Lemiatan thou

gauest the seventh parte, namely the high, and hast kepte him to denoure upon the wyll, and vpon.

¶ Upon the sixte daye thou gauest them dwelling vnto the earth: that before that thou haddest brought forth beastes, cattell and all frute, and besides this Adam also, whom thou haddest made the best lorde of all thy creatures: Of him thou use all, and the people also, whom thou haddest chosen specially vnto thy self. All this thou saydest now and spoken before the kyng, that I might shewe, how that the worde is true for our saltes. As for the other people which also come of Adams childe, hast saydest they are nothyng, but be like a spere, and haue bene the abundance of them vnto a wyll (that sallet) from the rofte of the heau.

¶ And now O LORD, the heuyl might haue bene reputed as nothyng, haddest thou me to be lordes ouer vs, and to becomen as we thy people (whom thou hast called) a selborne, thy only begotten, and thy firmament) are given in to thy handes and power. If the worde nom be made for our salte, why haue we not the inheritance nor possession with the worde: how longe shal this endure?

The vii. Chapter.

¶ It did happened after that I had spoken out these wordes, that was for vnto me an angell (which had bene me also the nightes afore) and he sayde vnto me: Vpon Esdras, and beate the wordes that I am come to tell the. And I sayde: O LORD, my God, the sayde be vnto me: the see is set in a wyde place, that it might be kepte and greates: but the intrance is narrow and small like a ryuer. For who wolde go in thre, to lye vpon it, and to rale it? If he were not the waye narrow, how might he come in to the bedde?

¶ Icam, another. A cite is layd out vnto vpon a brode felde, and is full of all good: but the intrance is narrow and sodaine, like if there were a fyre at the right hande, and the water at the left, and as it were only a strait path betwixt the both, so small, that there coude but one man go there.

¶ If this cite now were geynted to an heuyl, he neuer wente thowm this perilous waye: how wolde he receaue his inheritance? And I sayde: I wis so, LORD. Then sayde he vnto me: so is Israel also a porcion. And why, thou ther saltes haue I made the worde: and Adam trasgressed my statutes, thou now I thinke indged that was done. Thou now I intrance of the worde made narrow, and

of sinne and transgrefse: They are but few & small, full of parcels and laboure. For the innumerable of the fore woulde were wyde and fast, and broughte many small synne.

B If they now which are entered in to this world, maye not comprehend these straunge and many thynges, moche lesse maye they comprehend and vnderstande the secreete thynges. Why discernerest thou thy selfe thus, in yngodour but a corruptible man? And what wouldest thou knowe, where as thou art but mortall? And why hast thou not receaved in to thine hart the thynges that is for to come, but that is present?

Ch I saye thus: O LORDE LORDE, thou hast ordaind in thy lawe, that the righteous shalde inherite these thynges, but that the vnjustfull and yngodly shalde perishe. Therefore the righteous shall suffre straunge thynges, and hope for wyde: for they that haue lyne yngodly & suffred straunge thynges, shal not see the wyde.

And he saide vnto me: There is no iudge above God, and none that hath vnderstonde above the heuyns. For there be many synners, because they despyse yf lawe of God that is set before them. For God hath geuen straunge commaundement to such as come, that they knowe what they do, and how they shalde lyne: and yf they expect this, they shalde not be punished.

Therefore thes they were not obedient vnto him, but spake agaynst him: ymagined wyse thynges, & purposed to synne, and sayde me mouer, that there was no God, & that God regarded it not. His wayes haue they not knowen, his lawe haue they despyed, & denyed his promyses: in his statutes & ordynances haue they not bene faithfull & stedfast, and haue not perfourmed his woordes.

C And therefore Esdras, vnto the full plenty: and to the empye, mypnyesse. Beholde, the tyme that come, yf these colens which I haue tolde the, shal come to passe, & the daye shall appere: & the earth yf now passeth awaye, shalbe stremed: & who so ever is belyued from yf some euell, shal see my wofulnes. For my sonne Iesus shal be openly declared, wchose he is to him: & they yf remaine, shal be merry in foure hundred years.

After these same yeaeres shall my sonne Chosroes, and all men that haue lifse: and yf woulde shalbe turned in to the olde sylence from daye, like as in the fore indygmentes, in the same man shall remaine. And after seuen dayes, the woulde that yet awoke, shalbe raised up, & shal dye corrupte. And

the earth shal restore those that haue slepe in her, and so shall the dust those that dwell in the heuyns, and the secrete places shal be opene: & those that be committed vnto them. And yf those byest shal be openly declared vpon the seate of iudgment, & all misery shal vanysh awaye, and luge suffringes shalbe gathered together. But the indygmente shall consume, yf teach shal remaine, and faith shal waite for ge, the woerde shal followe, and the remaite shall be stremed, the righteousnesse shall waite, and the vngodlynesse shall beare no rule.

Then saye thus: Abraham payed iust for the Sodomitae, & Moses for the fathers yf synned in the wyldernes, & he yf came a free him for Israel, in yf tyme of Adas and Samuel: and David for yf destruccions, and Salomon for them that came in to the Sanctuary, & Helias for those that receaved rayne, and for the deed, that he might lyne: and Esdras for yf people in the tyme of Sennacherib: & yf other in like maner, which haue payed for many.

But so now, synne yf corrupte is growne up, and wickednes is increasid, and the righteous haue payed for the yngodly, wherefore shal it not be so now also?

He answered me, and sayde: This present woulde is not yf ende, there remaineth moche honoure in it, therefore haue they payed for the weak. But the daye of dome shalbe the ende of this tyme, and yf begynnyng of the immortalite for to come, wherein all corrupcion vanysheth, all volupcesousnes is lost, all mysbelieve taken awaye, righteousness growne, and the verite sponge up. Then shall no man be able to saue himselfe in destruccions, ner to oppresse him yf hath good yf victory. I answered the, & sayde: This is my first & last sayenge: yf it had bene better, ner to haue geuen the earth vnto Adam: or to haue whan it was geat him, to kepe him that he shalbe not synne. For what profite is it for men now in this present tyme to lyne in heuynes, & after death to loke for punishment? O thou Adā, what hast thou done? Thou though it was thou yf synned, thou art not fallid also, but we all yf come of the. O what profite is it vnto vs, yf there be promysid vs an immortal tyme, where as we medle to be deadly woulde: & that there is promysid vs an eternall hope, where as we of floure are well & wayne: & yf there are layed up for vs dwellynges of healeth & freedom, where as we haue lured euill? And that the wofulnes of yf synne is hope to be sende them, whiche

D
Gen. 14.
Exo. 24.
1. Par. 16.
1. Re. 17.
1. Re. 18.
and 19.

E

haue led a pacient life, where as we haue walked in þe most wicked wayes of all: and that there shalbe shewed a paradys, whose frute endureth for ever, wherein is freedom and medecyne, where as we shal not go in: for we haue walked in vncleinsaine places: And that the faces of them which haue absteyned, shal shyne above the starres, where as our faces shalbe black and dorede: For why we lyued and dyd vnrighteously, we considered not, that we shoulde suffre ther after death:

S The answered he me, and sayde: This is the consideration & thoughte of the battayl, which man hath vpon earth: that yf he overcome, he shall suffre as thou hast sayde. But yf he gett the victory, he shall receaue the thinge that I saye. For this is the life, whereof Moses spake vnto the people, why he he lyued sayenge: Those the life, that thou mayest lyue. Nevertheless they beleued him not, neither the prophetes after him, whoe me which haue spoken vnto them, that they neuer shoulde not reach vnto them to their destruction, like as ioye is for to come ouer those, that haue suffered the silence to be enforced in saluation.

I answered then I sayde: I knowe LORD that the thyself is mercifull, in þe hath mercy vpon them, which are not yet in the wolde, and vpon those also that walke in his lawe: and that he is pacient and longe sufferinge towards those that haue sinned in their wolde: and that he is liberal to geue where as he requyret: and that he is of great mercy, for he multiplieth his leaunge of kindness towards those that are patient, and that are past, and to them which are for to come. For yf he multiplie not his mercies, the wolde shal not be made luyngge, with those that dwell therein: he geueth also, for yf he gaue not of his goodnesse, that they which haue done euill, might be eased, the enim thos/and parte of men shoulde not be made luyngge. And yf the iudge forgane not those yf be healed with his worde, and yf he wolde destroye þe multitude that stryctly, there shoulde be very few left in an innumerable multitude.

The VIII. Chapter.

ITD be instructed me, sayenge: The most hyest made this wolde for many, but the world to come for few. I wyl cell the a similitude, of Sidas: As when thou asist the earth, it shal saye vnto the, that it geueth much moude, where of then vessels are made, but hiele of it yf geioe cmetch of.

Then so is it with the worke of this world. There be many created, but few shall be preferred. Then answered I I saye: Thou shal loue vp the wite, (thou soule) and vnderstande, for thou art gynn to hearken and to geue care, and vnderstande prophetic: for thou hast no longer speake the, but only to lyue. ¶ LORD, wilt thou not geue by seruante leue, þe we may praye before the, and that thou mayest geue sence vnto oure here, and by the oure vnderstandinge, that there maye come saluation and that every one which is corrupte, and breach the state and place of a man, may lyue:

For then art alone, and we all are we it manshope of chy bodye, like as thou hast sayde, and like as the body is fashioned now in the chuldreshed, and the groweth in the mombes, and chy creature is preserved in hie and water: & it. monethes vnto chy welle suffre chy creature, which is fashioned in her: but the thinge that is preserved, and it is preserved, shal both be kepte together vnto an tyme is, the chuldreshed vnto the thinge, that is kepte and growen in her.

For thou hast commanded the vnto to geuenyld vnto the frute, that the thinge which is created and is fashioned, maye nourished for a tyme: and then thou dispossest and orderest it with thy mercy, by a gift of thy righteoussnes, and orderest it in thy lawe, and reformest it with thy vnderstandinge, and orderest it as thy creature, and orderest it luyngge as chy worke. Oinge that that thou destroyest him, which is fashioned in his labours is created and fashioned vnto thy commandement, thou coudest lightly orderest also, that the thinge which is made, might be preferred.

And this I speake now of all men in generall, as thou the most: but of thy people for whose sake I am sayd: and of thy intaunce, for whose cause I moue: and of I Israel, for whom I am wofull: and for Iacob, for whose sake I am grieved: for I geue I to paye before the, for my self and for them, for I see the fall of us, euen of us that dwell vpon earth. But I haue heard the swiftnes of the iudge, which is to come: therefore beare my voyce, and vnderstande my worde, and I shal speake before the.

This is the begynnyng of the wote of Esdras, before he was receaued: LORD, thou that dweldest in ceteris: whose eyes are lift vp in the ayre, who shal be in exceddinge hye, whose glory and

maye not be comprehended, before whom
the bootes of heauen stonde with trembling
for whose keepinge is turned in winde and fyre,
whose worde is true, whose callinge is
fast fast, whose commaundement is siron,
whose ordynance is star full, whose lo-
kinge is vpon the deepes, whose watch ma-
ket the mountaynes to mele awaye, who
sauech beareth myntes: O heare y piayer
of thy seruante, and mercif with thine ear
the penon of thy creature.

For whyle I lyue, I wil speake: and so is
gras I haue vnderstandinge, I wil answe-
re. O loke not vpon the synnes of chy people,
which sture yf in the truth. haue no respec-
te vnto the wretched stadies of the heathen,
but to the desyre of those that sepe thy testi-
monies with forowes. Thinke not vpon tho-
se that haue walked fawnedly before the, but
vpon them, which with wyll haue knowen
thy sate.

Let it not be chy wyll to destroye them,
which haue had beastly maners, but to loke
vpon them that haue clearly taughte chy
lawe. Take thou no indignacion at them,
which are wiser then bestes: but loue them,
that alwaye put their trust in y righteoun-
nes and glory: for we and oure fathers haue
all the same sickness and disease, but because
of oure synnes thou shalt be called merci-
full.

D For yf thou hast mercy vpon vs, thou
shalt be called mercifull, where as we haue
no wytes of righteousnes: for y righteous
which haue layed vp many good wytes to
gather, shall out of their deces receaue re-
merit. For what is man, that thou shouldest
take vnplesure at him? Or what is the con-
table mortall generacion, that thou shul-
dest be so rough towards him?

For of a truch there is no man amonge
thou that be borne, but he hath dealt wic-
edly: and amonge the faithfull there is no
one, which hath not done anyssle. For in this
(O L O R D E) chy righteousness y chy good-
nes shall be playned and declared, yf thou be
mercifull vnto them, which are not ryght in
good wytes.

Then answered he me and sayde: Some
things hast thou spoken a ryght, and accor-
dinge vnto chy wytes it shal be. For I wil
not merely cōside the wytes of them, which
haue synned before deatch, before the iudg-
ment, before destruccio, but I wil reioyse o-
uer the moite and char. the of y righteous.
I wil remembre also the pilgramege, the ho-
nouring and the reward. Like as I ha-

ue spoken now, so shall it come to passe. For
as the husband man sowerch moche seed vpon
the grounde, and plantech many trees, and
yet alwaye the thinge that is sowne or pla-
ted is not all kepe safe, neither doth it all ta-
ke roote: Euen so is it of them that are sowne
in the woulde, they shal not all be preserued.

I answered then s y sayde: If I haue sum
be grace, then let me speake. Like as the hus-
bande mans seede perissheth, yf it receaue not
rayne in one season, or yf there come no moche
rayne vpon it: Euen so perissheth man also,
which is created with chy hande, and is li-
kened vnto thine owne ymage and to thy self,
for whose sake thou hast made all thinge,
and likened him vnto the husbande mans
seed. Be not wroth at vs (O L O R D E) but spare
thy people, and haue mercy vpon thine
owne inheritance: O be mercifull vnto thy
creature.

Then answered he me and sayde: Thin-
ges present are for the present, and thinges
to come for such as be to come. For thou wast
test yet moche, seynge thou mayest loue my
creature about me: I haue oft tymes diuine
nye vnto the, but neuer to the vnrighteous.
In this also thou art maruelous before the
hyest, in that thou hast humbled thy self as
it becommeth the, and hast not regarded thy
me owne self, yf thou art had in such honoure
amonge the righteous. Therefore shal grea-
te wretchednes and misery come vpon them,
that in the latter tyme shal dwell in y woul-
de, for they haue walked in greates pryde.

But vnderstonde thou for thy self, and se
ke our glory for such as be like the: for vnto
you is paradys opened, the tre of life is pla-
ted, the tyme to come is prepared, plemour-
nes made ready: a cite is builded for you, and
a rest is prepared, yet perfecte goodnes and
wyth dome. The rote of euill is marded from
you, the weaknes and moeth is hye from you,
and into hell flyeth corrupcion in fougetfulness.
Sorowes are vanisshed awaye, and in the en-
de is shewed the treasure of immortallite.
And therfore are thou no more questions, co-
cernyng the multitude of them that peris-
he, for they haue taken libertie, despysete the
hyest, though he come of his lawe, and souer-
ten his wytes.

Moreover, they haue troden downe his
righteous, and sayde in their hert, that there
is no God, yet and that wittingly, for they
dye. For like as the thinge that I haue spo-
ken vs is made ready for you: Euen so is chy self
and payne prepared for them. For it was not
his will that man shoulde come to maner: but
C 4

they which be created, haue desired the name of him that made them, and are without full vnto him, which prepared life for them. And therfore is my iudgment now at hande. These thinges haue I not shewed vnto all men, but vnto few named, vnto thee, and to such as be like thee.

Then answered I and sayde: Beholde O LORD, now hast thou shewed me the multitude of the tokens, which thou wilt beginne to do at the last: but at what tyme and when, thou hast not shewed me.

The ix. Chapter.

God answered me then and saide: I assure thou the tyme diligently in it self, when thou seest that one parte of the colene come to passe, which I haue tolde of before: so shalt thou vnderstande, that it is the very same tyme, wherein the dyest wil be gynne to wysse the wolde, which he made. And whā there shall be sene earthquake and vppoure of the people in the wolde, then shalt thou well vnderstande, that the most dyest shall e of those thinges, from the dayes that were before thee, euen from the beginninge.

For like as all that is made in the wolde, hath a beginninge and ende, and the ende is manyfalt: Euen so the tymes also of the dyest haue thre beginninges in wordes and signes, and the ende in workinge and in tokens. And euery one that shalt see, and I shall be able to escape by his wicket, and by faith wherein ye haue belened, shall be perserued from the saide perils, and shall see my sauoure in my londe and within my borders, for I haue halowed me from the wolde. Then shall they be in carefullnesse, which now haue abused my waies: and they that haue cast them out despytfully, shall dwell in paynes.

So such as in their life haue receaved benedictions, and haue not knowne me, and they that haue abounded my lawe, whyle they had yett freedom, and when they had yett open remorse of amendment and conuersion, vnderstande not, but despyse it: if same must knowe it a fter death in payne. And therfore be thou nomore carefull, howe the vngodly shall be punished, & howe the righteous shall be saued, and whoset the wolde is, and for whom the wolde, and when it is. Then answered I and sayde: I haue talked before & now I speake, and wil speake also herafter, that there be many moos of them which perish, then that be saued, like as the floude is greater then the droppes.

And he answered me, saynges like as the filde is, so is also the fise: as the floude is, so are the colours also: soch as the wolde is, soch is also the woote: and as the husbandman is himselfe, so is his husbandrye also: it was the tyme of the wolde. And whā I prepared for them that are now, ouer the wolde was made, when in they shuld stande, ther was there no man that woulde see. How man euery one was, and the man also in the wolde which is now paynes, and the moneth that ceaseth not, and the lawe which is vnsearcheable, they maner were corrupte. So I considered the woote, and beholde, there was no parell, because of the thoughtes that were come in to it. And I sawe, and spared the greatly, and haunte me a wynebery of the grapes, and a place from amonge many generacions. Lette multitudes perishe the, which are growen up in payne, and let my grape & wynebery keepe: euen my plants: for with great labour haue I made it up.

Nevertheless if thou wilt take vpon the yett seuen dayes mo: but thou shalt not see in them) go thy waye then in eo of sides of sinne, where no house is builded, and care mo ly of the flouces of the filde, cast no fish, drinke no wine, but care flouces only, paynt vnto the dyest continually, so wilt thou see, and talke with the.

So I wente my waye and came to the filde which is called Ardath: like as he com maunded me: and there I sawe abundance of sinne, and ace of the heart of the filde, and of meate of the same satisfied me. A fewe dayes I sat vpon the grasse, & my hart was vexed within me like as a fore: and I opened my mouth, and beganne to talke to the dyest, and saide: O LORD, thou shalt see thy selfe vnto vs, thou hast declared and opened thy selfe vnto oure fathers in the wyne berie, in a place where no man dwelleth, in a barren place, when they came out of Egypte, and thou spakest, saynges: heare ye O Israel, and make my wordes thou seest of Iacob. Beholde, I sowe my lawe in you, and I shall bringe frute in you, & yett shall be honoured in it for ever. For oure fathers which receaved the lawe, keppe it not, and obteyned not thy ordinaunces and statutes, & the fite of the lawe was not declared: for it might not, for whyrte was thine, for they that receaved it, perished, because they kepte not thinge that was sowe in them.

It is a custome when the ground is of the fise, or the fise a ship, or a vessel man

and by myse, that when it perissheth or is bro
 number in a thinge is so none, or wherin any
 thinge is put: the thinges also perissheth & are
 broken, which are some or parte therein. But
 wee vs it hath not happened so: for we y
 haue receaued the lawe, perissh in synne, and
 our hart all which receaued the lawe: not
 without bringe the lawe we perissheth not, but
 remaine in his labour.

And when I considered these thinges in
 my hert aftar this maner, I looke aboute me
 with myne eyes, and upon the right syde I
 sawe a woman, which mourned sore, made
 greue lamentacion, and wept with loude
 voyce: hir clothes were rent in peces, & she
 had ashes upon hir heade.

I the le I my thonghes go, & I was in,
 I turned me vnto her, & sayde: what sore we-
 peth thou: why art thou so sory & discomfor-
 ted? And she sayde vnto me: Sye, let me be-
 wail myself & take yet more sorrowe: for I
 am sore weped in my mynde, & brooghte very
 loue. And I sayde vnto her: what ayleth y?
 Or who hath done any thinge to y? & she
 sayde: I haue bene vn fructfull and ba-
 ren, and haue had an husband thirtie yea-
 res. And these xxx. yeares I do nothinge els
 daye and nighte and all houres, but make my
 prayer to y. Myself. Aftar thirtie yeares God
 berde me thy hand mayden, loked vpon my
 misery, confidid my trouble, and gaue me a
 sonne, and I was glad of him, so was my
 husband also and all my neighbours, and we
 gaue greute honoure vnto y. Myself. And
 I waisht him with greute trausyle. So
 when he grew vp, & came to the tyme, that
 he shulde haue a wife, I made a staff.

The X. Chapter.

¶ And it happened that when my sonne
 wente in to his chamber, he fell downe,
 and byed: the ouerthrowe we all the
 sightes, and all my neighbours rose vp to co
 fess me. The toke I my self vnto the secōde
 daye at night: when they had all rested, &
 they might comforte me, I rested also, and
 rose vp by night, and sled, and am come hither
 in to this selde, as thou seist: and am purpo-
 sed not to come in the cite, but to remaine
 here, and neether to eate ner drynke, but conti-
 nually to mourne and to fast, vntill I dye.

Then le I my meditations and thonghes
 to fall, that I was in, and spake to her in
 wisprone: Thou foolish woman, siffethou
 not oure heuynes and mournyng, and what
 happened vnto vs: howe Sion of moether
 is all to full and sory, and howe she is cleane
 broughte downe and in misery: singe we de

all now in heuynes, & make oure none (for
 we be all sorrowfull. Also for the heuynes that
 thou takest, it is but for oure some. Demande
 the earth, and she shal tell the, that it is
 she which oughe (by reason) to mourne, for
 the fall of so many that growe vpon her.
 For from the begynnyng all men are borne
 of her, & ether shal come: and behold, they
 walke almost all into destruccian, and man-
 ny of them shalbe roade out.

Who shulde then (by reason) make more
 mournyng, then she, that hath lost so greate
 a multitude? and not thou, which art sory
 but for one. But yf thou woldst saye vnto
 me: My mournyng is not like the mournyng
 ge of the earth, for I haue lost the frute of
 my body, which I bare with heuynes: as for
 the earth, a cōdunge to the ordynance of y
 earth onely, so that many are gone awaye in
 her, as it is come to passe: Then saye I vnto
 the: like as thou hast borne with trausyle &
 sorrowe, enen so the earth also from the begyn-
 nyng geereth hir frute vnto man, for him y
 made her. And therfore withold the heuynes
 and heuynes by thy self, and loke what hap-
 peneth vnto y, beate it strongly. For yf thou
 iudgest the marck & ende of God to be right-
 eous and good, and receauest his counsell
 in tyme, thou shalt be commended therein.
 Go thy weye then in to the cite to thy hus-
 bande.

And she sayde vnto me: that will I not
 do, I will not go in to the cite, but heare will
 I bye. So I commoned more with her, and
 sayde: Do not so, but be couceled, and solowe
 me: for how many salles hath Sion? Be of
 good comforte because of the sorrowe of Je-
 rusalem. For thou seist that oure Sanctuary
 is layed wast, oure aulter broken, oure tem-
 ple destroyed, oure playenge of instrumē-
 tes and synginge layed downe, the thankes-
 geuynge put to silenec, & mych is vanisshed
 awaye. the light of oure candlestick is quen-
 ched, y. Arke of the couernante is take from
 vs, all oure holy thinges are despyled, and the
 name that is called vpon our vs, is disho-
 noured, oure chyldeen are put to shame, oure
 prestes are brent, oure Leuites are caried a-
 waye in to captiuiety, oure virgins are despy-
 led, and oure wyues ransyshed, oure righte-
 ous men spoyled, and oure chylde destroyed,
 oure yongemen are broughte in in bondage, and
 oure stryde worthies are become weakes, and
 Sion which scale is y greatesse of all ys low-
 sed vp from hir woshytpe: for she is belyered
 in to the handes of them that hate vs.

And therfore shalke of y greate heuynes, C

and put awaye the multitude of sorrowes: that the lightnes maye be mercifull vnto the, and that the hysell maye geue the rest from y labour and trauayle. And it happened, that when I was talkyng with her, hir face dyd shyne & glyster, so that I was afraid of her, and mused what it might be. And immediatly she cast out a greates voyce, very fearfull, so that y earth shoke at the noyse of the woman: and I loked, and beholde, the woman appeared vnto me nowhere, but there was a cite buylded, and a place was shewed from the grounde and foundation.

Then was I afrayed, and cried with loue
 14. a voice, and sayde: where is Diid the angell,
 which came to me at the first? For he hath caused me to come in many considerations and by thoughts, and myne ende is turned to corruption, and my prayer to rebuke. And as I was speakyng these wordes, he came vnto me, and loked upon me, and I laye as one that had bene deed, and myne understandinge was altered, and he toke me by the right hande, and comforted me, and set me vp vpon my feet, and sayde vnto me: what aytid the? and why is thine understandinge vnto: and the understandinge of thy herr, and wherfore art thou sory? And I sayde: Because thou hast forsaken me: and
 14. a I haue done a cedyng vnto thy wordes, I wente into the selde, and there haue I sene thynges, that I am not able to expresse. He sayde vnto me: Sette vp and be manly, and I shal geue the exortacion.

Then sayde I: Speake onto me my LORD DE, forsake me not, lest I dye in wayne: for I haue sene that I knewe not, & herbe that I do not knowe. O: shall my understandinge be diseased, and my mynde: But now I be sike the, chee thou wilt shewe thy seruauit of this woode. He answered me the and sayde: heare me, and I shall enforme the, and tell the wherfore thou art afrayed, for the hysell hath opened many secrette thynges vnto the.

So hath sene that thy waye is righte, and that thou takest sounde continually for thy people, and makest greates lamentacion for Sion: and therfore vnderstonde the vision which thou sawest a litle whyle agoo after this maner: Thou sawest a woman mourninge, and thou hast comforted her: Leue theles now feist thou the lightnes of the woman nowhere, but thou thoughtest there was a cite buylded: and like as she tolde the of the fall of her soure, so is this the answer:

The woman whom thou sawest, is Sion: and where as she tolde the, that she had bene thirtie yeares vnfruitefull and barren, these are the xxx. yeares, wherin there was offeringe made in her.

But a fter xxx. yeares Salomon buylded her, and offered, and then bare the barren childe. And where as she tolde the, that she wrought him with laboure, that was the royal kynge of Ierusalem. But where as she tolde the, that she dyed in hir chamber, that is the fall of Ierusalem. And thou sawest hir lightnesse, when she mourned for hir sonne: and what she opened vnto her, I haue shewed y. And now God saye, that thou art sory in thy mynde, and suffrest from y here for her: and so hath he shewed the hir clearnesse, and the saynes of hir bewtey.

And therfore I had the remaunce in this de, where no house is buylded. For I knowe the hysell wold shewe this vnto the, therfore I commaunded the to go into the selde, where no foundation ner buildinge is. In the place where the hysell wilt shewe his cite, there shall be no mans buyldinge. And therfore feare not, and les noe thine herbe a frayde, but go thy waye in, and see the glorious and sayre buyldinge, and be gladde it is, and howe greates thou thinkest is, the measure of thine eyes, & then shok the heate as much as thine eares maye consume. For thou art blessed above many other, and art called with the hysell, as y few. And tomorrow at night thou shalt remaunce here, and so shal y hysell shewe the visions of thy thynges, which he will do vnto them that dwell vpon earth in y last dayes. So I steppe the same night like as he commaunded me.

The XI. Chapter.

Then sawe I a dreame: and beholde, there came vp from y sea an Angell, which had xii. wynges and thre heades: And I sawe, and beholde, he spred his wynges ouer all the earth, and all the wynde of the ayre blew in them, and so they were put together againe. And I beholde, and out of his fecher's ebers grew other litle contrary fecher's: the heades rested, the head in the myddest was greater then the other, & rested it with the residue.

Moreover I sawe, that the Angell flew w his wynges, and raigned vpon earth, & ouer all them that dwell vpon the earth: and I sawe y all thynges vnder heauen were subiect vnto him, and no man spake against him, no nor one creature vpon earth. I sawe also that the Angell stode vp vpon his daunt:

gave a sounte wth his fetters, & a voyce saide
after this maner: matche not all together,
like enarymā in his owne place, & watch for
a tyme: but let the heades be preferred at the
left. Then thesaies I sawe, & the voyce wente
out of his heades, but from the myddest
of his body. And I nombred his cōterary fe-
thers, & beholde, there were eight of them.
And I looked, & beholde, upon the right syde
there arose one fether, & raigned over all the
earth. And it happened, & when it raigned,
the ende of it came, & the place therof appea-
red nomore. So the nexte followinge yode
my raigned, & had a greate tyme: & it hap-
pened, & when it raigned, the ende of it came
also like as the first, so that it appeared
nomore.

Then came there a voyce vnto it, & sayde:
Search thou & haste depe in the earth so longe,
that I saye vnto the, before thou begynnest
to appeare nomore: there shal none after &
arise vnto thy tyme. Then are the thirde,
& raigned as the other a feie, & appeared
nomore also. So wete it with all the residue
one after another, so & every one raigned, &
the appeared nomore. The I looked, & behol-
de in pierecse of tyme the fetthers & foloweth
marie up vps the right syde, & they mighte
rule all: and some of the ruled, but within a
while they appeared nomore: for some of the
were set up, but ruled not. After this I lo-
ked, & beholde, & xij. fetthers appeared nomore,
and the two wynges: & there was nomore
upon the Agles body, but two heades that
ruled, & six fetthers. Then sawe I also, & the
six fetthers were parted in two, & remained
vnder the heade, & was upon the right syde,
for the foure cōtynned in their place. So I
looked, and beholde, they that were vnder the
wynges, thoughte to set up them selues, and
to have the rule. Then was there one set up,
but shortly & appeared nomore, and the se-
conde more stoner awaye then the first. And
I beholde, and lo, the two thoughte also by
the selues to raigne: & wā they so thoughte,
beholde, there wāked one of the heades that
was at rest, namely, it that was in the myd-
dest: for that was the greater of the two hea-
des. And then I sawe, that the two heades
were fylled with him, and the heade was
removd with them & were by him, & are up of
two vnder wynges, & wolde have raigned.

But this heade put & wolde earth in fra-
n, and here rule in it, over all those & dwelle
vpon earth with much labour, and he had
the gouernance of the wolde, over all the
fynke, that haue bene. After this I looked,

and beholde, the heade that was in the mid-
dest, suddenly appeared nomore, like as if wyng
ges: then came the two heades, which ruled
vpon earth, & over thes that dwelt therein.
And I beholde, & lo, the heade vpon the right
syde, dwelled it that was vpon the left syde.
And I herde a voyce, which sayde vnto me:
like before the, and considre the things that
thou hast. Then I sawe, and beholde, as it
were a lyon that roared, & remynge hisse
lye out of & wood, and he sent out a mans voy-
ce vnto the Agle, and sayde: heare thou, I
wyl talke with the, and the hysse shal saye
vnto the: Is it not thou that hast the victo-
ry of the foure bestes, whom I made to rai-
gne vpon earth and in my wolde, and that &
ende of their tynes might come thow to the?

And the fourth came, and ouerwāne all
the bestes that were past, and had power o-
uer the wolde with greate fearefulnes, and
ouer the whole compasse of the earth by the
most ruled labour, and so longe tyme twelue
he vpon the earth with discrece, & the earth
hast thou iudged not with tructe. For thou
hast troubled the mete, thou hast hurt the
peaceable and quyet, thou hast loured lyers,
and destroyed the dwellynge of them that
broughte forth frute, and hast cast downe the
walles of synke as byd the no harme. Therfore
is thy wrongous dealinge and blasphemy
come up vnto the hysse, and thy pryde vnto
the lightes. The hysse also hath loured vps
the proude tymes, and beholde, they are en-
ded, and their abhominacions are fulfilled.
And therefore appeare nomore thou Agle,
and thy horrible wynges, and thy waked fe-
thers, and thy vngacious heaves, and thy
synfull clawes, and all thy vayne body: that
the earth maye be refreshed, and come agayne
to herself, when she is deliuered from thy
violence, and that she maye hope for & iudg-
ment and mercy of him that made her.

The xij. Chap. mate.

¶ And it happened when I sawe spake the
se wolde vnto the Agle, & heade & a so-
re had & upperhāde, appeared memo-
re: nether byd & foure wynges appeare
ny more, & came to hie, & were set up to raigne,
& their tynge dome was small & full of proude.
And I sawe, & beholde, they appeared no
more, & & whole body of & Agle was bese, &
the earth was in greace feare. Then wāked
& out of the trauance of my mynde, and from
greace feare, and sayde vnto my spere: Lo,
this hast thou geuen me, in & thou seardest
out the wayes of the hysse: lo, yet am I wā-
ry in my mynde, and very weak in my spere.

and little strengch is there in me, for the greates feare that I receaved this nyght. Therfore wil I now besite the hyeff, & he wil comforte me vnto the ende, & I sayde. **LORDE** **LORDE**

B yf I haue founde grace before thy sighte, and yf I am iustified with y before many other, & yf my praye be come vp before thy face, comforte me then, and shewe me thy inuait the interpretation & playne differēce of this horrible sighte, that thou mayest perfectly comforte my soule: for thou hast iudged me worthy, so shewe me y last of tyme.

And he sayde vnto me: this is the interpretation of this sighte, The Aegle whom thou sawest: come vp from the sea, is the kyngdome which was sene in the vision of thy brother Daniel, but it was not expounded vnto him, for now I declare it vnto the.

Dan 7.

Beholde, the dayes come, that there shal rise vp a kyngdome vpo earth, and it shal be feared aboute alle the kyngdomes y were before it. In the same kyngdome shal xij. kynges raigne, one after another. For the firste shal begyne to raigne, and shal haue moire tyme the the other, & this do y xij. wynges signifie, which thou sawest. As for the voyce that spake, and that thou sawest go out from the heade but not from y body, it betokeneth, that a fier the tyme of that kyngdome there shall arise greates strynges, and it shal stonde in parrell of fall yng: neare heles it shal not yet fall, but shal be set in to his begynnyng. And y eight vnderwynges which thou sawest haue vnto y wynges of hi, betokē, y in hi there shal arise eight kynges, whose tyme shal be but small, & their yeares swifte, & two of them shal beare. But when the myddel tyme cometh, there shal be foure kepe in the tyme, when his tyme begynneth to come that it maye be ended, but two shal be kepe vnto y ende.

And where as thou sawest this heade of tynge, this is the interpretation: In his last shal the hyeffe raise vp that kyngdome, and call many agayne in to the, & they shal haue the dominion of the earth, and of those that dwell therein, with moch labo aboute alle those y were before the. Therfore are they called y heades of the Aegle: for it is they y shal bringe forth his wyldeynes agayne, & y shal perourne & synish his last. And where as thou sawest, that y greates heade appeared nomore, it signifieth, that one of them shal dye vpo his bed, & yett with payne, for the two that remayne, shal be slayne with the swerde. For the swerde of the one shal deuoure the other, but at the last shal be full thowen the swer-

de himself.

And where as thou sawest two wynges vnto the heade that is on the nyght, it signifieth, that it is they, which the hyeffe hath kepe vnto their ende: this is that kyngdome, & full of trouble. The kynges whom thou sawest rysinge vp out of the north roaring, and speakinge vnto the Aegle, and rebuynge him for his wyldeynes, are the wynde, which the hyeffe hath kepe them and for their wyldeynes vnto the ende: he shal reioyce them, and nomore sinder before them. For he shal see them wyng before the iudgement, and shal iustifye them: for the residue of my people shal iouer with trouble, those y be persued with myne endes: and he shal make them wyl vnto the commyng of the daye of iudgement, wherof I haue spoken vnto the sou the begynnyng. This is the dumm that thou sawest, and this is the interpretation. Thou only hast bene meete to knowe the creature of the hyeffe.

Therfore wyte alle these things y thou hast sene in a booke, and hyde them, and make the the wyse in the people, whose heartes I promise maye comprehend and kepe the creatures. But maye thou here y siffen some dayes moore, that it maye be shewed the what so euer it pleaseth the hyeffe to declare the, and with that he wille his waye.

And when alle the people perauent, that seven dayes were past, & I not come agayne in to y cite, they gathered them all togather from the least vnto the most, & came vnto me, and sayde: what haue we offened the: and what euill haue we done agaynst the, that thou forsakest vs, & strest here in this place: for of all people thou only art left vs, as a part of the wyne, and as a canbell in a vessell of ce, and as an hannon & shippe perished from y cepest. Haue we not els aduersite yough but thou must forsake vs: Woe it not becom for vs, that we had bene bene with the. For we are no better, then they y dyed there, and they wepe w lombe voyce. Then answered I the & sayde: He of good consence I raed, & be not heny thou honest of Jacob: the hyeffe hath you in remembrance, & y shal haue not forgotte you in eternite. As for me, I haue not forsake you, neither am I departed from you: but am come in to this place to praye, because of y mystery of Jacob: the I might see mercy for y lowe estate of y citizenary. And now go ye waye home with you, and a fier these dayes wil I come vnto you. So the people wote their waye in to the citi-

his an I commaunderd them : but I coma ynd fall in the silde seuen dayes, as y angell had me, and I ax one of the floures of the silde, and had my meate of the herbe in the silde dayes.

The XIII. Chapecr.

When it happened after the seue dayes, I I dreamed a dreame by myght. And beholde, there arose a wynde from the seuer: it moued all the floures therof. And I loke, and beholde, the man was stronge and inuaded with the cloudes of heauen: and when he turned his countenance to cōsider, all the thinges trembled that were sene vnder him: and when the voyce wente out of his mouth, all they bent that herde him, like as the earth when it feleth the sye.

After this I same, and beholde, there was gathered together a multitude of mē out of number from the foure wyndes of the heaue, to fight agaynst y man, that came out from yse. And I loke, and beholde, he graued him self a greace moue, and flew vp vpon it. The I wolde haue sene the border or place, wher the hill was grauen, and I coude not.

I sawe after this, y all they which came to fight agaynst him, were fore a frayd, and y durst they fight. Neuertheles when he sawe the fearfulness and violence of the people, he nether lift vp his hande nor helde swerde, nor any weapen: but onely (as I sawe) he sent out of his mouth as it had bene a blast of fyre, and out of his lippes y wynde of the floure: and out of his tōge he cast out sparke and floures, and they were all myce congrege the blast of fyre, the wynde of the floure, and y greace floure, and fell with a rushe vpon y people, which was prepared to fight: but the ydde euery chone: so that of the innumerable multitude there was no thinge sene, but onely dust y smoke. When I sawe this, I was a frayd.

Afterward sawe I the same man come downe from the mountayne, and callinge vnto him another peaceable people: and there came much people vnto him: some were glad some were sorry, some of them were bounde, so that they were caried and laughte forth.

Then was I sicke the joy greate feare, and I asked, and so yd: thou hast shewed y seruise all y worderes sic y begynnynge, and hast rewarded me with y, y thou mightest receaue my prayse: shewe me now yet the interpretation of this dreame. For thus I cōsider in my wofull and iuging: Wo vnto them that shal be sic in those dayes, and much more vpon those

that are not left behynde: for they that were not sic, were in heuynes.

Let vs vnderstande I y thinges that are layd vp in the latter dayes, which shal happen vnto them, and to those that are not left behynde. Therfore are they come in to greate perils, and many necessites, like as these dreames declare. Yet is it easier, y he which suffreth hunte, come in these, then to passe awaye as a cloude out of the world, and now to se y thinges y shal happen in y last.

Then answered he me, and sayde: The interpretation of the sighe shall I shewe the, and I will open vnto the, the thinges y thou hast requyred. For thou hast spoken of them that are left behynde, and this is the interpretation, he that taketh awaye the parrell in these tyme, hath kepte himself. They that be fallen in to harme, are sode as haue woeles and z such vnto the most myghtie. And thus this therfore, that they which be left behynde, are more blessed, then they that be dead. This is the meanynge of the vision. Where as the s sawest a man comynge vp from the depe of the see, y same is he whom God the Ghyest kepte a greace season, which by his owne self shal deliuer his creature, and he shal orde the that are left behynde. And where as thou sawest, y out of his mouth there came a blast of wynde, fyre and floure, and how y he lift vp nether swerde nor weapen, but y the russhinge in of him destroyed the whole multitude, y came to fight agaynst him: it signifieth, that the dayes come, when God will deliuer the y are vpon earth, in a traunce of mynde shal be come vpon the, y dwell in the earth. And one shal vnterteke to fight agaynst another, one cite agaynst another, one place agaynst another, one people agaynst another, and one realme agaynst another.

When this cometh to passe, then shal the tokens come, that I sheweth the be fore and the shal my sonne be declared, whiche thou sawest clymme vp as a mā. And when all y people heare his voyce, every man shal in their owne soue leave the batayll, y they haue one agaynst another, and an innumerable multitude shal be gathered together, as they that be willinge to come and to encrease me him by fightinges. But he shal sēde vpon the toppe of the mounte Sion. Neuertheles Sion shal come, and shal be she need, be myng prepared and veyded for all men, like as thou sawest the hill grauen forth with one any halde. But my sonne shal rebute the people y are come for their wickednes, with the tempest, and for their euell ymaginacions: and

their paymes wherwith they shal be punished, are lictened vnto the flammes: and with our eny laboure shal be destroye them, enes by the lawe, which is cōpared vnto the fyre.

E And where as thou sawest, that he gatherd another peacable people vnto hi: those are the ten tribes, which were caried awaye prisoners oue of their owne londe, in the tyme of Ofoas the kynge, whom Salmansar the kynge of Assiria tooke prisoner, and caried them ouer y water, and so came they in to another londe.

But they gaue them this counsell, y they shoulde leaue the multitude of the heithe, and ege go forth in to a farther countre, where neuer many tynes dwelt: that they might there kepe their statutes, which they neuer kepe in their owne londe. And so they entred in at the narrow passinges of the water of Euphrates, and God shewed tokens for the, and helde still the floude tyll they were passid ouer: for thorow that countre there was a greates waye, namely of a yere and an half iourney, for the same region is called Marath. Then dwelt they there vnto the latter tyme: and when they come forth agayne, y they shal holde still the springes of the streame agayne, that they maye go thow, therefore sawest thou the multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whan he destroyeth the multitude that is gathered together, he shal beside his people that remaine, and then shal he shew them greates wonders.

S Then sayde y: O LORDE LORDE, shew me this: wherfore haue y sene the man comynge vp from the depe of the see?

And he sayde vnto me: Like as thou cast nerther seke out: ner knowe these thinges that are in the depe of the see, enen so mayest thou not se my some, or those that be with him, but in the tyme of the daye. This is the interpretation of the dream which thou sawest, therefore thou onely art here lightened: for thou hast forsaken thine owne lawe, and applied thy diligēce vnto myne, and sought it. Thy life hast thou ordered in wysdome, and hast called vnderstandinge thy mother, and therefore haue y shewed the y treasure of the heyl. After these dayes y wil shew the more, and talke with thee at more large, yet heu and wonderous thinges wyl y declare vnto the.

Reg. 3. 100. 2. **T**hen wente y forth in to y felde, genynging praye and thanke greatly vnto God, because of his wonders which he byd intyme, and

because he governeth the same, and shew is in tyme, and there y sawe this daye.

The XIII. Chapter.

S Pon the thirde daye y sawe vnto the tere, then came there a wayman me out of the bush, y sayde: Esdras, Esdras. And y sayde: here y am. And he stode vp vpon my fete. He spak vnto me: In the bush byd y appere vnto the, y talked w him, whā my people were in Egipce, and y sent him, and led my people out of Egipce, y brought him vnto Babylon, where y helde him by me a long tyme, and tolde him my wonders as thou, and shewed him y secretes of the tymes at the ende, and commaunded him, sayinge: These wordes shal thou be clare, y nocht. And now y saye vnto the, that thou art vp in thine here: the dreames that thou hast sene, and the interpretations which y haue shewed the: for thou shalt be receaved of al, thou shalt be turned and remayne w my council, and with such as be with the, wyl thy mes be ended. For the world hath left thy youth, and the tymes begynne to woxe old. For the tyme is ben yded in to euoling paine, and ten partes of it are gone all ready, and half of the tenth parte: yet remaineth that, which is after y half of y tenth parte.

Therefore prepare and order thy heart: reforme thy people: ceaforse such of that as be in trouble: and tell new of the wisdom: let go from the most all the burthenes of awaye the burthenes of man: pur of the meete nature: laye vp in some place y the things that are most heuy vnto the, and banish the fyr from these tymes: for such euill y wyl be as thou hast now sene happ, y shal do yet much worse. For now the world wyl moule and the tymes: the more the world wyl thesse increase, in them that dwell vnto earth. For the wylch is fled farre awaye, y syng is hard at hande. For now banish the wylch come, that thou hast sene.

Then answered y and sayde: **R**epoited. **D**E. y wyl go as thou hast commaunded, and reforme the people which are paine. But they y shal be borne afterwarde, y wyl erthone or rebate the: **T**hen the world is sic in darkness, and they y dwell there, as without light: for thy lawe is byndeth, but se no man ere wylch the thinges that are done of the, or that shal be done. **R**epoited. **D**E. be grace before the, sende the hol y praye to me, and y shall wyte all the that is done in the world: sime the daye.

which was written in thy lawe, that men may fynde the path, and that they which will lye in the latter dayes, maye lyeue.

And he answered me, sayinge: Go y waye, gather thy people together, & saye vnto the, that they fynde the waye for xi. dayes, but lette them gather the many bore trees, and take with they the Sarcas, Dabnia, Selema, Lchanus and Thal, thes fyue, which are ready to roye & swifly, and come hither, and I shal lighte a candle of vnderstandinge in thine hart, which shal not be put out, vntill the thinges be performed which thou shalt begynne to wyte. And then shalt thou declare some thinges openly vnto the people, and some thinges shalt thou shew secretly vnto thy wyse. Come now this houre shalt thou begynne to wyte.

Then wote I forth (as he commaunded me) and gathered all y people together, and sayde vnto thes wyse wordes o' Israel: Oure fathers from the begynnyng were straunges in Egipte, from whiche they were deliuered, and receaued the lawe of life, which they keepe not, which ye also haue trasgreded a feare the. This was this londe and the londe of Sion perished amonge you by the lorde to possess. But ye fathers and ye yschelus also haue done ungodlinesse, & haue not keepe the wayes which the wyse commaunded you. And so for much as he is a righteous iudge, he receiue from you in tyme the thinge that had geuen you. And now are ye here and ye bretheren amonge you. Therefore yf so be that ye wil sit downe ydome vnderstandinge, and reforme youre hart, ye shal be keepe aluay, & after deathe shal ye receiue mercy. For after deathe shal the iudgement come, when the shal lyeue againe: and then shal the names of the righteous be written, and y names of the ungodly with their wordes, shal be declared. And no man ther shal come now vnto me, nor aske any question at whiche xi. dayes.

So I toke the fyue men (as he commaunded me) and we treme in to the fild, and remoued there. The next daye a voyce called me sayinge: Esdras. O then chy mouth, & dynt in thar' gape. The he opened I my mouth, & tubode, he reached me a full cuppe, which was full of meere, but the cold of it was like fyre. And I receiue it and drank. And when I had drunken it, my hart had vnderstandynge, and wyssdome grew in my brest: for my hart was receiue in remembrance, and my mouth was opened and shew nomore. The next daye vnderstandinge vnto the fyue men, y they moue y bye thies of the night, which they vnderstande not. But in the night

they are heere: as for me, I spake in the daye, and helde not my tonge by night. In xi. dayes, they wote two hundred & foure booke.

And it happened wha the xi. dayes were fulfilled, that the wyse spake saynyng: The first that thou hast wyte, speake openly, y the worthy and unworthy maye reede it. Wote Repe y lxx. last, y then mayest shew it conly to such as be wyse amonge they people. For in them is the sprynge of vnderstandinge, the fountayne of wyssdome, and the stream of knoulege. And I dyd so.

The XV. Chapter.

Beholde, speake thou in the eares of my people the wordes of prophesie, which I will put in y month, saith the LORDE: and cause them to be wrytten in a leaer, for it is the truth. Feare not the ymaginacion against y, lette not y vnfaithfulnes of them trouble the, that speake agaynst the. For all the vnfaithful shal bye in their vnfaithfulnes. Beholde saith the LORDE, I wil bringe plagis vpon the world: y swerde, hunger, deathe and destruction, for which men haue the upper hande in all y earch, and their shame shall wote be fulfilled.

Therefore saith the LORDE: I wil holde my tonge nomore vnto their wickednesse, which they do so ungodly: neither wil I suffre them in the thinges, that they deale with all so wickedly. Beholde, the imocent blouds of the troubled critech wnto me, and the scales of the righteous complayne continually, and therfor saith the LORDE: I wil surely avenge, and receaue vnto me all the imocent blouds from amonge them.

Beholde, my people, is led as a flock of shepe to be slayne, I wil not suffre them now to dwell in Egipte, but wil bringe them out with a mighty hande and a stretched out arme, and sonye it with plagis as a sore, and wil destroye all the londe off it. Egipte shal mourne, and the foundations of it shal be smytten with the plage and punishment, y God shal bringe vpon it.

They that eyll y growde, shal mourne, for their sides shal be destroyed thowm the blasfemye and hale, and an horrible starve. Wo worth y woulde and them that dwell therein, for y swerde & their destructione diuerech nyet one people shal sitte vp to fighte agaynst another, & swerde in their handes. For me shal be vnrest fast, and I me shal do violence vnto ether: they shal not regard the kynge and pryces, the wayes of their doings, and habyngees in their power. A man shal desire to go in to the cite, & shal not be able. For be

Apoc. 8
and 12

Psal. 41
Rom. 2
1 Co. 4. 8

cause of their pryde y cities shalbe brought in feare. y houses shal shake, and men shalbe astrayed. A man shal haue no pite upon his neyghboure, but one shal prouoke another vnto battayll, to spoyle their goodes because of the hunger of bread, and because of the greates trouble.

D Beholde, I gather 7 call together all the kynges of y earth which are from the nyngyng, from the south, from the east and Libanus to come vnto them, and restore the chynges that they haue graud them. Like as they do yet this daye vnto my choyse, so wil I do also, and recompense the in their bosome. Thus sayeth y LORDE God: My right hande shal not spare y synners, and my swerde shal not cease ouer them, that shal shed the innocet blood vpon earth. The feare is gone out frō his mouth, and hath cōsumed the foundations of the earth, and the synners like the frame that is kimbled, wō wōth them that synne, and fepe not my commandementes, saith the LORDE. I wil not spare them. So youre wyse ye children from violence, de fyre not my Sanctuary: for the LORDE knoweth all the thate synne agaynst him, and therfore deluyerech he them vnto death and destruccion: for now are the plages come vpon the woulde, 7 ye shal remaue in the. For God shal not deluyere you, because ye haue synned agaynst him.

E Beholde, an horrible vision cometh frō the east, where generacions of Dragons shal come out, and the people of the Arabes with many charrettes, and the multitude of them shalbe as the wynde vps earth, that all they which heare them ragynge in their mouth, maye feare and be a frayed: and as the wynde bores out of y wood, so shal they go out, and with greates power shal they come, and stonde sigheinge with the, and shal waiste the portion of the londe of the Assirians.

And then shal the Dragons haue the vpper hande, not remembreinge their byrth, and shal cōmme aboute streunge to gether in greates power, to persecute them. But thes shalbe a frayed, and fepe y silence at their power, and shal ste: and one out of the londe of the Assirians shal beseege the, and consume one of the, and in thei boosht shal be feare and daede, and strife amonge their kynges.

S Beholde cloudes from the east, and from the north vnto the south, and they are very horrible to loke vpon, full of wrath and storme. They shal synne one vpon another, and they shal synne at y greates sturre vpon earth and their sturre, and the blood shalbe from

the swerde vnto the bey, and the southward vnto y Cameloytter: And there shal be greates fearefulness and trembling vps earth, and they that se the wrath, shal be a frayed, and trembling shal come vpon them.

And then shal there come greates stormes from y south and from the north, and from the west, and from the storme wynde from the east, and shal synne them vngyne, 7 the cloudes which be a ryde vpon earth, and the sturre to cause fyre to come y us, and west wynde, shalbe destroyed, and the greates cloudes shalbe lyste up, and y mighy cloudes full of wrath, and the sturre, that they maye make all the earth a frayd and dwel therein, and that they maye poure ouer all places an horrible sturre, frō the le and syenge fierdes, and many water: all feldees maye be full, and all ryuers, the shal beate downe the cities 7 woulde, many raynes 7 hylles, all trees, wood, and the gyfse of the meadowes, and all thei frute, as they shal go stedfast vnto Babilon, and ther a frayed, they shal come to be a fraysege her: the sturre and all wrath shal they poure out vpon her.

Then shal the dust and smoke go vpon the heauen, and all they that be abowen shal be wailye her, and they that remaue vnder her, shal be seruyce vnto them that haue put her in feare. And thou Asia y offest thyself also vps the hope of Babilon, as thou a worshippe of hir performe: wō be wōth theu wretched, because thou hast wōth thyself like vnto her, 7 hast decey 7 danghered the dome, that the y myghte triumphe and plish thy londe, which haue allwaye defouled y nyghte wōrdome w the: thou hast sinned the abhominable cite in all hir wōth and vncions.

Therfore sayeth God: I wil sende plages vpon the, wyddomphode, powerte, hylgneros, and pestilence, to waiste thy herse and destruccion, and death, and the glory of thy power shal be dryed vp as a flower, whan beate a rysech y is sent ouer the. Thou shalt be sicke as a poore wif that is playged with out of women: so y the myghtie and lowe shal not be able to receaue the. Wōbe y shal be the saith the LORDE: If thou haddest an allwaye slayne my choyse, equalinge the feare of thy hande, and sayde ouer the death whan thou wast dyest: for the heart of thy conuenaunce.

The rewarde of thy wōrdome shalbe compensated the in thy bosome, therfore shal thou reccoue 7 rewarde.

4. **L**ike as thou hast done vnto my chosen
 (ye)th the LORDE I woe so shal God do vnto
 to the. And the LORD deliuer the in to the plague.
 Thy dylow shal bye of hunger, & thou shalt
 full thowm of suerde. Thy cities shal be des-
 troyed, & all thine shal perish w the swer-
 to in of fyre. They y be in of mortuaynes shal
 bye of hunger, & eate their owne flesh, & drin-
 ke their owne bloude for very hōger of hie-
 tyn of water. Thou vnhappie shalt com-
 showm the sic, & cease plague agayne.

In the passages they shall cast downe the
 theye case, & shal rote out one parte of y for
 to assume the poicion of thy glory. They
 shal eate the downe like stubble, & they shal
 be thy fyre and shal consume the: thy cities
 and thy londe, thy wood & thy fruce full trees
 shal they burne up with the fyre. Thy dyl-
 tow shal they carry awaye captiue, and loke
 what thou hast, they shal spoyle it, and mar-
 ke the breuic of thy face.

The XLV. Chapter.

1. **W**hen thou shalt see the Babylon & Asia, wch
 to y Egypte & Syria gyde yd sel-
 nes w clothes of sack & haye, and
 mourne for your childre, be sory, for yd
 destruction is at hande. A swerde is sent vpon
 yo, & who wil turne it backe? A fyre is kynd
 w amōge yo, & who wil quench it? Plagues
 are sent vnto yo, & what is he that wil dry-
 ve them awaye? Na ye eny man dryue awaye
 in hōger hye in the wood. Or maye eny mā
 quench the fyre in the stubble, whan it hath
 begonne to burne? Na ye one turne agay-
 ne the arrowe, y is shot of a stronge archer.
 The myghtie LORDE sendeth the plagues, &
 what is he that wil dryue them awaye? The
 fyre is kyndled & gone forth in his wra-
 che, & what is he that wil quench it? He shall cast
 lightninges, & who shall not feare? He shal
 thonder, and who shall not be afrayd? The
 LORDE shal thunders, & who shall not utter
 hie beaten to powder at his presence? The
 earth quake, & the foundations thereof: y
 for arych up w waters from the depe, and
 the fountes of it are w anyeere, & the fishes
 that of alld before the LORDE, & before the
 glory of his power. For stronge is his ryght
 hande that holdeth the borne, his arrowes
 that be sharpe, are sharpe, & shall not mys-
 se, whan they begynne to be shot in to y en-
 des of the worlde.

2. Beholde, y plagues are sent, & shal not tur-
 ne agayne, till they come vpon earth. The
 fyre is kyndled, & shall not be put out, till it
 consume the foundations of the earth. Like
 as an arrowe which is shot of a myghtie ar-

cher, returneth not backwarde, enen so y pla-
 ges y shal be sent vpon earth, shal not turne
 agayne. Woe is me, woe is me, wch wy deli-
 uer me in these dayes? The begynnyng of
 sore woe & greates mourninge: the begynnyng
 of deeth & greates deathe: the begynnyng
 of wraete, & the powere shal flout a w fura-
 the of the begynnyng of euill, & they shal tremble
 euery one. What shal y do in these thinges,
 whan the plagues come? Beholde, hōger and
 plague, & trouble & angurysch are sent, as scour-
 ges for an enenemen. Dur for all these thinges
 they shal not turne frō their wickednes-
 ses, ne be allwaye mynde full of y scōmges.

Beholde, vitayles shal be so good cheape
 vpon earth, & they shal chynke the m foles to
 be in good case, and enen then shal myche
 growe vpon earth, wraete, deeth & greates di-
 quicities. For many of them that dwell vpon
 earth shall perish of hōger, & the other shal
 escape the hunger, shal the swerde destroye
 & the deeth shal be cast out as donge, & there
 shal be no man to cōsōrte them. For y earth
 shal be wastid, & the cities shal be cast
 downe: there shal be no man left to ryll y earth
 to sowe it. The trees shal growe frute, & who
 shal plucke the of & gather them? The grapes
 shal be ripe, & who shal treade the? For
 all places shal be desolate of me, so that one
 man shal desyre to se another, or to heare his
 voyce. For of one whole cite there shal be
 ten left, & two in the silde, which shal hyde
 the silde in the chide of bushes, & in the dyf-
 fee of stones: like as whan there remaine
 the of foure olues vpon the olyue tre, or as
 whan a vynyarde is gathered, there are left
 some grapes, of them that diligently soughe
 the: so the vynyarde.

2. **U**en so in these dayes there shal be the
 of foure left, for the y searche the houses w
 the swerde. And the earth shal be left wastid,
 & the silde thereof shall wase albe: and his
 wayes and all his pathes shal growe full of
 thornes, because no man shal trowe y there
 thowm. The daughters shal mourne, hain-
 ge no hydegrome: the wemen shal make la-
 mentacion, hauyng no husbandes, their
 daughters shal mourne, hainge no helpe of
 their hydegrome. In the wraete shal they
 be destroyed, & their husbandes shal perish
 of hunger. O ye seruantes of the LORDE,
 heare these thinges, & marc the. Beholde,
 the wraete of the LORDE, & receaue it be-
 holde, the plagues drawe nye, & are not slack
 in taryng. Like as a traunying woman,
 which a few y r. moneth brygth forth a son-
 ne, whan the houre of the byrth is come, an

heare two or thre a foire that the paynes come vpo hir body, & whan the childe cometh to the byrth, they tary not the cawkinge of an eye: but so shall not y plaiges be slack to come vpon earth, & the wolde shal moue me, & forowen shal come vpo it on euery syde.

E O my people, heare my worde, make you reb to the baxayll: & in all euell be euen as pygmes vpon earth. he y sellerh, let him be as he that flych his waye: & he y byrth, as one that wil lefe. Who so occupieth marchandises, as he that wynerh not: & he that buydeth, as he that shall not dwell therein: he that soweth, as one y shal not reape: he that wynteth the vnyarde, as he that shal not gather the grapes: they that mary, as they that shall geue no children: they y may ry not, as the wyddowes: & they for they y labour, labo' in vayne. For straungers shall reape their frutes, & spoyle their goodes, euer thow their houses, & eate their childe' captyue, for in captiuyte & honger shal they geue chylde. And they that occupie their marchandises of robbery, how longe dede they thir cities, their houses, their possessions & persones: the more wil I panysh them for their synnes, sayeth the LORDE. Like as an wbeic enuytch an honest woman, so shall righteounesse hate iniquyte, whan she decteth hir self, and shall accus her to hir face, whan he cometh that defendeth, which shal make iniquytie for all synne vpo earth. And therfore be not ye like there vnto, ner to the woordes therof: for or euer it be longe, iniquite shalbe taken awaye out of the earth, and righteounesse shal raigne amonge you.

S Let not the synner saye, that he hath not synned: for coles of fyre shal burne vpon his heade, which saierh before the LORDE God & his glory: I haue not synned. Beholde, the LORDE knoweth all y workes of men, their ymaginacions, their thougthes & their herites. For he spaketh but the worde: let the earth be made, & it was made: let the heauens be made, & it was made. In his worde were y starres made, & he knoweth the nombre of them. He searcheth the grounde of the depe, & the treasures therof he hath measured the see, & what it containeth. He hath shut the see in the myddest of the waters, and w' his worde hath he hanged the earth vpon the waters. He spredeth out the heauen like a vowe, vpon the waters hath he founded it. In the deserte and drye wyldernes hath he made spynges of water, and peles vpo the toppe of the mountaynes, & the foudes might poure downe from y stony rockes to water

the earth. He made man, and put his birt in the myddest of y body, and gaue him bush life and vnderstandinge, & he the synner of y Almighty God, which made all thinges, and hath searched the greddes of all the secrettes of the earth.

He knoweth youre ymaginacions & inclinations, and what ye thynke: whan ye synne, & wolde hyde youre synnes. Therefore hath y LORDE searched and soughte out all y workes, and he shal betraie ye out all. And whan yf synnes are broughte forth, ye shalbe punished before men, and youre owne synnes shal be youre accusers in that daye. Whan wy do: O how will ye hyde youre synnes before God and his angell. Beholde, God himself is the iudge, feare him, leaue off from you synnes, and forger youre vnyghteousnesse, and meke reuocare with them: so shal God be youe foith, and be your yeuer from all trouble. For beholde, the heare of a great multitude is kyndled ouer you, and they shal take awaye certayne of you, and they shal take ydoles and they that comen vnto them, shal be had in derision, laughed to scorne, & wroden vnder foote.

For vnto the places there shalbe a place, and in the meze cities a greates insurrection vpon those that feare y LORDE. They shal be like mad men, they shal spare no man: they shal spoyle and wast feche as hunteth LORDE, their goodes shall they take from them, and shute them out of their houses. Then shal it be knowne who are my chylde, & they shalbe tryed as the golde in the fyre. Heare O ye my beloued, saierh the LORDE: beholde, the dayes of trouble are at hand, but I wil be your yeuer from the same. Be not ye a fraied, dispaire not, for God is your euer yeuer.

Who so kepech my commandmentes and preceptes (saierh the LORDE God) let not youre synnes weye you downe, & let not youre vnyghteousnesse be lift up. Wo be vnto they that are subdued vnto their synnes, and tangled in their wickednesse: like as a felde is hedged in with busshes, and the pach therof covered with thornes, & no man maye traunyle thowward so is he taken, and cast in the fyre, and burne.

The ende of the iiii. booke of Ezechias.

Cor. 3. d

Gal. 3. a
16. 10. c.
col. 1. b

Ierem. 14.

The booke of Tobias.

Wher this booke conteyneth.

Cap. I. Of the kynne, life and godly conuersation of Tobias.

Cap. II. The lowlyng composition that Tobias found in buryng the dead, for the which cause he is hated and persecuted. God mercifully his wife Mirram. His wyfe casteth him in prison.

Cap. III. Tobias prayeth betwixt vnto God, for the miserable and captiuitie of himself and the people of Sassa the daughter of Raguel.

Cap. IIII. Tobias reacheth his soules in the fear of God.

Cap. V. The soules obeyeth the father, and goeth his seruice. God promyseth mercifully for his soules, and sendeth his angell to be his gyde.

Cap. VI. In their iourney they take a fild, wherof the angell commaundeth him so to kepe the best, the gull and the leuce, and calleth him wherof it is good.

Cap. VII. They come to Raguel, which receaue them lowlyng, and marrieth his daughter Sassa vnto Tobias.

Cap. VIII. Tobias goyng to bed with his wyfe, sendeth himself as the angell had him, and so both he and his wyfe are preserued from euill.

Cap. IX. Tobias smothereth the angell vnto Sassa for the moony.

Cap. X. Tobias father and mother luge for his conyng. And Raguel syngeth that he can sepe him no longer, sendeth him awaie with his wyfe.

Cap. XI. They retorne home, and are welcomed ioyfully. Oude Tobias hath his sight agayne. They reioyce altogether, and geaseth he vnto God.

Cap. XII. The father and the sone wolde saye, and reuoceth the angell. Searcheth nothinge but how they maye be se.

Cap. XIII. Tobias the elder prayeth God, & excometh other men, so be thankefull vnto him.

Cap. XIII. Tobias beyng now olde, prophesieth the destruccid of Ninus, and the prosperous health of Israell. The same forsaketh the sin full cite, as his father had him, & goeth to his father in leue.

The first Chapter.

Tobias was of the trybe and cite of Nephtali, which lyeth in the hye countrees of Galilee aboue Tiason the waye to ward the west, hannyng the cite of Tipher upon the left syde.

Though he was taken prisoner in the daye of Salmanasar kynge of the Assirians, nevertheless beyng in captiuitie, he forsooke yf waye of traeth: In so much that what so euer he might geet, he parted it dai

lye with his slouppesons & brethren, that were of his kynne. And though he were yonger the all in the trybe of Nephtali, yet dyd not he behaue himselfe dubiously in his moste. And when all the other wente to y

gold calnes, which Jeroboam the kynge of Israel had made, he himselfe alone fled all their companies, and gat him to Ierusalem vnto the temple of the LORDE, and there worshipped yf LORDE God of Israel, faith fully offeringe all his first frutes and tribes, so that in the thirde year he ministred all the tribes vnto the strangers and conuertes. These and such like thinges dyd he accordinge to the laue of God, when he was yet but yong.

But when he was a man, he toke out of his owne trybe a wyfe called Anna, and of her he begat a sone, whom he called after his owne name, and taught him from his yowth vp, to feare God, and to refraine from all synne.

Now when he with his wyfe, his sone and with all his kynne was come in captiuitie vnto Ninus, what tyme as they all ate of the meates of the swethe, he kepte his soule, and was neuer desyred in their meares. And for so much as he was mynde full of the LORDE in all his herte, God gaue him fauour in the persence of Salmanasar the kynge, which gaue him power to go wher he wolde, and so had he liberte to do what him list.

So wente Tobias vnto all them that were in prison, and comforted them, and gaue them wholesome exortacions. And when he came to Raguel a cite of the Medea, hannyng generalites of syluer: of yf thinges wher with the kynge had honoured him, and some amonge a greate company of people of his kynne, one Sabelus (which was of his owne trybe) beyng in necessite, he gaue him the sayde weighe of syluer vnder an hand writinge.

After a longe season when Salmanasar the kynge was dead, and Sennacharib his sone reigned in his steade, which hated the children of Israel, Tobias wence dayly the row out: all his kynne, and comforted them, and gaue of his goodes to euery one of the, as much as he mighte: he set the hongre, clothed the naked, and buried the dead and slaine, and that diligently.

And when Sennacharib the kynge came agayne and fled out of Jewry: what tyme as God purysed him for his blasphemie: in his wrath slew many of the children of I

2. Re. 12. 6

Exo. 22. 4
Deut. 22. 2
19. 24. 1

Mat. 23. 6

Gen. 22. 10
10. 22. 1

1. Cor. 10. 2

Mat. 23. 6

Some
geat:
1. Petal
1. 10. 1

D
1. 22. 20. 1

154. a. c
rnel, Tobias buried their bodie. But when it was tolde the kynge, he commaunded to slaye him, and take awaye all his goodes. Therforthe Tobias with his sonne & with his wife fled his waye, and was hyd naked, so there were many that leued him. But after sth. dayes the kynge was slayne of his owne sonne. Then came Tobias agayne to his house, and all his goodes were restored into him.

The ii. Chapter.

154. a. b
Mac. 1. b
D See these thinges vpon a selempe daye of the LORDE Tobias made a good feast in his house, & sayde vnto his sonne: Go y waye & buyng hit her some of ourte trybe, such as feare God, that they maye make mery with vs. And wha he was gone, he came agayne, and tolde his father, that one of the children of Israhel slayne slayne vpon the streer. And immediatly he leape from his table, leste the feast, came fastinge to the deede coarfe, toke him & bare him pauerly in to his house, & when the Sonne was downe, he mighte safely burye him. And wha he had hyd the coarfe, he ate his meate with mourninge and feare, remembryng of y^e oade, that the LORDE sayeth by the prophet Amos: your be shaffes shalbe turned to so rowe and heuyes.

154. b
D But when y Sonne was downe, he wente his waye & buried h m. Then all his neghbare reuoued him, sayenge: It is not legge, sens it was commaunded to slaye the because of this matter, and hast scarce escaped the daunger of death, and buriedest thou the deede agayne. Therforthe Tobias fearyng God more then the kynge, toke the bedies of the slayne, hyd them in his hoose, & buried them at mydnyght.

154. b
nd. 1. a
D It happened vps a daye, that he had buried y deyd, & was mery, came home, & layed him downe by the wall & slepe. And whyte he was a slepe, there fell downe vps his eyes warme donge our of the swalowes nest, so y he was blynde. This temacion byd God suffre to happen vnto him, that they which came after, mighte haue an example of his pacience, like as of holy Job. For in so much as he euer feared God from his youth up, & kepte his commandementes, he was not he by agaynst God, that the plague of blyndnes chaused vnto him, but remayned steadfast in the feare of God, and thanked God all the dayes of his life.

D For like as blessed Job was had in derision of kynge, euen so was he laughed to scoome of his eldres & kynnesmen, which say-

be vnto him: where is thy hope, for y which thou hast done allmes and buriedest her? But Tobias rebuked the, & sayde: Saye me so, for we are the children of holy men, & laboure for the life, which God shal geue unto them, whaer euer turne their bedes from him. Inna his wife werne daylye to the prayng worke, & toke what saynges she coulde gete in the laboure of hir handes, she broughte it. And it happened y she toke a Eyd and broughte it henn.

And when hir husband had it crike, he sayde: Iste y it be not stollen, restus it agaync to the owners: for it is not lawfull for us to eate oi to touch any thinge of thes. This was his wife angrie, and sayde: Let y thy hope be come vayne openly, & thy almes by des byd she cast him in the tymb.

The iii. Chapter.

154. c
D Then Tobias toke a herd, & mares became to make his prayer sayenge: O LORDE, thou art righteous, all thy iudgements are true, yett all y we praye are mercy, faithfulness & iudgment. And now O LORDE be mynde full of me, & take no mygeance of my synnes, necher remembur my synnes her y my synnes of my eldres, for we haue nor bene obediēt vnto y commandementes, therfore are we payed, broughte in to captiuitie, in to derision & shame vnto all nacions, amonge whos thou hast iudged vs. And now O LORDE, y iudgements are greate, for we haue not done acordinge y commandementes, necher haue we walkt in nocetylyte fore y. And now O LORDE, but le with me acordinge to thy wil, & commaunde me my spere to be receaued in peace, for me recepitte it ere it lo me to bye, the colpe.

At the same tyme it happened, that Sara the daughter of Raguel at Ages rece of y Nibes was slambred of one of her fathers hant maybes, namely, that she shalbe haue had sizen husbandes, which as so ne as they were called in vnto hir, were slayne of the deuell galle Amodeus. Therfor when she repoued the mayben for hir wete, she answerde her, sayenge: God let vauer se sonne ner daughters of the moore vnto earth, thou kyller of thy husbandes. And thou slay me also, as thou hast slayne sizen men: At this voyce were Sara into an hy chamber of hir house, and there dayes and thre nightes she necher ate ner drate, but tynued in prayer, and besoughe God with teares, that he wolde deliuer her from the rebuke.

Upon the thirde daye it chaunced, that when she had made an ende of hir prayer, she purged the LORD, sayinge: Blessed be thy name O God of Israhel, which when thou art wroth, shewest mercy, and in the tyme of trouble thou forgiveness the synnes of them that call upon the. Vnto the LORD I name I my face, vnto the life I vp my prayer. I beseech of O LORD, loose me out of the bondes of this rebuke, or els take me awaye fro of y^e earth. Thou knowest LORD, that I neuer had desyre vnto man, and that I haue kepte my soule cleane from all vncleyn lust. I haue not kepte company with those that passe their tyme in spoite, neither haue I made my self partaker with them that walke in lighte behaouour. Therefore an husbande haue I consented to take, not for my pleasure, but in thy feare.

Now peradventure either I haue bene worthy of them, or els were they vniuerse sinne, for thou happy hast kepte me to and ther husbande. For w^h y^e thy counsell is not in y^e power of man. But w^h so euer loueth the and striveth the a righte, is sure, that yf his life be tempered and p^rened, it standeth in the tryngge; and yf he endure in patience, he shall haue a reward, and be h^lie crowned: and yf he be in trouble, that God (no doute) shall deliuer him: and yf his life be in chastite, that he shall haue leue to come vnto thy mercy.

For thou hast no pleasure in oure dampnation: why? a fiere a storme thou makest y^e wether saine and still: after wepinge and weynes thou gaeest greace to ye. Thy name O God of Israhel, be praised for euer. At the same tyme were both their prayers herde in the sighte of the magesty of the h^liest God. And Raphael the holy angel of the LORD was sent to helpe the both, whose pray-
ers came together before God.

The iii. Chapter.

So whā Tobias thoughte his prayer to be herde, that he mighte dye, he called vnto him his sonne Tobias, & saide vnto him: My sonne, heare the wordes of my mouth, and laye the in thine hert as a fundacion. When God taketh awaye my stak, vnto thou my body, & helde thy mouth in honoure all the dayes of his life. For thou oughtest to remember, what and howe many perils she suffred for y^e in hir wode, and whā she al^l her hard fulfilled the tyme of her life. bury her besyde me. Haue God in thy thoughte all the dayes of thy life, & beware,

lest at any tyme thou chert vnto synne, and lest thou let slippe the commaundmentes of the LORD Loue God.

Woe allmes of thy goodes, and turne ne vnto thy face from the poore: and so shalt it come to passe, that the face of the LORD shall not be turned awaye from the. Be mercifull afeer y^e power. If thou hast much, geue plentifully: yf thou hast litle, do thy diligence, gladlye geue of that litle. For so gatherest thou thy self a good reward in the daye of needfull. For allmes deliuereth frō death, & suffreth not the soule to come in darcknes. A greace comforte is allmes before the h^le God, vnto all them that do it.

My sonne, kepe the well from all who do me, and besyde thy wife se that no faure be knowen of the. See neuer syde haue rule in thy nynde ner in thy worde, for in pyttee be game all destruction.

Who so euer worketh any thinge for the, immudially geue him his h^le, and loke that thy h^le seruauntis w^h geue remaine not by the ouer righte. Loke that thou neuer do w^h to another the a righte, the thinge that thou wouldest not anotheer mā shalde do vnto the. Let thy h^le beed with the hongrie and poore, and cover the naked with thy clothes. See thy h^le and wyne vpon the buryall of the righteous, and do not thou ease and synne the of w^h the synners. Be euer counsellat y^e wyse.

Be allwaye than full vnto God, & than se the him, that he will orde thy wayes, & than what so euer thou desirest or callest in hande, it maye remaine in him. I certise the also my sonne, that (whā thou wast yet but a baby) I deliuered ten talentes of syluer vnto Gabriel, at Rages a cite of the Medes, & his handwrytinge haue I byme. And therfor se the some mannes, howe thou mayest come by him, & receaue of him y^e sayde weightes of syluer, and geue him his handwrytinge agayne.

My sonne, be not a fraye: truste it is, we lebe here a poore life: but greace good shall we haue, yf we feare God, and departe from all synne, and do well.

The V. Chapter.

Then answered Tobias his father, & saide: father, all that thou hast comaundd me, and I do, and that diligently. But how I shal requyre this money, I can not tell. I rather doth he knowe me, ne I him. What token shal I geue him? And as for the waye thither, I neuer knewe it. Then

Rom. 12
Come
reuer
y^e frō all
synne de
from de
acth
1. Tell. 4
Gen. 2. 2
Dec. 24. 1
Mat. 7. 2
Luc. 24. 1
Tob. 1. 4
Rom. 1.

his father answered him, and sayde: I have his hand writing by me, which when thou shalt see, immediately he shall paye thee. But go thy waye now, & get the some sayde full mthy go with y for an hie, that thou mayest receive yf money, whyle I am yet livinge.

B Then wente Tobias out, & upon the streete he founde a saye yonge man standinge, gyved up, and so it were one ready to take his iourney. And he knewe not that it was an angell of God, but saluted him, and sayde: From whence art thou, thou good yonge man? he answered: Of the children of Israel.

And Tobias sayde unto him: knowest thou the waye, that lecheth unto the countrey of Media? he answered: I knowe it well, and all those streres haue I gone of tyme, and haue lodged with oure brother Gabelus, that dwelleth in Ragas a cite of Media, which lyeth upon the mount Agabthania. Tobias sayde unto him: I praye thee, carrye some, tyl I haue tolde my father these thinges. Then wente Tobias in, and tolde his father all. He yf which his father marueled, & prayed, that he wolde come in unto him.

C Wro when the angell came in, he saluted him, and sayde: Ioye be with the for evermore. And olde Tobias saide: what ioye can I haue, that syt here in darcknes, & se not the light of heauen? The yonge man sayde unto him: Be of good cheare, God shal helpe the shoudy. And Tobias sayde unto him: Canst thou bringe any some to Gabelus, wnto the cite of Ragas in Media? And when thou comest agayne, I shal paye the thy hye. And the angell sayde unto him: I shal lede thy some, and bringe him to the agayne. Then Tobias answered him: Tell me I praye thee, of what house, or of what trybe art thou?

The angell Raphael sayde unto him: Rest thou a fter the kyned of an hyielinge, or sekest thou a gyde for thy sonne to go with him? But that I make the noe carefull, I am Azarias the some of greate Hanania. And Tobias answered: Thou art come of a greate kyned, but I praye y, be not displeasid, that I desired to knowe thy kyned. The angell sayde unto him: Thy sonne shal I lede to the safely, and bringe him whole to the agayne.

Then answered Tobias, and sayde: well, go on your waye, and God be in your iourney, and his angell beare you company. So when they had prepared all thinges, & they

wolde take with them in their iourney, Tobias had his father & his mother fare well, and they wente on their waye togeder. Wro when they were gone, his mother beganne to wepe, and sayde: The best of our cage hast thou taken awaye, and leaue him from vs.

Wolde God that money had neuer bene, for the which thou hast sent him awaye. If we had bene content wth of power, thou haddest greate riches unto vs, that we stoude some here. Then sayde Tobias unto her wepe not, our some shall come to us agayne safe and sounde, & thine eyes shall see. For I craue that y good angell of God shal beare him company, and orde well all the thinges that he doth: so that he shal come to us agayne with ioye. At these wordes his mother leste off fro wepyng, & held her tongue.

D The vi. Chapter.
Tobias wente on his waye, and dogg solo wed him, and yf forsight they abode by the water of Egipt. Then wente he out to wash his feet, and in halde, there came forth an horrible fish to moure him. Of which Tobias was affrayd, and cried with a loud voyce, sayinge: O DE, he cometh upon me. And the angell sayde unto him: Take him by the dextre side, and diame hime the. And he dyde so, and drewe him vps the londe, and the fish beganne to leape at his feete.

The sayde the angell unto him: Take the bowels of this fish, and as for the herte, the gall and the leuer, kepe them by the. In these thinges are necessary and good for manye. Tobias dyd so, and rested the fish, and they toke him with them in their iourney: the residue they salced, as much as was sufficient for them, all they came to Ragas. Then Tobias asped the angell, and sayde unto him: I praye y brother Azarias, tell me, what are these thinges good of the fish, that thou hast bydden me kepe?

The angell answered him and sayde: If thou layest a pece of the herte vpon the eales, the smoke therof dryueth awaye all manner of euill spirits, whether it be from man, or from woman, so that from thence forth some shal come no more unto them. The gall is good to anoynte or to strake yf eyes with all, where as there is any blemish in them, shal they be whole.

And Tobias sayde unto him: when shall I then see mye maier? The angell answered and sayde: Here is a nye kynsman of thine, named Raguel by name, which hath a daughter

called Sara, & hath nether sonne nor daughter
neither. All his good belongeth vnto the,
and thou must marry his daughter: and ther
for desire her at her father, and he shall ge
ue her to the wife. Then answered Tobias &
saide: As I vnderstande, she hath bene mar
ried vnto Isean husband, and they all are
dead: and I haue herde saye, that the deuell
slaw them. I am afrayd therfore, lest such
things happen vnto me also: which yf it ca
me to passe (singe I am the onely sonne of
my father and my mother) I shulde bringe
thein in their age, w^{ch} soeuer to their graues.

D Then sayde the angell Raphael vnto him:
feare me, and I will tell the, what they be
of whom the deuell hath power. Namely,
they that receiue marriage of such a falsed,
that they shew God our from the and from
Le their her, and geue them selues to their ow
ne lust, euen as it were an hoise and Moole,
which haue no vnderstandinge: vpon such
hath I deuill power. But when thou takest
her, and art come in to the chamber, withhol
de thy self from her thre daye, and geue thy
143 diligence vnto nothinge but vnto prayer
with her.

And in the first nighte roste the leuer of the
fish, and the deuell shalbe dreyed awaye. The
second nighte shalt thou be receiued in to the
company of the holy patriarches. The thirde
nighte shalt thou opeyne the blessinge of
God, so that thow whole children shalbe borne of
you. After the thirde nighte take the mayden
in the shure of God, and more for the desyre
of children, then for any fleshy lust: that in
the shure of Abraham thow mayest opeayne
the blessinge in children.

The VII. Chapter.

3 Then wente they in to Raguel, which
receiued them ioyfully. And when
Raguel looked vpon Tobias, he say
de vnto Anna his wife: how like is this yon
ge man vnto my sisters sonne. And when he
had spoken this, he saide: when ce be ye good
bruders? They saide: Of the citye of Teph
sali, out of the captiuyte of Ninine. Then
saide Raguel vnto them: knowe ye my bro
ther Tobias? They saide: yee, we knowe him
well. And when he had spoken moche good
of him, the angell sayde vnto Raguel: To
bais of whom thou spekest, is this yonge ma
saba. Then Raguel bowed him self downe,
and wept, & ke him aboute the necke, and
kysed him, and sayde: Gods blessinge haue
144 thou my sonne, for thou art the sonne of a go
od vertuous man. And Anna his wyfe and
Sara his daughter wepte also.

141 T To whom they had called together, Ra
guel had Tyl a wetter, and to make a staff.
And whā he prayed the to syt downe to dy
ner, Tobias sayde: I wil nether eate nor drin
ke here this daye, excepte thou first graunte
me my peticion, & permitt me to geue me thy
daughter Sara. When Raguel herde this,
he was astonnyed, for he knewe, what had
happened vnto the other siben men, that w
ce in vnto her: and he beganne to feare
that it shulde chaunce vnto him also in like
maner.

142 And whyle he stode so in doute, and gaue
the yonge man no answer, the angell sayde
vnto him: feare not to geue him thy daugh
ter, for vnto this man that feareth God, be
166 gret thy daughter to wife, therfore might
none other haue her.

The sayde Raguel: I doute not, but God
143 hath accepted my prayers, and reare in his
sight: and I trust he caught you to come
vnto me for the same intent, that this daughter
of myne might be married in his owne byre
and a coridinge to the lawe of Moyses. And
nowe doute thou not, but I will geue her
vnto the: So he toke the right hande of his
daughter, and gaue her in to the right hande
of Tobias, and sayde: The God of Abraham,
the God of Isaac and the God of Jacob be
with you, soyne you together, and fulfill his
blessinge in you. And they toke a letter and
made a writinge of the marriage. And then
made they mery, and prayed God. And Ra
guel called Anna his wife vnto him, and had
her prepare another chamber, and thither he
broughte Sara his daughter, and the recei
ce. Then sayde he vnto her: We of good chea
re my daughter, the LORD E of heauen ge
ueth ioye, for the beynesse that thou hast
suffred.

The VIII. Chapter.

145 Now after they had supped, they
broughte the yonge man in to her. The
angell thoughte Tobias vpon the wordes
of the angell, and toke out of his bagg a pe
ce of the leuer of the fish, and layde it vpon
the hote coales. So the angell Raphael co
ke holde of the deuell, and sent him awaye,
and bounde him in the wyldemes of the byre
the gippe. The spake Tobias vnto the virgin,
and sayde: Op Sara, let vs make our pr
yer vnto God to daye, to morrowe, and o
uermorrow: for these thre nightes wil we recei
ue cure stinnes with God: and when the
thirde holy nighte is past, we shall soyne to
gether in I deure of marriage, for we are the
146

children of holy men, and we maye not come together as the heathen, & knowe not God.

B Then spake they vp both together, and be
a d soughte God earnestly, & he wolde perseue
them. And Tobias sayde: O LORDE God of
6 fathers, praye for the soules of heauē & earth
of the se, welle, & floues, & of all the crea-
tures that be therein. Then maydest Adam of
a b the mould of the earth, & gauest him Ena
for an helper. And now LORDE thou knowest
that it is not because of voluptuousnes, that
I take this sister of myne to wyfe, but onely
for the loue of children, in whom thy name be
blessed for euer. And Sara sayde: haue mercy
vpon vs. O LORDE, haue mercy vpon vs,
and let vs both come whole and sounde to a
good age.

C And aboute the cocke crowe, it hap-
ped, that Raguel called his seruantes, and
they wete with him, to make a graue. For he
sayde: it is chaunced vnto him peradventure,
as it dyd vnto the other seuen men, that wete
in vnto her. Now whā they had made the
graue, Raguel came agayne to his wyfe,
and sayde vnto her: sende one of thy maydes,
to loke yf he be dead, that I maye burye him
afore it be light daye.

So she sent a mayden to se, which whā
she came in to the chamber, she founde them
whole and sounde, slepyng together. And so
she came agayne, & brought good tydinges.

D Then Raguel and Anna his wife prayed
of LORDE, and sayde: prayed be thou o LORDE
God of Israel, for it is not happened vnto
vs, as we thought. For thou hast heale me
a fully with vs, and put awaye from vs the
enemye that persecuted vs, and hast shew
mercy vnto yonder two beloued. O LORDE,
cause the to magnifie the more perfectly, and
to offere the the sacrifice of thy prayse, and of
their healeth: that all people maye knowe, &
thou only art God in all the earth.

E And immediatly Raguel commaunded
his seruantes, to fill the graue, that they
had made, with earth, afore it was light: and
hade his wife prepare a feast, & to make rea-
dy all thynges that were necessary for meate,
to such as wote byf waye. He caused two
sate byne also and foure weathers to be slay-
ne, & meates to be prepared for all his neigh-
bours and frends.

And Raguel charged Tobias, to remayne
with him two weekes. As for all the good
he had, he gaue Tobias of one half of it, and
made chyf wytynges, that the half which re-
mained, shulde fall vnto Tobias a fter their
death.

The IX. Chapter.

F Then Tobias called vnto him the an-
gell, whom he thoughte to haue bene
a man, and sayde vnto him. Good
Zuaras, I praye the herell vnto my weate:
If I shulde geue myself to be yferruē, I
shal not deserue y psonyence. I truste
I beseeke the, that thou wilt take the bestis
and the seruantes, and go vnto Gabelus in
Raguel the cite of the Medes, and deli-
uer him his hand wytynges, and receaue the
money of him, and praye him to come to my
riage. For thou knowest thyself what my
sister calleth y daye: and yf I tarye one
weeke longe, he wyl be sory in his mynde. Now
seist thou how earnestly Raguel hath
reuered me, so that I can not saye him nay.

Then wote Raphael some of Raguels
seruantes, and two Camels, & wente vnto
Raguel the cite of the Medes: and whā he
founde Gabelus, he gaue him his hand
wytynges, & receaued all y money. He toke
also of Tobias y some of Toby, how all
thes had happened, & caused him to com-
mend him to y marriage. Now whā he came in
to the house of Raguel, he founde Tobias
sate at y table: & he leape vp, & they
kysed one another, and Gabelus wept, and
praised God, and sayde: the blessinge of the
God of Israel haue thou, for thou art the
sonne of a ryghte verueous & iust man, &
of some y surely God, & geueth greates
allmes. And blessinge haue y wif, and y
elders, that y maye se y children, and
yours childrens children, vnto the
thirde and fourth generacion, and that
yoursidemay be blessed of y God of
Israel, whiche reigneth woulde without
ende. And whā they all had sayde Amen,
they wente to the feast, but with the
feare of the LORDE, for they feare the
feast of the marriage.

The X. Chapter.

QUOW whyle yge Tobias made
carrye by reason of y marriage, his
father was full of feare and heuyn,
and thought: what shulde be the cause,
that my sonne tarieth so longe? Or why
shulde he be tepe so longe there? Perad-
venture he is dead, and no man wyl
geue him the money. Thus begane he
to be very foonfull, & Anna his
wife with him, & begame to we-
pe both together, because their
sonne was not come agayne vnto
them at the daye appointed. As
for his mother, she wept and
discomfutable reare, and sayde: Wo
is me, my sonne: Oh what ayled
we to sende the awaye into a
strange countrey, then lighte
of oure eyes, thou wast of foure
age, thea comfite of oure life,
thou hope of oure generacion.

saies all yf thinges that we haue are done
in the, we shal not haue sent the awaye:
from vs.

Then Tobias comforted her, and sayde:
hold thy tongue, and be not discomfited, ou
er thou in whole and sounde: the man yf we
see him withall, is faithfull yough. Let her
thee she mighte in no wyse be comforted: but
begyn weete our, loke aboute, and weete a
boute alle the streets, wherby she thought he
shude come agayne that yf it were possible)
she mighte see him comynge a farre of.

But Raguel saide vnto his sonne I laue:
Guary here, and I shall sende a messainger
with my father Tobias, to tell him yf thou
art in good health. Tobias saide vnto him:
I am sure that my father and my mother
commenry daye, and that their hertes are
for.

When Raguel prayed Tobias wth ma
rymothe, & he wolde in no wyse heare him,
he deuyced Sara vnto him, & the half
part of all his good: in seruantes and hand
maide, in shepe, in camels, and in fyne and
much money, and so sent him awaye from
him with peace and ioye, and sayde: The ho
ly angell of the LORDE be with you in you
r iourney, and brynge you forth safe & soune
in that yere, in shepe, and all thinges in good
with yere childe, and that myne eyes
myghte see your childe, a foie I yve.

So the elders embraced their daughter,
hiss her and let her go, cryinge her to ho
me her father and moether in lawe, to looe
her husband, to rule well his hussholde, to
haye her house in good order, and to shew hir
his iusticte.

The XI. Chapter.

Now as they were goinge homewar
de againe, vpon yf xi. daye they came
to Charra, which lyeth in the half
waye towarde Tinnac. And the angell say
de vnto Tobias, thou knowest how thou
hast thy father: therefore yf it please the,
we will go before, and let the hussholde
with thy wife and yf casell come softe & say
le to us. And when Tobias was content
that they shalde go before, Raphael sayde
vnto him: Take of the gall of the fish with
the, for it shal be necessary. So Tobias toke
of the gall, and they wente their waye. But
when the mother of Tobias sawe daylie by
the waye she wept vpon yf toppe of an hill, from
whence she mighte see farre aboute her.

And whyle she was waytinge there for
him to come, she lete a farre of, and anon

she perceaued his sonne comynge, and ran
ne and tolde hir husband, sayynge: be holde,
thy sonne cometh. And Raphael sayde vnto
Tobias: As soone as thou comest in to
the house, immediatly worshippe the LORDE
thy God, and geue thantes vnto him: then
go to thy father, and kysse him, & strake his
eyes ouer the gall of yf fish, that thou hast
broughte with thee. For be sure, that his eyes
shal straightlye be opened, and thy father
shal see the lighe of heauen, and shal reioyse
at the sighe of thee. Then the dogg that had
bene with them in their iourney, rane before,
and came as a messainger, and wagged with
his taile for gladnesse.

So yf blinde father arose, and beganne to
come, and stembled with his feet, and gaue a
seruant his hande, ranne to meete his sonne,
receaued him, and kysed him, he and his wife,
and beganne to wepe for ioye.

Now when they had worshipped & than
ked God, they satte downe. Then toke Tobias
of the fishes gall, and anointed his fathers
eyes: and dearely half an houre, and then
beganne the blessing to go out of his eyes, like
as it had bene the whyle flyme of an egge
whiche Tobias toke and drewe from his eyes,
and immediatly he receaued his sighte.

Then they prayed God, he and his wife,
and all they that knew him. And Tobias say
de: O LORDE God of Israell, I geue the pray
se and thantes, for thou hast chastened me,
and made me whole. And so, now do I see
my sonne Tobias. After seuen dayes came Sara
his sonnes wife also whole and sounde with
all yf household and cattell, with camels and
much in money of his wyues, and with the mo
ney that he had receaued of Gabelus: and
he tolde his father and his mother all the be
nefices, which God had done for him, by the
man that led him. Achior also and Tabath
Tobias sister sonnes came and were glad,
& reioysed with him, by reason of all the good
that God had shewed vnto him.

And so for yf space of seuen dayes they ma
de mery, and were right ioyfull euery one.

The XII. Chapter.

Then Tobias called his sonne vnto him
& sayde: What maye we geue this ho
ly man, that weete with thee? Tobias
answered his father and sayde: Father,
what rewardes shal we geue him? Or what
thinge can deserue his benefices? He hath
bene my gyde, and brought me safe agay
ne: he receaued the money from Gabelus, he

caused me to get my wife, he drove the enell
space from her, he hath bene occasiō of glad
nesse to hir father and mother: he deliuered
me, that I was not deuoured of the fish, he
hath made the rose the lighte of heauen, yet
we all haue receaued greates good of him.
How shalde we worship deserte these thin-
ges unto him: And I praye the my father,
that thou wilt desyre him, yf haplye he
will vouchsafe, to take with him the half of all
that we haue broughte.

B So the father and the sonne called him, to
ke him asyde, and beganne to praye him, that
he wolde be content to take in good mouth,
the half parte of all that they had broughte.
Then sayde he secretly vnto them: Prayse
God of heauen, and geue thankes vnto him
for alle men's ymunge, for he hath shewed
his mercy vnto vs. It is good to hyde the
Kynges secretes, but to shew and to prayse
the workes of God, it is an honorable thinge.
Prayer is good with fasting, and to geue
almes is better, then to hooude vpreasures
of golde. For almes deliuereth from deatch,
defendeth synne, and causeth to synde euertast-
inge life. But they that do synne and vni-
tyous couises, are enemies of their owne soules.

Somere
be vnto
you.

Tob. 4. b
Dan. 4. d

Feb. 2. a

Pro. 2. b

C Wherefore I tell you the truth, and will
hyde nothings from you. When thou pray-
est with teares, and buryest the deed, and
ledest thy byner, and hydest the deed in thy
house vpon the burye cyme, that thou might-
est burye them in the night, I offered thy
prayer before the LORDE. And because thou
wast accept and beloned of God, it was ne-
cessary, that temptation shulde trye the. And
now hath the LORDE sent me to heale the,
and to deliuer Sara yf somes wife from the
euell spere. For I am Raphael an angell,
one of the seven that stonde before God.

D Whā they herde this, they were sore as-
tonyde, and trembled, and fell downe vpon their
faces vnto the grounde. Then sayde the an-
gell: Peace be with you, feare not. Where
as I haue bene wth you, it is the will of God,
geue prayse and thankes vnto him.

Gen. 28. a
and 31. a
had 11. c

For though he had I byd eate and drinke
with you, but I wst meate that is iruisible,
and drinke that can not be sene of men.

How therfore is y^e tyme that I must tur-
ne agayne, vnto him that sent me: but be ye
thankfull vnto God, and tell out all his won-
derous workes.

And whā he had spoken these wordes,
he was taken a waye out of their sight, so y^e
they sawe him nomore. Then fell they do-
wn flat vpon their faces by the space of thre

houres, and prayed God: and when they
rose vp, they tolde all his wonderous workes.

Then XIII. Chapter.

Then olde Tobias opened his mouth,
and prayed the LORDE thus say-
ing: Create art thou O LORDE succourer,
and thy kyngdome woulde worship the
for thou scourgest and healest the blindnesse
to hell, and buyest out a gayne, and thou
none y^e maye scape thy hande. O how thin-
kes vnto y^e LORDE ye children of Iuda,
and prayse him in the sight of the heathen. I
wst monge the heathen which knowe him not,
hath he scattered you, to the ende that y^e shal
be shew forth his maruelous workes: I wst
them for to knowe, that there is none other
God all mighte but he. Ye had chastysh-
ed vs for our mynnes, and for his owne
cyste shal be saue vs.

Consider then, how he hath dealt wth you,
prayse him with feare and dute, and magni-
fie the euertastinge kyngdome in y^e wozde.

I wil prayse him euen in the leude of my
captiuitie, for he hath shewed his mercy in
to a synfull people. Turne you therfore y^e
synners, and do rightuousnes as before the
LORDE, and be ye iust, that he wyl shew his mercye
vpon you. As for me, my soule, me and my
in God. O prayse the LORDE all ye his ser-
uants, holde the dayes of gladnesse, and be
thankfull vnto him. O Ierusalem thou cite of
God, the LORDE hath purged the synne
workes of thine owne handes. O prayse the
LORDE in thy good thinges, and geue thanks
to the euertastinge God, that he maye build
up his tabernacle agayne in y^e, that prayse
call agayne vnto the, all such as be in capti-
uetye, and that thou mayest haue ioye for
uermore. With a sayre lighte shal thou
shyne, and all y^e endes of y^e world shal bowe
the. The people shal come vnto the from iust,
they shal bringe giftes, and worship y^e LOR-
DE in the, and thy loude shal they haue for
Sanctuary, for they shal call vpon the
for euer.

Curseth shal they be that despise the, and
they that blasphemethe, shal be condempned:
but blessed shal they be, y^e bowde the vp. Be
for the, thou shalt reioyse in y^e childre, for they
all shal be blessed, and gathered to geuerne
to the LORDE. Blessed art they all y^e lowly,
and be glad of thy peace. Prayse thou the
LORDE O my sonne, for the LORDE our God
hath deliuered his cite Ierusalem from all
hir troubles. I wil counte my self happy, if
my sode remyne to se y^e clearenes of Ierusalem.

The gates of Ierusalem shall be buyded with Sapphyre and Smaragde, and all the space of his walles with precious stones. And the streets shall be paved with wythe Marbles, and in all his streets shall Alldays be kepte. Daryed be y LORD E, which hath created her, & his Kingdome maye be upon her for evermore, Amen. And so Tobias made an ende of his talkinge.

The XIII. Chapter.

1 **A**fter that Tobias had gotten his sight againe, he lyved two and xl. years, & sawe his childers children. Now when he was an hundred and two yeare of his age, & was buried honorably in Tinnis. For when he was sixe and fiftie yeare of age, he lost the sight of his eyes, and when he was thre score yeare olde, he gat his sight againe. The residue of his lifel he in ioye, and increased well in the feare of God, & departed in peace.

2 But in y. heare of his death he called vnto him his sonne Tobias, & seven yonge spryngs his sones children, and sayde vnto them: The destruction of Tinnis is at hand, for the worde of the LORD E can not saye, I. and care his children that are scattered out of the shewes of Iudah, shal come thither againe. And the whole land of it that hath beene wast, shall be filled: and the house of God that was bene in it, shall be buyded againe, & all such as feare God shall retorne thither: the heithen also shal forsake their Idols, & come to Ierusalem, and dwell there, and all the kynges of the earth shall be glad of her, and worshippe the LORD E God of Iudah.

3 And therfore my children heare youre fathers: Bewe the LORD E in faithfulness, & do after his will, and do the thinge that pleaseth him. Commande youre children & they shall obeye, & allmes, be mynnefull of God, and care to be thankfull vnto him in truth, and with all their power. Heare me therfore my childer, and abyde not here: but in what daye I shall haue buried your mother be sith me, seee you from hence. For I see that the wickednes of it shal bringe it to destruction and ende.

4 After y. death of his mother, Tobias departed awaye from Tinnis, with his wife and children, and with his childers children, & came againe to his father and mother in lawe, and staid there whole and in a good age, and toke the care of the. And he closed thither eyes, and was beye vnto all Raguel's goodes, and sawe the fifth generation and thirtieth childer. And when he was sixty. year.

re of age, he dyed in the feare of the LORD E, and his wyff folowes buried him. And all his posterite continued in a good life, and holy conversation: so that they were loved & accepted both of God and men, and of all the people of the land.

The ende of the booke of Tobias.

The booke of Iudith.

What this booke concerneth.

Chap. I. Of the noble cite Bethulie. Of Nabuchodonosor the kynge of the Assyrians, of his victory and power.

Chap. II. The vncleable desire that Holofernes had to conquer the best & cheryest.

Chap. III. Dyrrefynges and paynes yf the selfe for feare. The tyranny of Holofernes and payne of the kynge.

Chap. IV. The Jewes are a praye and carefull for Ierusalem and the temple. maketh their lorde to sighe, prepare them selues to the battayle, call vpon God, and Eliah in the night comforteth them.

Chap. V. Holofernes taketh indignacion at the childer of Iudah, because they go aboute to defende them selues. Achior beareth witness to the treuth.

Chap. VI. Achior for tellinge the treuth is takē, and deliuered vnto the people of the Jewes, vnto whom he telleth all the matter, which moueth the people to crye vpon God.

Chap. VII. Holofernes layeth siege to Bethulie. The childer of Iudah crye vpon God. Holofernes seeketh the water from them, so that they in the cite haue greate thirst, and are impacient. Vnto comforteth them, and appoynteth frae theye to the grace of God.

Chap. VIII. Iudith remoueth the elders that sent a praye to the mercy of God: she comforteth the people to stande & to praise, rehearsing the benefites of God, and telleth them his deuyse.

Chap. IX. Iudith goeth in to his camp, and prayeth secretly vnto God, for the deliuerance of his people.

Chap. X. Iudith beareth herself of the best fort, & taketh her maye with her, & goeth forth by night to Holofernes tent.

Chap. XI. Iudith telleth Holofernes the cause of her cominge, which pleaseth him well.

Chap. XII. Holofernes commaundeth to intertreat her well, and giueth her liberty to go in and out to his prayer, maketh a greatesupper, byteth her to it, and is beuofen.


Chap. xiii. Iudith seeth opatione prayer vnto God for strength, smyeth of the heade of das Ien Golofernes, and sayneth it in to the cite, where the people reioyse and prayse God.

Chap. xiiii. Golofernes heade is thurst vpon the wallis, the children of Israel fall vpon their enemies, which take their sight. Iudith cometh in to the nombre of the people of God.


Chap. xv. Golofernes hoost are out of their wyntes after his death, the Iudithes folowe vnto the, the other cities of Israel helpe them, they wynt great spoyle, & comde Iudith.

Chap. xvi. Iudith singeth prayse vnto the LORD. The people come together vnto Jerusalem to geue thanks and prayse vnto the LORD. How Iudith made his ende.


The first Chapter.

21 
 Rpharac the kynge of the Medes subdued many people vnto his domynion, & buylded a noble stygge cite, which he called Egbachanis. The wallis of it made he of fre stone, foure squared, square cubites hie, and threite cubites brode. He made towres thereupon of an hundred cubites hie. But vpon the foure corners emery syde was threite foote brode. He made the portes in the hery, like as the towres. This kynge trusted in his mighty hoost, & in his glorious charactes.

So in y threite yere of his reigne it hapened, that Nabuchodonosor kynge of the Assirians (which reigned in the greete cite of Ninus) foughte agaynst Rpharac, and querecame hi in y greete felde called Bagas, besyde Euphrates and Tigris and Iabason in the felde of Enoch the kyng of the Lidie.

22 
 Then was the kynngdome of Nabuchodonosor exalted, and his bert was lift up: and he sent vnto all them that dwelt in Celiacia, in Damascus, in Libanus, and vnto the Chereth that dwelt in Carmel and Cedar, and to such as dwelt in Galile in the greete felde of Esdrael, to all them that were in Samaria, and beyonde the water of Iordane vnto Jerusalem and the whole londe of Jesse vnto the mountaynes of Ethiopia. Vnto all the feyde Nabuchodonosor the kynge of y Assirians sente messengers. But they all wone consent wolde not agree vnto him, and sente the messengers agayne impite, and pac the awaye wothout honoure. Then Nabuchodonosor the kynge rote indignaciō at all those londes, and sware by his trowe & by his kynngdome, that he wolde be auynged of all these countrees.

The ii. Chapter.

23 
 In the xiiij. yere of kynge Nabuchodonosor, vpon the xxij. daye of y first moneth, it was beuiled in the court

of Nabuchodonosor y kynge of the Assiria, that he wolde besyde himself. So he called vnto him all y elders, all his capteynes and men of warre, and shewed them his secret counsell, and tolde them, that his purpōse was, to buyng the whole earth vnto his domynion. Now when they were all comen wth this sayenge, Nabuchodonosor the kynge called Golofernes the chefe capteyne of his warres and saide vnto him: So thynke yow agaynst all the kynngdomes of the east and specially agaynst those that haue despyed my commaundement. Thou shalt haue no realme, all strange cities shall they buyng in subieccion vnto me.

Then Golofernes called together all the capteynes & rulers of all the power in Assiria, and mustred the souldyers vnto the hoost (like as the kynge commaunded him) namely, an hundred and threite thousand fightinge men upon foote, and twolue thousand archers vpon horsebacke. All his ordinaunce sent he be fore with an innumerable multitude of camels, so that the hoost was well payed for with oren, and small camell, and without nombre. So caused comen be payed out of all Syria for his hoost. Moch gad and shuler, a rok he one of the kynngs horse. So he toke his iourney, he and all his hoost, with charactes, busines, and ordens of whom there were so many, that they covered the grounde of the lande, like the grasshoppers.

And when he was gone paste the boden of the Assirians, he came comarde the greete mountaynes of Ange, which he vpon the lest syde of Celiacia: and so he wente up in all their castles, and wanne emery strong herte. As for y wylde cite of Melechom, he brake it downe, & spoyled all the chylde of the sye and the Ismaelites, which laye towards the wyldernes and vpon the south syde of y londe of Chalou. He wente ouer Euphrates also, and came in to Mesopotamia, and brake downe all the hie citie that were thre from the booke of Hambrayll a man com to the see: and he toke the bodens in from Celiacia vnto the coastes of Japhet towards the south. He carried awaye all the Nabathians, and spoyled all their goodes: & who so was wyldestode him, he slew them with the sword. After this he wente downe in to the felde of Damascus in the kynge of hartus, and heaued up all the corne and all the trees, and causeth the vynes to be cutt downe. And the fourth yere fell vpon all them that dwelt in y east

Soche kynge z pynces of all cities z londes sent their Embassours namely, they of Syria and Mesopotamia Syria Sobal z A ybia z Celicia, which came to Holofernes, z sayde: Let thy wylde wylde comarde vs: It is better for vs to serue the greake kynge Nabuchodonosor with our lyues, and to be subiecte vnto the, then that we shalde dye and be slayne, and receaue greake hurt. All oure cities and possessi- ons, all meanez and hilles, all felde, greake and small carell, shepe, goates, hors- es, and camels, all oure goodes and hous- holdes, be in thy power, vnder thy subiecti- on be it altogether. We oure selues also and our children wyll be thynne owne, come vnto vs a peacable londe, and vse oure seruaice at thy pleasur.

B Then came Holofernes downe from the mountaynes with hostes of greake power, and conquered all stronge fenced cities, and all that wylde in the londe. And out of all ci- ties he toke stronge men, z such as were me- fit for warre, to helpe him. There came sode- nly also vpon those countrees, that the in- habitants of all the cities, the pynces and ru- lers z the people together, were fowte to- gether as he came, z receaued him honora- bly with garlandes z torches, with daunces, tabourz and pipes.

C Auerdelo though they dyd this, yet mighte they not swage his rigorous stomack: he destroyed their cities, z berued downe their woddes. For Nabuchodonosor the kynge had commaunded him, that he shulde receaue all the goddes of the londe: to wylde that he onely mighte be called and ca- len for God, of the nacions which Holofernes with his power broughte vnder him. So went he thorow Syria Sobal, and thorow all Appamia, and all Mesopotamia, came to the Iudians in the lode of Sabaa and Susopol, and toke their cities, and rema- yned there thre dayes, wherein he causyd all the whole multitude of his hoost to be gar- banded together.

The liii. Chapter.

When the children of Israel sheweld in Jeruy herde this, they were sore afraied of him. There came sode- nly vnto them, and feare vpon them, that they feared to be shulde do vnto the cite of Jerusalem and the temple of the LORDE, as he had done to other cities z their temples. So they fene in to all Samaria for to be a- bou into Jericho, toke in and occupied all the toppe of the mountaynes, made fast the

townes with walles, and prepared come for them agaynst the barnayll.

Eliachim also of prest wote vnto all the that dwelt toward Eliazalon (which lych- ouer agaynst y greake felde by Dotha Im) z vnto all those by whom men mighte haue passage vnto them, that they shulde take in the wayes of the mountaynes, wherby the- re mighte be eny waye and passage to Jeru- salem, z y they shulde holde diligent watch, wher eny strate waye was betwixte y most townes. And the children of Israel dyd, as Eliachim the prest of the LORDE had com- maunded them. And all the people, cryed ear- nestly, and humbled their soules with fastyn- ges and prayes, they and their wyues. The prestes put on hayie clothes, and layed the yonge babes before the temple of the LOR- DE, and covered the aulter of the LORDE with an hayie clothe. And with one acor- de cryed they vnto the LORDE God of Is- rael, that their children shulde not be gyven in to a pray, and their wyues in to a spoyle, y they cities shulde not be layd waste, z y their Sanctuary shulde not be vnhalowed, and so they to be a shame and rebuke vnto the heithen.

Then Eliachim the hie prest of the LOR- DE wente rounde aboute all Israel, and spake vnto them, sayenge: Be ye sure, the LOR- DE wil heare youre petitions, yf ye cōtinue stedfast in fastynge and prayre in yf sūche of the LORDE. Remembere Mofa the ser- uant of the LORDE, which overthrew y Amalechites (that trusted in their myght z power, in their hoost, in their shildes, in their charrettes z horsmen) not with weapens, but with holy prayes. Comen so shal all the ene- mies of Israel be, yf ye contynue in this wot- be, that ye haue begonne. So vpon this exor- tacion they contynued in prayr before the LORDE. In so moche that they which offered them sacrifices vnto the LORDE, stred the offerings vnto y LORDE, theynge arrayed in hayie clothes, and had asfites vpon their heates. And they all besought God from their whole hart, y he wolde vyset his peo- ple of Israel.

The V. Chapter.

Ald wote came to Holofernes the pynce of the warres of the Assyria, y the childre of Israel prepared them selues to make resstaunce. z how they had strepped the wayes betwixte the mountay- nes. Then was he receaued by them, z called all the pynces of Moab, z the capitaynes of Ammon, z sayde vnto them: Tell me, what

people is this, & keepeth in the mountains: What manner of cities are they? What is their power? What manner of host hath they? Who is their captayne? And why do they despise vs (more then all those that dwell in the east) and come not forth to meete vs, & they might receaue vs with peace?

Then Achior the captayne of all the Ammonites answered, and saide: Sir, yf it please the ro beare me, I will tell the truth before the concerninge this people that dwell in the mountains, and there shall no lye go out of my mouth.

This people is of the generation of the Caldees, they dwelt first in Melipotamia, for they wolde not followe y goddesses of their fathers that were in the londe of the Caldees, so forsake they the customes of their fore fathers (which had many goddesses) and worshipped one God, that made heauē and earth: which also commaunded them that they shulde go from thence, and dwell at the ran. Now when they came a deth in to y whole londe, they came to come to Egipte, & there they dwelt foure hundred yeates, in y which they multiplied so greatly, that their host might not be nombred. And when the kynge of Egipte oppressed them, and subued the in buyldinge of his cities with many kynges of claye & bud, they cried vnto God their LORDE, which punished the whole londe of Egipte with dyuers plagues.

Now when the kynge of Egipte let the go their waye, & the plague ceased, & then followed after the, to take the, & to bringe the agayne in to his seruaice, whyle they were flyinge awaye, the God of heauē opened y sea, so y the waters stode fast vpon both the sydes as a wall, & these wente thorow the bottom of the sea drye shod. In the which place was an innumerable people of the Egiptians followed vpon them, they were so entred belmed with the waters, that there remained noe one, to tell the that came after, how it happened.

So when this people was passed thorow the reed sea, they came in to the wilderness of the mount Synai, where neuer man might dwell afore. There the sonne of mā had neuer rested. There were y bytter waters made sweete for the, that they mighte drynke, & yf yeares had they meate from heaue. Where so euer they wente (without doue & arewe, without bulker or swerde) their God foughte for the, & caused the to haue the victory. Yet no man was able to horre this people, except it were so, y they departed vnfaithfully

from y worshippinge of the LORDE their God. But as oft as they worshipped any other besyde their God, he gaue them cause to be spoiled, to be slayne, & to be put to confusion. Fleuert holes as oft as they went for departinge from the worshippinge of their God, the same God of heauen gaue them power & strength to wiche the their enemies.

Moreover they slew the kynge of the Canaanites, Iobusites, Pherezians, Sychans, Reites & Amonites, & all y mightie in the londe, & took their lodes & cities in possession, so longe as they synned not in y sight of their God, & wrote well with them, for their they had such vnrighteousnesse. For in synne was when they wente out of y waye, which they had geuen them, & they shulde walke in, they were destroyed in dyuers battles of many nacions, & many of them were taken awaye prisoners into a strange countrey. But now lately they haue returned the silens agayne vnto the LORDE their God, & are come together agayne out of the countrey wher they were scattered abrode: and thus haue they conquered these mountains & builded therein as for Jerusalem wher their Synagogue is, they haue it againe in possession.

And therefore my lorde, make diligent iudicacion, yf this people haue done wickth in the sight of their God, then let vs go agaynst them, for doubtles their God shall requere them in to thy handes, & subdue them vnto y power. But yf this people haue not displeasid their God, we shall not be able to withstande them, for their God shall defende the, & so shall we be a shame to all y world.

Now when Achior had spoken out these wordes, all the princes of Helosimes were wroth, & thought to slaye him, & saide one to another: what is he this, which darre saye yf childe of Israel are able to wiche the? He hath done for the kynge & his host: what as they are an vnwarped people, without strength or understandinge of y force of warre? That Achior therefore maye knowe, y he hath displeasid vs, we will go up in to y mountains: & when the mightie men of the are to come, he also shall see the with the sword, & all people maye knowe, that Iudas the noble is the God of the earth, and that there is none other without him.

The VI. Chapter.

So when they had leif of speakinge, Helosimes roke fore in indignacion, & saide vnto Achior, for so much as thou hast prophesied vnto vs, say yng the people of Israel shall be destroyed of the

Jud. 4:1-8
1 and 4:9
2 xodii. 1
3 und. 1. 1
4 2ad. 1. 1

xodii. 1
und. 1. 1

1 ad. 11. c
2 ad. 14. b

20

10
11. d
12. 1
cut. 1. 1

God, I will shew thee, that there is no God but Tabuchodonosor. See whan we slaye any man all as one man, thou also shalt perish with them: thou also shalt be destroyed with the, & all Israel shall be destroyed with thee, & thou shalt perish like, that Tabuchodonosor hath. **THE** LORD OF the whole earth. The shall be the sword of my King: he shall goe thow of his, & thou shalt fall downe sickne among the wounded of Israel, & shall not come any self agayne, but be vnto destroyed.

Why dost thou chynest thy prophesie? Why dost thou chynest thy colour? Why art thou afraid? Thyng that my wordes are not able to be performed: But that thou mayest knowe, that thou shalt see these thinges with the, beholde, from this honre forth myll I sende thee yonder people, that whan the punishment of my sword (which they haue already deserued) falleth vpon them, thou mayest be punished with them.

So holofernes commaunded his seruantes to take Achior, & to carry him vnto Bethulia, and to deliuer him in to the handes of the children of Israel. Then holofernes sent to take him, & wote thow to the playe side. But whan they drem nyte vnto the mountayne, the syngers casters came out agaynst them: Tennercheles they gaue them away by the syde of the mountayne. & he was in Achior hand & foot to a tre, & so left him bounde with wythes, & carryed agayne vnto their loue.

For withstandinge the children of Israel came downe fro Bethulia, came vnto him, bound him, brought him to Bethulia, set him in the myddell of the people, and asked him what the matter was, that the Assirians had done him bounde.

Of the forme of Michas of the trybe of Simeon, & Charmin (which is also called Bethon) were the principall rulers at the same tyme. Now whan Achior stode in the myddell of the Senators, & before the all, he tolde them, what answer he gaue holofernes, to the thinge that he asked him, and how holofernes people wolde haue slayne him his sayenge. & how holofernes himselfe was woth, & commaunded him for the same cause to be deliuered vnto of Israelites: that whan he ouercame the child of Israel he might commaunde Achior also to be put to death with dyuerse countreys, because he sayde: the God of heauen is their defender.

And whan Achior had playnely tolde out these thinges, all the people fell downe

upon their faces, praysinge the LORD, and poured out their prayes together vnto the LORD, with a generall complaine & weeping, & sayde: O LORD God of heauen & earth, beholde their payne, & loke vpon our lowynes, & cōside how it standeth with thy saynges, & make it to be knowne, if thou forsakest not thyselfe, which holde them fast by the, & how if thou bringest the lowe, if presumme of the seueres, & make their doost in their own strength. So whan the wepinge and praye of the people (which they had made the whole daye longe) was ended, they comforted Achior, sayenge: the God of our fathers, whose power & strength thou hast prayes, shall so reward the, if thou shalt rather see their destruction. Whan if LORD OF God then shall geue his seruantes this liberte, God be with the also amonge vs: so if it please if, thou wylthyme mayest dwell w. us.

Now whan Ostias had ended the counsell, he toke him into his house, and made a greace supper, called all the elders to it, & so they refreshed them silue a fixer the fasting. And afterwarde was all the people called together, which made their prayes all the night longe in the congregation, and be fought the God of Israel for helpe.

The VII. Chapter.

The next daye holofernes commaunded his host, to go up agaynst Bethulia. There were an C. & xx. thousande fightinge men on foot, & two & twentie thousande hoisnt, besyde the preparyng of them: if were wome, & came to them on euery syde out of the countreys & cities which he had wast. All these prepared them silue w. to the battayll agaynst the Israelites, and came on by the hylly syde, vnto the topp that looketh ouer agaynst Bethulia, from the place which is called Belma, vnto Bethulon: & laych towards Bethulon.

Now whan the child of Israel sawe so greate a multitude of the Assirians, they fell downe flat vpon y ground, & strowed ashen vpon their heades, & praye w. one a corde, if the God of Israel wolde shew him mercy vpon his people. And so they toke their weapons, & set betwixte the mountaynes in y narrow place, & kepte the waye daye & night. But while holofernes was goinge a home, he founde the water springe, which from the south syde was conueyed in to the cite by a conuey: this commaunded he to be directe another waye, & to cut their conuie in slender. There were welles also not farre from the walles, which they used secretly, more for

pleasure then for necessity.

C Then wente the Ammonites & the Moabites unto Holofernes, and sayde: The children of Israel trust neither in speare nor arrowe, but haue taken in, and kepe the mountaynes and hilles. That thou mayest overcome them therfore without any strytinge of any battayll, let me to kepe the welles, that they drinke no water out of them: so shalt thou destroye the without swerde, as at the least they shall be so feble, that they must be fayne to geue ouer the cite, which they thinke not able to be wōne, for so much as is lieth in the moūtaynes. These wordes pleased Holofernes well and all his men of warre, and he set an hundred men at euery well rounde aboute.

Iud. 11. 2

D And when this watch had endured twenty dayes, the Chaldees and all that had warre, sayed them that dwelt in the cite of Bethulia, so that in any whole cite they had not dwymt ynough for one daye, for the people had water geuen them daylie in a measure. Then came the men and women, yonge persones and children all vnto Osiat, and sayde all with one voyce: God be iudge betwixt vs and the, for thou hast dealt euill with vs: thou woldest not speake peaceably with the kynge of the Assirians, therfore hath God sold vs in their handes, and there is no man to helpe vs, where as we are brought downe before their eyes in thirst and greuous destruction. Therfore gather now together all the people that be in the cite, that we maye all yete ouercome willingly vnto y people of Holofernes: for better it is y we be captiue and playe the LORD with our relyues, then to be slaine and perishe, and to be laughed to scoime & shamed of euery man when we se oure wyues and children dye be fore oure eyes. We cally heauen & earth this daye to recorde, and the God of oure fathers (which punyssheth vs accordinge to the deservyng of oure synnes) and geue you warnyng, y ye geue vp the cite now in to y power of Holofernes boost, that oure ende maye be shewe with the swerde, which dothal endure longe for wante of water and for thirst.

Iud. 11. 7

E When they had spokt out these wordes, there was a greate weeping and howlyng in the whole congregation, and that of euery man, and they cryed an whole houre longe vnto God with one voyce, sayenge: we haue synned with oure fathers, we haue done amysse, we haue dealt wickedly. Thou y art gracious, haue mercy vpon vs, punyssh oure unrighteousnes with thine owne scour

Iud. 11. 12

ge, and geue not those our that bewege the, vnto a people which throughe the, lest they saye amonge the heathen when is their God?

And when they were so weery with this crying and wepyng, that they had thir tanges, Osiat stode vp with water in eye, and sayde: O take good iudgement vnto you (deare brethren) and be of good cheare, so let vs maye yet these fyue dayes for mercy of the LORD: peradventure he shal cōwraue his indignacion, and geue glory in his name. But yf he helpe vs not within these fyue dayes are past, we shall do as ye please.

The VIII. Chapter.

F It so happened when they were come to the care of Iudith a widow, which was the daughter of Itari, the sonne of Doer, the sonne of Joseph, the sonne of Osiat, the sonne of Elai, the sonne of Jamoi, the sonne of Jeseon, the sonne of Kaphours, the sonne of Achitob, the sonne of Mochia, the sonne of Eam, the sonne of Lathania, the sonne of Salathiel, the sonne of Symeon, the sonne of Kaban, the sonne of Iudith was called Manassis, which dyed in the dayes of the barlye harvest. In whyle he was byndyng yf spere to repaire in the felde, the beere came vpon his backe, and he dyed at Bethulia his cite, and then was he buried beside his fathers. It was six monethes. And in the hyer partes of the house she made herself a ptey chambr, where she dwelt, beinge closed in with ihermes. She wore a smock of haye, and sith all the dayes of hir life, excepte the Sabbathes, and new moones & the solempne dayes that the people of Israel kepe. She was a very saye and deuyfull personne. In her hande also had left her greate riches, a pleceous housholde, greate unnumerable possitions and many cattell. This Iudith was a woman of a very good repute with euery one, for she feared the LORD greatly, and there was no body that speake an euill word of her.

When this Iudith herde, how Osiat had permitted the people, that after the fyue daye he wolde geue vp y cite vnto the Assirians, she sent for the elders Chamai and Chasmin: and when they came to her, she sayde: what chynge is this, wherein Osiat hath consented, y yf God helpe not within fyue dayes, he wil geue ouer the cite to the Assirians: What are ye, that ye can speake

LORDE: This denyce openyeth no mercy of God, but pmooueth him vnto wrath and iudgement. **Wyl ye** see the mercy of y^e **LORDE** a crime, & appoynte him a daye after you will?

C **Heartyles** for so much as the **LORDE** is patient, let vs rather amende oure selues, pointinge out teares, and beslyngge him of grace. For God threateneth not as a man, neither will he be pmooued vnto wrath as the children of men. And therfore let vs herely fall downe before him, and serue him with a iust space, and with wepyng eyes sa ye vnto the **LORDE**, that he deale with vs according to his owne will and mercy: that like as oure hart is now vexed, & brought lowe therein the pryde of them, it maye so be comforted thow he graunte in so much as we so loue not the symes of oure fathers, whiche sithen their God, & worshipped other gods: for the which syme they perished with the sworde, were spoyled & brought to shame of all their enemies. As for vs, we knowe not ether God but onely him, for a hoste cōfesseth let vs tary with necessite. He shall reuenge and make inquisition for oure bloude, from the vengacions of oure enemies: he shall bringe downe all the heathen, that rise vp agaynst vs, and put them to dishonoure, vnto the **LORDE** oure God.

D **Therfore** deare brethren, seinge ye are the honorable and elders in the people of God, vnto whom all y^e people haue respect, and vpon whom the life of the people stondereth, lift vp their hartes with youre exortacion, y^e they maye call to remembrance, how oure fathers also in tyme past were tempted, y^e they might be pmoed, yf they worshipped their God a righte. They ought to remeber, how oure father Abraham beinge tempted, and tryed thow many tribulations, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beinge tryed thow many troubles, were so lide stedfast in faith. Agayne, they that receaue and noe their tentacion with the feare of God, but put the felicitye in such myght in paucieny and murmuringe agaynst God, perished of the destrouer, and were slayne of serpentes. And therfore shalbe not we undertake to be auenged, for the thinge that is done vnto vs: but to confesse, that all these punysshmentes are sarre like then oure synnes & mysdoedes. Belieueynge also, that this correccion commeth vnto vs, as to the seruantes of God: for amende ment, and not for oure destruccion.

Then sayde Osias & the others vnto **Judith**: All that thou speakest, is true, and no man can reuenge y^e wordes. Prase thou for vs now: therfore vnto God, for thou art an holy womā, and fearest God. And **Judith** sayde vnto them: Seinge ye knowe, that my wordes are of God, then prase my counsell and denice, yf it be of God: and besite God, that he will bringe my counsell to a good ende.

Then haue **Judith** said: Ye shal sithen this night before the porte, and **J** will go forth with **Abia** my mayde: Prase ye therfore vnto God, that he wyl graciously remembre his people of **Israell** within fyve daies, as ye haue sayde. As for the thinge that **J** go in han- dle with, are ye no questions of it, tyll **J** open it vnto you myself: do ye nochinge els, but prase vnto the **LORDE** youre God for me. Then **Osias** the prynce of the people of **Abia** sayde vnto her: So thy waye in peace, the **LORDE** be with the, that we maye be auenged of oure enemies, and so they wente from her agayne.

The X. Chapter.

W **How** whā they were gone their way, **Judith** wente in to hir oratory, put on an hayne smock, strowed ashen vpon hir heade, fell downe before the **LORDE**, and cryed vnto him, sayenge: **O** **LORDE** God of my father **Symeon**, which gauest him a swerde for a defence agaynst the enemye, that used violence and wilfulnes, and that rauyshed y^e virgin and put her to dishonry. Thou that gauest their wines in to a playe, and their daughters in to captiuyte, and all their playe for a spoyle vnto thy seruantes, which bare a zeile vnto the, helpe me wyddow, **O** **LORDE** my God, **J** besite y^e. For thou hast done all thinges from the begynnyng, and loke what thou hast taken in hande and deuysed, it came euer to pass. For all thy wayes are prepared, & thy iudgementes are done in thy euerlastinge fore knowlege. **O** loke now vpon the armyes of the **Assirians**, like as it was thy pleasure some tyme to loke vpon the hoste of the **Egipcians**, whan they beynge weapened, perced they thy seruantes, & put their trust in their charrettes, hoisment, and in the multitude of their men of warre. But thou lokest vpon their hoste, castinge a thicke darcknes before them: and whan they came in to the depe, the waters ouerwhelmed them.

As so **LORDE** let it go with these, that trust in y^e power and multitude of their men

1. Cor. 14. 4
1. Joh. 4. 1
1. Tim. 1. 4

Judith. 10. 1

Gen. 24. 1

Exo. 14. 1

Pal. 45. b of warre, in their charrettes, arrows & spears, and knowe not, that thou onely art our God, which destroyest warres from the beginning, and that thou art the LORDE. O life vpon thine armes now like as cuer from þe beginning, and in thy power bringe their power to naught, cause that mighte so fall in thy wath. They make their doot, þe they wyl enhalowe and defyle thy Sanctuary, and to wastefull the tabernacle of þe name, and to cast downe the borne of thine altar with their swerde. Bringe to passe (O LORDE) þe payde of the enemye maye be cut downe with his owne swerde: that he maie be taken with the snare of his eyes in me, and þe thou mayest smyte him with the lippes of my loue. O geue me a stedfast mynde, that I maye despyse him and his strength, and thate I maye destroye him.

C This shal bringe thy name an cuerlasting remembrance, yf the hande of a woman ouerthrew him. For thy power (O LORDE) stondeth not in þe power of men, neither hast thou any pleasure in the strength of hoyses. There was neuer proude personne that pleased the, but in the payce of the humble and meke hath thy pleasure bene cuer more.

O thou God of the heauens, thou maker of the waters, and LORDE of all creatures, heare me poore woman, callinge vpon thee, and puttinge my trust in thy mercy. Remember thy couenaunt O LORDE, and my nister wordes in my mouth, & stablysh this deuyc in my hert, that thy house maye coneyne still in holynes, and that all the heathen maye knowe and vnderstode, that thou art God, and that there is none other but thou.

The X. Chapter.

WHAN she had left of cryenge vnto the LORDE, she rose vp from the place, where she had lye flat before the LORDE, and called hir mayde, weine downe in to hir house, layed þe hayne cloth from her, put of the garmettes of hir ryddomhode, washed hir body, anoynted hir self with precions thinges of swete fauoure, besyde and placed hir hayre, set an hooe vpon hir heade, and put on such apparell as belongeth vnto gladnesse, slipper vpon hir feete, armeleeces, spanges, earrynges, fygger rynges, and bedecore herself with all hir best aray.

The LORDE gaue her also a speciall beneyte and faynesse: for all this decking of hir self was not done for any volapetuousnesse

and pleasure of the flesh, but of a right creation and vertue, therefore by the LORDE increased hir beautye: so þe she was a verynging amyable and self fauoured in all mens eyes. She gaue hir mayde also a boord of wyne, a poe with oyle, poeage, calles, and chiefe, and wente hir waye.

Now when she came to the ponne of the cite, she founde vsias and the others of the cite waitinge there. Which when they saw her, they were astonnyed, & marvelled greatly at her beautye, neuertheless they had no question at her, but let her go, sayinge the God of cure fathers geue þe his grace, and rich his power performe all the dayes of thy here: that Jerusalem maye reioyce in thee, and that thy name maye be in eternitie of the holy & righteous. And all they þe were there, sayde w' one voyce: so be it, so be it. Iudich made hir prayer vnto þe LORDE, and wente out at þe poire, the x. hir mayde.

And as she was goinge downe the manerayn, it happened that aboute the synging of the daye, the spyes of þe Assirians met her, and toke her, sayinge: wher comest thou? Or whither goest thou? She answered: I am a daughter of þe hebraus, and am fled from them, for I knowe, that they shal be gete vnto you to take spoyle: because they thoughte some to yelde the selfes vnto you, that they mighte fynde mercy in your sight. Therefore haue I deuyced by my self this manner: I wyl go before the prince of losernes, and tell him all their secretes, and wyl shew him, how he maye come by them, and wyne them, so that not one man of þe hoost shall perish.

And when these men had herde hir wordes, & considered hir fayre face, they were astonnyed: for they wondered at his speall beautye: & sayde vnto her: Thou hast saved life by fyndinge out this deuyc, & thou wilt come downe to vs: tode: & bechousin, that wha thou comest vnto him, he shal treat the well, & thou shalt please him w' here. So they brought her in to losernes paynyon, and tolde him of her. Now when she came in before him, immediately he was overcome & taken with hir beautye. Then he his seruautes: who wolde despyse þe people of þe Jewes, þe haue so fayre women: shal be reuoced by reason sighte agaynst the synners: So wha Iudich sawe losernes, she wente in a canopye, þe was wrougth of purpyle, shylde, golde, smaragde and precions stonnes. She lokyd fast vnto him, & fell downe vpon the earth. And losernes seruautes rote her

again, as their lordes commaundement.

The XI. Chapter.

Then sayde Holofernes vnto her: De of good chere, and feare not in thine heart, for I neuer hurt man, that wol be hit. Iudaschodonosor is the kynge. As for thy people, if they had not despised me, I hadde not hane liff vs; I speare agaynst the. But tell me now, what is the cause, why thou art departed from them, and what fore art thou come vnto vs?

And Iudith sayde vnto him: Syr, vnder stande the wordes of chy handmayden: for if thou wilt do after yf wordes of chy handmayden, the LORDE shall bringe thy matter to a prosperous effecte. As truly as Iudaschodonosor is a lorde of the londe syneth, & as truly as his powere syneth, which is in the to punishment of all men that go wientge, all men shall not onely be subdued vnto his hande, but all the bestes also of yf londe. For all people speake of thy punysshment, and it hath ever bene reported, how thou only art good and mightie in all his kyngdome, and thy discrecion is commended in all londes.

The thinge is manifest also, that Achier held, as it is well knowen, what thou commaundest to do vnto him, for this is plaine mof a surety, that oure God is so mighty wch do (by the reason of oure synnes) that he hath shewed by his prophesies vnto the people, how that for their synnes he wol detur them ouer vnto the enemye. And for so much as the children of Israel knowe that they haue so displeasid their God, they are for a wayed of the. They suffre greate hongre also, & for wante of water, they are dead now in a manner. Moreover, they are appointed to slaye all their cattell, that they maye drye the bloude of them: and are purposed to spende all the holy ornamentes of their God, (which he hath forbydde the to touch) for cense, wyne, and oyle. Seenge now that they do these thinges, it is a playne case, why they must nedes be destroyed. Which when Jhib handmayden perceaued, J fled from them, and the LORDE hath sent me vnto yf, to shewe the these thinges. For J chy handmayden to worshippe God euen here now besyde the, and thy honde mayden shall go forth, and J wil make my prayer vnto God, and he shall tell me, when he wil reward the: the thy synnes shall come and shewe the, & byng ge the thowen the myddest of Jerusalem, so that the shal haue all yf people of Israel, and the shal be wchoue a shepherde: there shal

not somoch as one dogg bark agaynst the, for these thinges are shewed me by the prouidence of God: and so for so much as God is displeasid with them, he hath sent me to tell the the same.

These wordes pleasid Holofernes and all his seruantes, which maruelled at the wysdome of her, and sayde one to another: there is not such a woman vpon earth, in bewyge and discrecion of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hither before thy people, that thou mayest geue them in oure handes. And for so much as yf promyse is good, yf thy God performe it vnto me, he shall be my God also, and thou shalt be excellent and greate in the court of Iudaschodonosor, and chy name shalbe spoken of in all the londe.

The XII. Chapter.

Then commaunded he her to go in, where his treasure laye, and charged her, that she shulde haue bys dwellinge there, and a popyned, what shalde be geuen her fro his table. Iudith answered him, and sayde: As for the meate that thou hast commaunded to geue me, I maye not cate of it: as now (lest J displease my God) bene wol cate of such as J haue broughte with me. Then sayde Holofernes vnto her: If the se thinges that thou hast broughte with the sayle, what shal we do vnto the? And Iudith sayde: As truly as thou kuest my lorde, chy hande mayden shall not speake all this, tyll God haue broughte to passe in my hande, the thinges that J haue brused.

So his seruantes broughte her in to the tent, where as he had appointed. And as she was goinge in, she desired that she mighte haue leue to go forth by night, & before daye, to hir prayer, and to make intercession vnto the LORDE. Then commaunded Holofernes his chamberlaynes, that she shulde go out and maie hir pleasure, to praye vnto hir God those thre dayes.

And so in the night season she wete forth into the valley of Bethulia, and wasshed hir self in the wellwater. Then wente she vp, and besought the LORDE God of Israel, that he wolde prepare hir waye, for the deluytance of his people. And so she wente in, and remayned cleane in hir tent, till she toke hir meate in the euenyng.

Upon yf fourth daye it happened, yf Holofernes made a costly supper vnto his seruantes, and sayde vnto Dagao his chamberlay-

ne: So to waye, and counsell this hebrewe, that she maye be wyllinge to consent to kepe companye with me. For it were a shame vnto all the Assirians, that a woman shulde so laugh a man to scoine, that she were come from him in medled withall.

Then reuene Vagao vnto Iudith, and sayde: Lee not the good daughter be a strayde, to come in to my lorde, that she maye be honoured before him, that she maye eate and drynke wyne, and be merry with him. Vnto whom Iudith answered: Who am I, that I shalbe saye ny lorde naye? what so euer is good before his eyes, I shal do it: and loke what is his pleasure, that shal I thinke will done, as long as I lyue.

- D** So she stode vp, and deckt herself with hir apparell, and reuene in, and stode before him. And holofernes hert was whole moued, so that he dyene in desyre towards her. And holofernes sayde vnto her: drynke now and synge downe, and be merry, for thou hast founde fauoure before me. Then sayde Iudith: Syr, I wil drynke, for my mynde is merer to daye, then euer it was in all my life. And she rote and ate and drankt before him, the thinge that hir mayden had prepared for her. And holofernes was merry w her, and drankt more wyne, then euer he dyd afore in his life.

The XIII. Chapter.

- A** Now when it was late in the night, his seruantes made haist, euery mā to his lodginge. And Vagao shutt the chamber doore, and wente his waye, for they were all eurrlaben with wyne. So was Iudith alone in the chamber. As for holofernes, he laye vpon the bed all droncken, and of very dronkenes fell a slep.

Then commaunded Iudith hir mayden, to stode without before the doore, and to waye. And Iudith stode before the bed, makinge hir prayer with teares, and moued hir lip pes secretly, and sayde: Strengthen me O LORD E God of Israel, and haue respecte vnto the wordes of my handes in this houre, that thou mayest sit vp thy cite of Ierusalem, like as thou hast promysed: O graunte that by the I maye performe the thinge, which I haue desired: that thou wilt beleue that I haue tresp.

- B** And when she had spoken this, she wente to the bedstade, and lowsed the swete that hanged vpon it, and drew it out. Then toke she holde of the haires lockes of his haire,

and sayde: Strengthen me O LORD E God in this houre, and with that, she gaue him two strokes vpon the neck, and smote off his heade. Then toke she the canopy awaye, and rolled the dead body asyde. Immediately she gat her forth, and vntyered the head of holofernes vnto hir mayden, and bad hir put in hir walet.

And so these two wente forth together after their custome. as though they wolde playe, and so passed by the doore, and came thowen the valley vnto the porte of the cite. And Iudith cried asafare of vnto I men vpon the walles: Open the gates (sayde she) for God is with vs, which hath gyued his power in Israel. And when they herd hir voyce, they called the elders of the cite together. And they came all to meete her, little & greate, yonge & olde, for they thought not that she shulde haue come so soon. As they lighted candles, and gathered about hir euerichone: but she wente vp in to any place, and caused silence to be proclaimed.

When eueryman now hadde his toyes, Iudith sayde: O praye for the LORD E and God, for he hath not despyed, nor forsate them, that put their trust in him: and inre his honde mayden he hath performed his mercy, which he promysed vnto the booke of Israel: yee in my hande this same night hath he slayne the enemy of his people.

And with that she toke forth the head of holofernes out of the walet, and shewd it them, sayenge: Beholde the heade of holofernes the capteyne of the Assirians, and this is the canopy, wherin he laye in his bower: where the LORD E oure God hath slayne him by the hande of a woman.

One as truly as the LORD E sayth, his angel hath kepte me, goinge thither, & was with me here, and commynge thither agayne from thence. And the LORD E hath not forsate his handmaiden to be despyed, but without any fylchynce of synne hath he brought me agayne vnto you: & with greute weyrynes that I am escaped, and ye be ydred. O graunte vnto him emerichone, for he is gracious, and his mercy endureth for euer.

So they prayed the LORD E al together, and gaue thales vnto him. And so her they sayde: The LORD E hath blessed the in his power, for thowen the he hath brought our enemies to naught.

And O zias y che ft ruler of the people of Israel, sayde vnto her: Blessed are thou of the LORD E the hye God, about all weemen vpon earth.

Misde be the **LORDE** the maker of hea-
 ven and earth, which hath gyved γ a right
 to woman and to synye of the heade of the
 captayne of our enemies. For this daye he
 hath made thy name γ of honorable, that thy
 name shall neuer come out of the mouth of
 mt. which shall all waye remembre γ power
 of the **LORDE**: singe thou hast not spared
 those owne self, but put the in iopardy, consi-
 deringe the anguyshe and trouble of thy peo-
 ple, and so hast helped their fall before God
LORDE. And all the people sayde: Ame,
 Amen.

E Achio also was called. τ he came. Then
 saide Iudith unto him: The God of Israel
 unto whi thou gauest wyenes, that he wolde
 be avenged of his enemies, even he hath
 this night thoro' my hande synyere of the
 head of all the vnfaithfull. And that thou
 mayst see that it so is, beholde, this is γ hea-
 de of Holofernes, whi in his presumption
 pryde despyed the God of the people of
 Israel, and threatened γ with destruction,
 synge: when the people of Israel is take,
 I shall cause the also to be stricke with the
 sword. When Achio sawe Holofernes hea-
 de he fell downe upon his face to the groun-
 de for very anguyshe τ feare, so γ he swo'ward
 withall. But a fer that he was come agayn-
 to himself, he fell downe before her τ pray-
 so her, sayinge: Blessed art thou of thy God
 in all the tabernacles of Jacob: for all the
 people that heare of thy name, shall prayse
 the God of Israel because of the.



The XIII. Chapter.

Judith saide unto all the people: He
 that heare me, staye up this hea-
 de upon our walles, and when the
 sense anysch, take ever yman his weapon,
 and fall out violently: not as though ye wol-
 de be syde them, but to remme upon them
 with violence. When the spyes in the tere
 se this, they shall of necessity be espelled to
 the backward, and to rase up their captay-
 nes to the barrayll. So wha their captaynes

come in to Holofernes payllion, and synce
 the deed body was pped in the bloude, fear-
 fulnes shall fall upon them: and whan ye
 perceave that they ste, folowe them with-
 out all care, for God shall delyver them unto
 you to be destroyed.

Then Achio seynge the power of God
 whi he had shewed unto the people of Is-
 rael, fell of from his heidenish beleue, and
 put his trust in God, and let him self be cir-
 cumcided: and so was he nombred amonge
 the people of Israel, he and all his posterite
 unto this daye.

Now as soone as it was daye, they stid.
 te up Holofernes heade upon the walles,
 and every man toke his weapon, and so they
 wente out with an horrible crye. When the
 spyes sawe that, they ranne unto Holofer-
 nes tent. And they that were within the
 came before his chamber, and made a greate
 ruffing to wake him up, because they
 thought with the myse to have raised him.
 For there burst not one of the Assirians knee
 to go in, nor to open.

But when the captaynes and prynces
 and all the chefe in the kynge of the Assi-
 rians hoost came together, they saide unto
 the chamberlaynes: Go youre waye in, and
 wake him up, for the myse are crept out of their
 holes, and barre prouoke us unto barrayll.

Then wente Vagao in to his chamber,
 stode before the bed, and clapped with his
 handes, for he thought he had bene slepyng
 with Iudith.

But wha he had hardened perfectly with
 his carres, and coude perceave no sterynge,
 he wente nyer to the bed, and lift it up, and
 then sawe he the deid body of Holofernes ly-
 enge there without a heade, welced in his
 bloude upon the earth. Then crieth he with
 loude voyce, and with wepyng rent his clo-
 thes, and wente in to Iudiths tent, and found
 he: nor. And so he leapt out unto the peo-
 ple, and sayde: one woma of γ Jewes, hath
 browe he all Tabuchodonosors peopler to
 the me. For lo, Holofernes lyeth vps the groun-
 de, and hath no heade.

When the chefe of the assirians hoost her
 de that, they rent their clothes, and there
 fell an insufferable feare and trembling vps
 them, so γ they in yndee were sore affrayed.
 And there was an excredyng greate crye
 in the whole hoost.

U The XV. Chapter.
 Now when all the hoost herde that

Holofernes was headed, their mynde and countenance fell from them: and such a feare came upon them, that they undertooke to defende themselves by strength awaye: one spake not to another, but hanged downe their heades, lest all behynde them, and made haiste of escape from the Hebrewes: for they herde, that they were haishing to come a farr with their weapons, and so they fled by the wayes of the selues, and chorow all the fore partes of the vale.

And when þe children of Israel sawe that they fled, they folowed upon them, and were downe with crozettes, blessinge and makinge a greates crye a farr the. As for the Assirians, they had no ordre, and kepte not the selues together, but fled their waye. The weakerlesse the children of Israel fell upon them with one company and ordre, and discomfited as many as they might get. And Osias sent messengers unto all the cities and countrees of Israel.

B So all the regions and every cite sent out their best men after them in harness, and smote them with the swerde, till they came to þe remotest parte of their borders. And the cether that were in Bethulia came into the ceter of the Assirians, and roke all that they which were fled, had left behynde them, and so they founde greates good. And they that came agayne to Bethulia from the battayll, toke with them such thinges as had bene theirs: there was no noyse of the cattell, and of all costly Jewels, so that from the lowest unto the highest, they were all made riche of the spoiles of them. And Joachim the hyepriest at Ierusalem, came to Bethulia with all the elders, that they might see Iudich.

C Now what she came out unto them, they became all to praise her with one voyce, sayinge: thou wosthippe of the cite of Ierusalem, thou ioye of Israel, thou honer of oure people, thou hast dome manly, and thy heart is comforted, because thou hast loved cleynlyes and chastyete, and hast knowne no man but thine owne husbande: therefore hath the hande of the LORDE comforted the, and blessed shall thou be for ever. And all people sayde: so be it, so be it.

In thre dayes coude the people of Israel scarce gather vp the spoiles of the Assirians. And all that belonged unto Holofernes, and had bene his specially, (whether it were of golde, of silver, precious stones, clothinge and all ornaments) they gaue it unto Iudich. And all the people reioyced, both the men, the yonges, and yonge people, with pipes

and harpes.

The XVI. Chapeer,

Then sange Iudich this songe unto the LORDE: Begynne unto the LORDE upon the tabernacles, singe unto the LORDE upon the cymbales. O sange unto him a new songe of thankesgivinge, buyfull and call upon his name. It is the LORDE that destroyed the warres, and the LORDE is his name. Which hath punished his enemies in the myddest of his people, that he might deliuer us from the hande of all our enemies. A sarr came out of the mountaynes in the multitude of his strength, his people stepped the water brokes, and their hooves covered the valleye. He purposed to haue built up my towne, and to slayemy yongemen with the swerde.

He wolde haue carryed awayemy children and virgins in to captiuyte, but the almighty LORDE hurte him, and deliuered him to the handes of a woman, which brought him to confusion. For their might was destroyed of the yonge men. It was such sonnes of Luan that slew him, neither had the greates giarantes set their selues agaynst him: but Iudich the daughter of Meris hit saye to euerie hart discomfited him, and thought him to naughte. For she layed on him a widowes garment, and put on the apparell of gladnesse in the reioynging of the children of Israel. She annoynd her face, and bounde vp her hayer in an boore, to besyde him. Her slippers rauyshed his eyes, her bewtye captiuated his mynde, with the sweetnesse she of his necke. The Persians were comforted at his stedfastnesse, and the Medes at his boldnesse. Then he wrode the arrowes of Assiriana, when my simple a peared byr of chryst. The sonnes of the daughters bewtye pearced them thorous, and slayne them as they gaue childe: they perished in the battayll, for the very feare of the LORDE my God. Let vs sange a songe of thankesgivinge unto the LORDE, a new songe of praise: wyl we singe unto oure God, LORDE LORDE, thou art a greates God, mightie in power, whom no man maye ouercome. All thy creatures shall be stre the, for thou spakest bute the moode, they were made: thou sente chryppes, and they were created, and no man maye withstande thy voyce. The mountaynes shall moue from the foundations with the warres, the play rocks shall mele before the life waye. But they that feare the, shall be greates wyl in all thinges. Wo unto the people that rise up agaynst my generation, for the almighty

LORDE will avenge him self of them, & in the daye of iudgment will he avenge them. For he shall geue fire & wormes in to their flesh, that they maye burne and sele it for currency.

After this it happened, that after the victory all the people came to Jerusalem, to geue prayse and thanks vnto the LORDE. And whi they were purified, they offered all their best sacrifices and their promised offerynge. And Iudith offered all her holofornes weapons, and all the Jewels, that y people had gathered, and the canopy that she toke from his bed, and hanged them vp vnto the LORDE. The people was ioyfull, as the vs is: & this ioye by reason of the victory, with Iudith honoured the monethes.

So after these dayes every man wente home agayne, and Iudith was in greate reputation at Bethulia, and right honorably taken in all the londe of Israel. Vnto hir veremallo was chastite toynd, so y a fyer hir husbande Manasses dyed, she neuer knewe all the dayes of hir life. Vpon the hie simple dayes she wente out with greate worship. She dwelt in hir husbandes house an hundred and fyue yeare, & left hir hundredes fre, and dyed, and was buried beside hir husbande in Bethulia. And all che people mourned for her seven dayes. So long as she liued, there was none that trobled Israel, and many yeares also after hir death.

The daye wherein this victory was gotten, was solemnly holden, and rekened of the Jewes in the nombre of the holy dayes, and is yet greatly holden of the Jewes euer since vnto this daye.

The ende of the booke of Iudith.

The chapters in the booke of Hester, which are not found in the text of the Hebrew, but in the Greke and Latyn.

The XI. Chapter after the Latyn.

In this chapter is described the dreame of Mardocheus.



Mardocheus the sonne of Jair, the sonne of Semei, y sonne of Cisi of y tribe of Ben Jamin a Jew: which had his dwell

lyng: in Susia, a man of greate reputation, & excellent amonge all them that were in the kynges court: (Leuerit also he was one of the prisoners, whom Nabuchodonosor the kyng of Babilon had carried awaye from Jerusalem vnto Babilon with Jechonias the kyng of Iuda.) In the seconde yeare of the reigne of greate Artaxerxes in the first daye of y moneth Tislan, had this Mardocheus such a dreame: he thought he herde a greate rest, horrible thunder clappe, earth quake, & greate voyce in y londe: & he sawe two greate dragons ready to fight one agaynst another. Their crye was greate. The which roaring and crye all heithen were vp, to fight agaynst y righteous people. And y same daye was full of darkness & very onclere, full of trouble & anguish, yet a greate fearfulness was there in all the londe. The righteous were amazed, for they feared y plague & euill y was beynted ouer the, & were at a poynt w them selues to dye. So they cried vnto God, and while they were crying, the lide well grew in to a greate ryuer in to many waters. And with y it was daye, & the sonne rose vp agayne. And y lowly were exalted, and denoured the glorious and proude.

Now when Mardocheus had sene this dreame, he awoke, and must first sayly in his heart, what God wolde doo: and so he desired to knowe all the matter, and his wynde was there vpon vntill the night.

The XII. Chapter.

In this chapter is declared, how Mardocheus was vntill the reason of the two sentences agaynst the kyng, and the cause both the kyngs reward to him.

In the same tyme dwelt Mardocheus with Bagathas and Thares the kynges chamberlaynes and porters of the palace. But when he herde their beyue, and had diligently considered their ymaginations, he perceaued that they wente aboute, to laye their cruell handes vpon the kyng Artaxerxes: and so he certified the king thereof. Then caused the kyng to examine y two gelded with tormentes. And when they had graunted it, they were put to death.

This the kyng caused to be put in y Cronicles for an everlasting remembrance, and Mardocheus wore up the same matter. So the kyng commaunded, that Mardocheus shoulde do seruyce in the court, and for this faithfulness of his, he gave him a reward. But Aman the sonne of Amadathus the Agagite, which was holden in greate honour and reputation in the kynges court,

4. R. E. 24 d. lxx. 24. 4.

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understode to hurt Marbochens & his people, because of these two chamberlaynes that were put to death.

The XIII. Chapter.

The copie of the commandment which King Ahasuerus (by the conjuring of Amas) sent out in to all countries, for the destruction of the Jewes. The prayer of Marbochus.

The greete kynge Ahasuerus which raigned first in India vnto Ethiopia, ouer an hundredth and seven and twety londes, sendeth his frendly salutation vnto all the princes and debtyes of the countreys, which be subiecte vnto his deminion. When I was made lord ouer many people, and had subdued the whole earth vnto my deminion, my mynde was not with crueltye and wronge to exalte myself by the reason of my power: but purposed wth equitye allwaye and gentynesse, to gouerne those that be vnder my iurisdiction, and wholy to set them in a peaceable life, and therby to bringe my Kingdome vnto tranquylite, that men might safely go thorow on euery syde, and to reme peace agayne, which all men desyre. I thought when I was my counsellors, how these thinges might be brought to a good ende, there was one by vs, or called in wysdome, whose good wyll, wherby faithfulness hath ofte bene shewed vnto vs (which was also I princypall & next vnto I Kinge Amas by name, which certified vs, how I in all londes there was certain a rebellious folke, I made statutes & lawes agaynst all other people, & haue allwaye despised the proclaimed commandementes of Kinges: and how that for this cause it were not to be suffered, that such rule shoulde continue by you & not to be put downe. Beinge now we put came the same, that this people alone are contrary vnto euery man, vsynge strange and vnderly manner of lawes, & withoute cure statutes and doinges, and go alyque to stablish synned maners, that cure Kingdome shoulde neuer come to good estate and stablishment: Therfore haue we commaunded, that all they that are appointed in my kynge and shewed vnto you by Amas, which is ordeined and set ouer all our bylawes, and the most princypall next vnto the kynge, and in maner as a father shal with their wyues & children be destroyed and roerd out with the sword of their enemies and abusers: & there shalbe no mercy shewed, & no man spare. And this shalbe done I xiiiiij. dayes of the month called Bar, of this yere, that they which of olde (and now also) haue euer bene rebellious, maye in one daye with violence be

thrust downe in to the hell, to the intent that after this maner, our countreye maye haue peace and tranquylite.

But Marbochens thought vpon all the wordes and noble actes of I LORDIE, to be his prayer vnto him, sayinge: O LORDIE, thou walcaunt and almightie God (for all thinges are in thy power, and thou wilt helpe and deluyne Israel, there is no man that can withstande thee: for thou hast made heauen & earth, and whose vnderstandinge souer is vnder the heauen: thou art LORDIE of all thinges, and there is no man, that can resiste the O LORDIE) Thou knowest all thinges, thou wotest LORDIE, that it was rather of malice, ner presumption, no for my desyre of glory, that I wolde not become myself ner worshippe yonder proud presumptuous Aman (for I wolde haue bene content, and I with good wyll, if it might haue done Israel any good, to haue left in his handes) but that I dyd it, because I wolde not let the honoure of a man in the stroke of the glorye of God, and because I wolde not shewe none but only I my LORDIE. And thus haue I done in no payre ner presumption.

And therfore O LORDIE, thou God almighty, haue mercy vpon thy people for theye praye how theye maye bringe vs to nothinge, their mynde and desyre is to deluyne and ouerthrowe the people, that hath euer had thine inheritance of olde. O despise my prayer, which thou hast deluynered & brought out of thy pipe for thine owne self. O my prayer, and be mercifull vnto I people, whiche thou hast chosen for an heritage vnto thy self. Turne our complaynte and sorrowe into ioye, that we maye lye O LORDIE, and praise thy name. O LORDIE, suffre not I mouth of them that praise thee, to be destroyed.

All I people of Israel in like manner, and as earnestly as they coude vnto the LORDIE, for their death and destruction stode before their eyes.

The XIII. Chapter.

Of the sorrowe, complaints and prayre of Amas the cher.

When Hester also beinge in the bayl of death, resorted vnto the LORDIE, layed awaye her glorious apparel, and put on the garmentes that serued for sighing and mourninge. In the stroke of piteous oymment, she leached a slye and layd upon his heade: and as for her body, she humbled it, and brought it very lowe. All the places where she was wth her, were filled with her, those filled she with I daye, I daye.

his self. She prayed also vnto the LORDE
of God of Israel with these wordes:

O my LORDE, thou onely art oure kyn-
ge, helpe me desolace womā, which haue no
helpe but y, for my misery and destruction
as harte as my hande. Fro my youeth vp I
haue kerde one of the tymes of my father,
that thou wast Israel from amonge all peo-
ple (and so haue oure fathers of their fore el-
ders) that they shulde be thy perpetuall in-
heritance, and loke what thou doste pro-
misseth, thou hast made it good vnto the.

Now well LORDE, we haue sinned beso-
re thee, therefore hast thou geuen vs in to the
hendes of oure enemies, because we worship-
ped that goddes. I LORDE thou art righteous.
Nevertheless it satisfieth thee not, that
we are in byer and beyr captiuyte and op-
resse amonge them, but thou hast layed
thar hondes vpon the hontes of their god-
des: that they begyne to take awaye, the
thinge that thou wilst with thy mouth hast orde-
ned and appoynted: to destroye thyne inheri-
tance, to hure and to stoppe y mouthes of
them that prayse thee, to quench the glory and
worscipe of thy house and thine altier, and
to open the mouthes of the seithen, y they
maye prayse the power z vertue of the god-
des, and to magnifie the fleshy kynge for
euill.

O LORDE, geue not thy cepter vnto the
that be nothinge, lest they laugh vs to scoo-
me oure misery and fall: but turne their de-
uys vnto them selues, and punish him, that
hath begonne the same ouer vs, and set him
in an example. Thyke vpon vs O LORDE,
and shew thy self in y cyme of oure distres
and of oure trouble. Strengthen me O thou
kyng of goddes, thou LORDE of all power,
geue me an eloquent and pleasaunt speach in
my mouth before the Lyon. Turne his hert
into y hate of oure enemye, to destroye him,
and all such as consen vnto him. But deli-
uer vs with thy hande, and helpe me desola-
te womā, which haue no defence ner helper
but onely y. I LORDE thou knowest all thin-
ges, thou wost that I lone not the glory
and worscipe of the vntighteous, and that
I hate and abhorre the bed of the vncircu-
mised and of all seithen.

Thou knowest and worest my necessite, y
that the token of my pietyntynce z wor-
shipe, which I beare vpon my heade, what
time as I must shew myself and be seen, z
that I abhorre it as an vnclene cloth, and
that I were it not with I am quyet and
thanky myself. Thou knowest also that I

thy honde mayden haue not eaten at Aimas
table, and that I haue had no pleasure ner
delyste in the kynge's feaste, that I haue not
dronke the drynk offeringes, and that I thy
honde mayden haue had no ioye sens y daie
that I was broughte hither vnto this daie:
but onely in the O LORDE. O thou God of
Abraham, O thou mightie God aboute all,
hear: the voyce of them, that haue none o-
ther hope, and deliuer vs out of the hande
of y wicked, z deliuer me out of my feare.

The XV. Chapter.

Queene Hester appeareth before the kynge,
with an heuy bier for the trouble
of hir people, and God tak-
eth the kynge hert.

It vpon y thirde daie it happened, that
Hester layed awaye y mournynge gar-
mices, and put on hir glorious apparell,
and deckt hirself goodly as fier: that
she had called vpon God, which is the be-
holder z Sanioure of all thinges) tok e two
maytes w her: vpon the one she leant hir
self, as one y was tender: the other slored
her, and bare the trayne of hir vesture. The
shyne of hir beweye made hir face rose colou-
red. The similitude of hir face was deare full
and amiable, but hir hert was fousen full for
greate feare. She wente in thotow all the
doores, and stode before the kynge. The kyn-
ge sat vpon the throne of his kyngdome, and
was clothed in his goodly aray, all of gol-
de, and set w precious stones, and he was
very terribel. He lift vp his face, that shone
in the clearnes, and looked grimly vpon her.
Then fell the Queene downe, was pale and
faynt, leant hir self vpon the heade of the
mayde that wente with her.

Nevertheless God turned y kynge's myn-
de, that he was gentle, that he leape out of
his seate for feare, and gat her in his armes,
z helde hir vpon yll she came to herself a gay-
ne. He gaue her louynge wordes also, z sayde
vnto her: Hester, what is the matter? I am
y brother, be of good cheare, thou shalt not
dye: for oure commaundement condrich the
comons, not the. Come nye. And with that
he helde vp his golden wand, and layed it
vpon hir neck, and embiaced her frendly, and
sayde: calke with me. The sayde she: I same
the (O lorde) as an angell of God, z my hert
was troubled for feare of thy maiesty and
cleare esse. For excellent and wonderfull are
thou (O lorde) and thy face is full of amye.
But as she was thus speaking vnto him,
she fell downe agayne for fayntnes: for the

Hester. 24

25
Proo. 31. 2Gen. 31. 6
2. Re. 19. 2

which causeth the kynge was a frayte, and all his seruantes comforted her.

The XVI. Chapter.

A cople of the commandment which King Artaxerxes caused to be proclaimed in all the countreys of his domynion, for the wealthe of the Jewes.

A The greates kynge Artaxerxes, which reigneth fro India vnto Ethiopia, ouer an hundred and xxvij. londes, sendeth vnto the princes & rulers of the same londes, such as loue him, his frendly salutation. There be many, that for the sondrye frendshippes and benefites which are diuersly done vnto them for their worshippe, be enery more proude and hye mynded, and vnderstande not onely to hurte oure subiectes (for pleasure benefites maye they not suffre, and be gylty to ymagin some thinge agaynst those that do them good, and take not onely all merchantfullnes awaye fro men) but in pryde and presumption (as they that be vnmynde full and vnto the full for the good dedes) they go aboute to scape the iudgment of God, by seych all thinges, which iudgment hateth & punyssheth all wickednes. It happeneth oft also, y they which be set in office by the hyer power, and vnto whom the busynes and causes of the subiectes are comyted to be handled, more proude, and desyle the felues with shewyng of innocent bleude, which bringeth them to intollerable hurte. Which also with fals and discentfull wordes and with lying tales, disceale and betraye the innocent goodnes of princes.

Now is it profitable and good, that we take heede, make search there after, and consider, not onely what hath happened vnto vs of olde, but the shamefull, vn honest, and noy some thinges, that the debites haue now taken in hande before oure eyes: and that to be warre in tyme to come, that we maye make the kynngdome quyet & peaceable for all men, and that we mighte some tyme diaue it to a chaunge: and as for y thinge that now is present before oure eyes, to withstande it, and to pacie downe, after the most frendly manner.

Nether 2. a

What tyme now as Aman the sonne of Amabatha y Macedonyan (a stranger vnto the Persians) bleude, and sacre from oure goodnes) was come in amogge vs as an aleume, and had openyed the frendshype that we beare toward all people, so that he was called oure father, and had in hye honoure of every man, as the next and prynci-

pal vnto the kynge, he coude not striken him self from his pryde, hath vntaken not onely to robbe vs of the kynngdome, but of oure life.

With many folde disceale also hath he slyed to destroye Macedonians oure kyn and posterite, which hath done vs good in all thinges: and innocent Gesker the liker taker of oure kynngdome, with all his people, for his mynde was (whan he had takethem out of the waye, and robbed vs of them) by this meane to translaue the kynngdome of the Persians vnto the of Macedonians. Thus we fynde, that the Jewes (which were accused of y weideth, y they might be deseryng) are no cuell doers, but vnto reasonable right lawes, and that they be the children of the most hye & myghty God, by whom the kynngdome of vs and oure progenitours had bene well ordred hitherto. Wherfore, as such letteres and commaundmentes, that were put forth by Aman the sonne of Amabatha, ye shall do well, yf ye holde them of none effect: for he that set them vp and intended the hangyng at Susis before the power, with all his kynde, and God (which hath all things in his power) hath rewarded him after his deseryng.

And vpon this ye shall publish and set forth the cople of this letter in all places, that the Jewes maye frely and without hinderance holde them selues a freer than oure statens, and that they maye be helpe, and that vnto y xij. daye of y xij. moneth. What they maye be auenged of them, which in the tyme of their angursh and trouble wolde haue oppressed the. For the God that gouerneth all thinges, hath turned to ioye, the waye vnto in y chosen people shalbe haue persished.

Moreover, amogge the hye solumpntous that ye haue, ye shall holde this daye also of all gladnest: that now and in tyme to come this daye maye be a remembrance to you for all such as loue the prosperite of the Christians: that a remembrance of destruction to those that be sedicious vnto vs.

All cities and londes that do not this daye, shal boynly perish and be destroyed w the pest de and fyre, and shall noe onely be none in habited of men, but be abhorred also of y wide beastes & foules.

The booke of Wisdom.

What this booke comeynteth.

- Cap. I. An exortacion for iudges and rulers to low wysdom. The spere of wysdom hath subtyl, dissimulation and Apocryfic, rebulchyn our belyng of usse and abhorreth wickednes.
- Cap. II. The ymaginacions and thoughtes of the vngodly, how they geue thei selues ouer vnto synne, and persecute all vertue and trouth.
- Cap. III. The felicity and death of godly people, though they be put here to trouble and heynousse: Agayne, what saye shall happen to the vngodly and their children.
- Cap. IIII. To lye charyt or godly witholl, is co[n]menda[n]ble. A wyspysse of the wylde. The honoure of vertuous age. The shamefull death of the vngodly.
- Cap. V. How the iust men shall stode agaynst the wylde, that haue put them here to trouble: and what sorow shall come vpon the vngodly. Agayne, what saye shall happen to the righteous, which haue God himself for their defence.
- Cap. VI. An exortacion vnto such as be in rule and gouernance, to receiue wysdom. A commendacion of wysdom.
- Cap. VII. All men haue life intradecit to the wylde: yet who so calleth vpon God for wysdom, shall haue his benefyte. The profits that cometh by wysdom, respecteth all other thinges.
- Cap. VIII. Wysdom be receiued in youth. She that serueth herself vnto her, shall enjoy the lase of God and men.
- Cap. IX. A prayer vnto God for the gift of wysdom.
- Cap. X. What profit and good come by wysdom in the elderyng.
- Cap. XI. How wysdom leueth the righteous, and how the vngodly are punished thow the mighte hande of God.
- Cap. XII. God is mercifull and sufferech longe, to the synners that synne in thylde comen.
- Cap. XIII. Whyne are they that haue not the knowlege of the hyunge God, but turne vnto the creature: whynne are they that honoure ymage.
- Cap. XIII. The worshippinge of ymages. The power of God. Punishment of them that make ymages, and of such as worshippe them. How ymages came up first. The honoure of ymages is the cause, begynnyng, and ende of all myshete.
- Cap. XV. The faithfull haue respecte vnto God and not vnto ymages.
- Cap. XVI. God punisheth the wylde, but defendeth the godly, or that by greake wonders.
- Cap. XVII. Of the greake hardnesse in Egypte, and vnto the wylde of the vngodly.
- Cap. XVIII. How God destroyed the first borne of Egypte. How the people save the cattel lambe for fully, the Egyptian mouere, God punisheth the wylde, not in the wylde benefyte. How the increase of the people.
- Cap. XIX. Life as the wylde are they synners: more and more, so both the wylde of God receiue, tyll they be destroyed. Of them that were punished in the tyme of Lot.



The first Chapter.



Set your affection vnto wysdom, ye that be iudges of the earth. haue a good opinion of the LORDE, & set him in the syngelesse of her. For he will be soode of them that tempe him not, and appeareth vnto such as put their trust in him. As for frowarde thoughtes, they separate from God, but vertue, yf it be alowe[n]d, reformeth y vnwys. And why: wysdom shall not erre in to a frowarde soule, ner dwell in the body that is fowarde vnto synne. For the holy goost abhorreth fawmed narroure, & with draweth himself fro y thoughtes: that are without vnderstoninge: & where misdeones hath the vpper habite, he fleeth from thence. For the spere of wysdom is lowyng, gentle and gracious, and will haue no pleasure in him that speaketh euill with his lippe. For God is a witnes of his reynes, a true searder out of his here, and an hearer of his tonge. For the spere of y LORDE fylleth the rounde compass of the wylde, and y same that uphildeth all thinges, hath knowlege also of the voyce.

Therefore he that speaketh vnto righteous thinges, can not be hydd, neither may he escape the iudgment of reioyse. And why: iniquity shall be made fo[r] the thoughtes of the vngodly, and the repore of his wordes shall come vnto God, so that his wickednes shall be punished. For the care of gelousy heareth all thinges, and the noyse of his grubynges shall not be hydd. Therefore beware of murmuring, which is noching worth, and refrayne your counte from sladder. For there is no word so hard and secrete, that it shall go for naught, and the mouth that speaketh lyes, slayeth the soule.

Set not your owne death in y erre of your life, destroye not your selues thowt the wylde of your awne handes. For God hath not made death, neither hath he pleasur in the destruction of the luyng.

2
1 REG
PILAB

A. Par. 17

Gal. 1. 1

1 Cor. 11
Act. 17

B
1 Re. 1. 8
1 Re. 1. 2
Heb. 4. 5

Luce. 1. 1

C
Deut. 4. 6

For he created all thinges, that they might haue their beinge: yett all the people of the earth hath he made that they shoulde haue health, that there shoulde be no destruction in them, and that the Kingdome of hell shoulde not be upon earth (for righteousnesse is euerlasting and immortal, but vnrighteousnesse bringeth death.) The curtheleste, the vngodly call her vnto them both w' wordes & workes, & whyle they thinke to haue a friende of her, they come to naught: for the vngodly that are confederate with her and take her parte, are worthy of death.

The li. Chapter.

Who if vngodly calke & ymagineth vs amonge them selues (but not righteously) The tyme of oure life is but short & tedious, & when a man is once gone, he hath no more ioye nor pleasure, neither knowe we we any man's fortune agayne from death: for we are boine of naught, & we shal be hereafter as though we had neuer bene. For oure heath is as a smock in oure nostrils, & if wee dede as a sparre to moue oure here. As for of body, it shalbe very asshes & are quethed, & of soule shal vanishe as & softe ayre. Oure life shal passe awaye as & trace of a clowde, & come to naught as & myst & is diuyl awaye w' the beames of y Sonne, & put downe w' the heate thereof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembrance.

Who if vngodly calke & ymagineth vs amonge them selues (but not righteously) The tyme of oure life is but short & tedious, & when a man is once gone, he hath no more ioye nor pleasure, neither knowe we we any man's fortune agayne from death: for we are boine of naught, & we shal be hereafter as though we had neuer bene. For oure heath is as a smock in oure nostrils, & if wee dede as a sparre to moue oure here. As for of body, it shalbe very asshes & are quethed, & of soule shal vanishe as & softe ayre. Oure life shal passe awaye as & trace of a clowde, & come to naught as & myst & is diuyl awaye w' the beames of y Sonne, & put downe w' the heate thereof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembrance.

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selfe Gods forme. He is the best waye of oure thoughtes: It groweth vnto also to lette vs knowe him, for his lyfe is not lyfe other mens, his wayes are of another fashion. He cometh vs but vayne performes, he w' dunneth himselfe from of wayes as from flychmes he commendeth greatly & lauder ende of the world, maketh his boast & GOD is his iudger. Let vs see then yf his wordes be true, let vs see what shal come vpon him, so that we knowe what ende he shal haue. For yf he be y sonne of God, he will receiue him & deliver him from the handes of his enemies. Let vs examine him with despitefull rebukes and contemninge, that we maye knowe his dignitee & proue his patience. Let vs condemne him with the most shamefull death: for like as he hath spoken, so shal he be rewarded.

Such thinges do the vngodly ymagin, & go astraye, for their owne wickednesse hath blinded them. As for the misteries of God, they vnderstande them not: they neither hope for the rewardes of righteousnesse, nor regard the worshipes that holy soules shall haue. For God created man to be vnderstande, & after the ymage of his awne likenesse to make him. The curtheleste & thorous enemye of the deuill came death in to the world, and they that holde of his syde, do as he doth.

The lii. Chapter.

Who if vngodly calke & ymagineth vs amonge them selues (but not righteously) The tyme of oure life is but short & tedious, & when a man is once gone, he hath no more ioye nor pleasure, neither knowe we we any man's fortune agayne from death: for we are boine of naught, & we shal be hereafter as though we had neuer bene. For oure heath is as a smock in oure nostrils, & if wee dede as a sparre to moue oure here. As for of body, it shalbe very asshes & are quethed, & of soule shal vanishe as & softe ayre. Oure life shal passe awaye as & trace of a clowde, & come to naught as & myst & is diuyl awaye w' the beames of y Sonne, & put downe w' the heate thereof. Oure name also shalbe forgotten by litle & litle, & no man shal haue oure workes in remembrance.

The righteous shal styrne as the sparre & reme thowen the rede busshes. They shal wadge the nations, & haue dominion ouer y people, & their LORD shal raigne for euer. They & put their trust in him, shal vnderstande the traueth, & such as be faithfull, shall be brought vnto him in loue: for his dyem shall be peace & peace. But the vngodly shal be punished accordinge to their awne ymaginacion, for they haue despised the righteous, & forsaken the LORD.

Who so despised wyfdomes & truste...

Job 7. a
Ier. 2. b
Cor. 17. d

Ps. 7. c
Ia. 22. b
Ier. 18. c
Ier. 17. b

Job 7. a
Ier. 2. b
Cor. 17. d
Ps. 7. c
Ia. 22. b
Ier. 18. c
Ier. 17. b
Job 7. a
Ier. 2. b
Cor. 17. d
Ps. 7. c
Ia. 22. b
Ier. 18. c
Ier. 17. b

is unhappy, and as for the hope of such, it is but vanity, their labours unfruitfull, and their mooves unprofitable. Their wyes are misdirected, and their childre most vngodly. Their creature is cursed. Blessed is rather y^e hart of vnbesyde, which hath not knowne the synfull deed: he shall haue frute in the rewarde of the holy soules. And blessed is y^e vnbesyde, which in his handes hath wrought no vnrighteousnesse, nor ymagined wicked things agaynst God. For vnto him shal be giuen y^e speciall gift of faith, and the most acceptable position in y^e temple of God. For righteous is the frute of good laboure, & the ree of wisdom. Shall neuer fade awaye. As for y^e childre of aduersers, they shal come to an ende: the seede of an vnrighteous seed shal be reed out. And though they lye in age, yet shal they be no thinge regardet, & their last age shal be without honoure. If they be haughty, they haue no hope, neither shal they be spoken to in the daye of knowle ge. For horrible is the deathe and ende of the vnrighteous. The liii. Chapter.

How saye is a chaste generation w^o vertue: The memoriall thereof is immortall, for it is knowne w^o God and men. When it is present, me take y^e apple there an: and yf it go awaye, yet they desire it. It is all mane crowned & holden in hono^r, & y^e man y^e remarde of the vnbesyde dancayst. But the multitude of vngodly childre is vnprofitable, and the thinges y^e are planted w^o wisdom, shal eate no depe rooe, nor laye any fast foundation. Though they be greuous in the biansches for a tyme, yet shal they be shate w^o the wynde: for they stonde not fast, & thow the vehemence of the wynde shal be reed out. For the vnprofitable biansch shal be broken, their fruce shal be vnprofitable & some to eate, yet none for nocht. And why: all the childre y^e are borne of the wicked, must beare recorde of the wickednesse agaynst their fathers & mothers, when they be aged. But thow the righteous be mortal, shal eate no depe rooe, nor laye any fast foundation.

Age is an honorable thinge: i neuertheless it stonch not only in the length of tyme, nor in the multitude of yeares: but a mans wyf dome is the graye haire, and an vnbesyde li fe is the olde age. He pleased God, & was beloved of him: so that wher as he lyed among the synners, he traspassed him. For so vngodly was he taken awaye, so the intent y^e wickednesse shal be alter his vnbesydinge, & y^e y^e crafty shal be not beyle his soule. For y^e crafty heart thine of lyes make good thinges bad, & vnprofitable also & wickednes of

delicious desire, turns as y^e vnbesydinge of y^e symple. Though he was soone dead, yet fulfilled he moody hymne. For his soule pleased God, therfore chastised he to take him awaye fro amonge y^e wicked. This the people se, & vnbesyde it: not they laye not vpon such thinges in their herce, how y^e folyunge sau^r & mercy of God is vpo his faintes, & y^e he hath respecte vnto his chosin.

Thus y^e righteous y^e is dead, & smothered the vngodly which are luyng: & y^e youth y^e is soone broughe to an ende, & longe life of y^e vnrighteous. For they se y^e ende of y^e wyse, but they vnbesyde not what God hath deuyse for him, & wherfore y^e LORD hath taken him awaye. And why: they se him & besyde him, therfore shal God alio laughe the to scoone: So y^e they the felous shal dye here after: (but without hond y^e in flame amony ge) & dead for euermore. For without any voy ce shal be burst those y^e be put up, & remoue the fro y^e foundacion, so y^e they shal be laied wast vnto the byest. They shal moure, and their memoriall shal perishe. So they beynge & prayd shal remembre their synnes, and their owne wickednesse shal brauayse the. The V. Chapter.

Then shal y^e righteous stonde in grea tressors fastnesse agaynst such as haue dealt extremly w^o the, & take awaye their labours. When they se it, they shal be vexed w^o horrible feare, & shal wonder at the haughtinesse of y^e sodaine health: y^e goinge for very distresse of mynde, & shal saye within then selues (hauyng inwarde sorrow, and mourninge for very anguyshe of mynde):

These are they, whom we somtyme had in derision, & iested vpo. We foolcs thoughte their life very madnesse, & their ende to be without honoure. But lo, how they are counted amonge the childre of God, & their position to amonge the sayntes. Therfore we haue erred from the waye of trouth, y^e light of righteousnesse hath not shyned vnto vs, and the Sone of vnbesydinge rose not vpo vs. We haue erried & felous in y^e waye of wickednesse & destrucion. Tedious wayes haue we gone: but for the waye of the LORD, we haue not knowne it.

What good hath & pryde done vnto vs? O, what profit hath the pompe of riches brought vs? All those thinges are passed awaye like a shadowe, & as a messenger rennyng be for: as a shippe y^e passeth ouer the wayes of the water, which when it is gone by, the trace thereof can not be founde, neither y^e path of it in the floudes. O, as a bye be y^e flyeth choiow y^e ayre, & no man can se

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169

C

Matt. 13

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eny token where she is flower, but only heareth the noyse of hir weynges, beatinge the lichte wynde, parryinge the ayre thowm the wechance of hir goyng, & flyeth on halynge hir weynges, where as afterwarde no token of hir waye can be soude. O like as whe an arrowe is shotte at a mark, it parrech the ayre, which immediately cometh together agayne, so that a man can not knowe where it wente thowm. Euen so we in like maner as soome as we were borne, beganne immediately to die, and oure ender: haue they red no token of vertue, but are consumed in oure owne wickednesse.

C Such wordes shal they that haue synned, speake in the bell: for the hope of the vngodly is like a drye chifcell flower (or buff) that is blowne awaye by the wynde: like as thynne comme this scattereth abrode wch the storme: like as if smelke which is disperd here & there wch the wynde, & as if remembrance of a stranger yearich for adau, & the departeth.

Dur y righteous shal lyue for evermore: their reward also is wch the LORDE, & their remembrance wch the Ghyest. Therfore shal they receaue a glorious kyngdome & a beuysfull crowne of the LORDS hande: for wch his righte hande shal he court the, & wch his owne arme shall he defende the. His jealousy also shal take awaye the harnesse, & he shal waite y creature to be aue god of y enemies. He shal put on righteousnesse for a bryst plate, & take sure iudgment in steade of an helmet. The insynceable shyfte of equyre shall he take, his cruell wrath shal be sharpe for a speare, & the whole compasse of the worlde shall fyght wch him agaynst the unwyse.

D The shal the thonder boltes go out of y lighninges, & come out of the rayue boome of the cloudes to the place apoynted: out of the hard stony indignacion there shall fall thick hailes, & y water of y fe shall be wroth agaynst the, & the floudes shal renne roughly together. See a nightie wynde shal sobbye up agaynst them, & a storme shall scaer the abode. Thus the vnrighteous dealinge of the shal bringe all the lode to a wyldernes, & wickednesse shall curchewome the dwellinges of the mightie. **The VI. Chapter.**

Wysdome is better then strength, & a ma of vnderstadinge is more worth the one. y is struge. Heare therfore (O ye Kinges) vnderstande: O lerne ye y be iudges of the iudges of the earth. Oure are ye shule y multitudes, & delite in much people. For the power is geau you of the LORDE, & the strengthe from the Ghyest: which shal crye yo wordes and search out yo ymaginacons: how that ye be yng officers of his kyngdome

me, haue not executed ther wyllynge, haue not kepte the lame of righteousness, ne well fed after his will. Horribly & that righte shal he appeare vnto you: for an iudgment shal they haue y beare rule. Mye is graued vnto the symple, but they that be in auerouthe shal be soue punyshe. For the which is L O R D E ouer all, shal excepte no mans personne, nether shal he stande in awe of any mans greatnesse: for he hath made y small and graue, & catched y all alyte. But the mightie shal haue y four penyshment.

When you therfore (O ye Kinges) y speake, y ye maye lerne to wysdome and not to mysse: for they y bepe righteousnesse shal be righteously iudged: and they y are cruel in righteous thinges, shal fynde to made iustice. Wherefore se y luff upon my wordes, & wech, so shal ye come by nure. Wysdome is a noble thinge, & neuer fayreth awaye: she is easely sene of the that loue her, & founde of soch as seeke her. The prynces that y desire her, y she maye first lerne herself to the. Who so awateth vnto her by ryme, shal haue no greates traualle, for he shal fynde her streyng ready at his doore. To that upon her, is parfice vnderstandinge: who so watcheth for her, shal be safe, & that soue. For she goeth aboute, semyng soch as are mate for her, sheweth her selfe cherefully to them in their goynges, & watcheth them wch all diligece. For y remained desyre of reueracion is hir begynnynge care for nure is loue, and loue is the keepinge of hir lawe.

Low the keepinge of y lawe is perfectioun & an vnconuulsiue, & an vnconuulsiue teach a man familiar wch God. And so the desyre of wysdome ledech to y kyngdome of celeste. As y desire be the in royall fauour & ceptere (O ye Kinges of the people) se your luff vnto wysdome, y ye maye raigne for ever more. O loue the lichte of wysdome, all ye y be rulers of the people. As for wysdome, what she is, and how she come up, I wil tell you, and will not hyde the misteries of God from you: but wil seke her out from y begynnynge of the nacynye, and bringe the throulege of her in to lichte, and wil not kepe back the truth. Therfore mul y haue to doo wch mynne enuye, for sech a man shal not be purtaker of wysdome. But the multitudes of the wyse is the welfare of the worlde, and a mysse kyng is the vpholdinge of the people. O receaue noueroute then thowm my wordes, and it shal do you good. **The VII. Chap.**

I myselfe also am a mortall man, as is all other, & am come of y earth, & generatis of him y was a first mouer, & in my mothers wombe was y fructified.

Job 22
Psal. 11. b
Iraud. d
Iraud. d
Iraud. b

Job 22. a

Job 22. b

Eccl. 9. d

Rom. 9. a

The boke of Wylsdome.

Wisdom: ryng of em monethes was I
brought together in bloude thowen the sede
of man, & the comodious appetite of slepe.
When I was borne, I receaued like a yue as
other men, & fill upon the earth: which is my
nature: crying & weeping at the first, as all
other do. I was mappid in swadlinge clo-
thes, & brought up w greute caren. For there
is no thinge þ hatþ had eny other begynnyn-
ge of bysch. All men thus haue one inraun-
ce into life, oue goinge out in like maner.

Wherfore I desired, and vnderstandinge
was graunt me: I called, & the spere of wys-
dome came in to me. I sit more by her the by
kingdomes & royall states, & counted riches
nothinge in coparison of her. As for peccii-
ous stone I compared it not vnto her: for all
golde is but grauell vnto her, & syluer shalbe
counted but claye before hir sighte. I lonco
had none wellfare & beutic, & purposed to ta-
ke her for my lighte, for hir shyne can not be
quenchid. All good thinges came to me to
her, & innumerable riches thowen hir hades.

I was glad in the all, for this wysdome ro-
se before me, & I knewe not þ she is the mo-
ther of all good thinges. For as I myself
laced vnto my self, so do I make other men
partakers of her, & byde her riches from no
man: for she is an infinite treasure vnto men,
whom who so vfe, be come partakers of the
luzt freeshippe of God, and are accepted
vnto him for the giftes of wysdome.

God hath graunted me to calke wysly, &
communally to habite the thinges þ he hath
graciouly lene me. For it is he, þ l. deth vnto
wysdome, & teacheth to vfe wysdome a
righte. In his hade are all & d. w. ides: yee all
e wysdome, & vnderstandinge & knowlege of
all good moites. For he hath graunt me þ true scie-
ce of these thinges: so that I knowe how þ
world was made, & the powere of þ el. m. ite:
þ begynnynge, endinge & wysdest of þ

tymes: how theye tymes alter, how one goeth
after another, and how theye are fulfilled: þ
course of the yere: the ordinaunces of the
sunne, the nature & kynde of beastes: the
manusynesse of beastes: the power of þ wy-
ndes: the ymaginacions of men: the deservites
of yonge plantes: the vertues of rocces, & all
sub. thynge as are creete & not lokid for, ha-
re I lerned. For the workmaster of all thin-
ges hath taught me wysdome. In hir is þ
spere of vnderstandinge, which is holy, ma-
gnifide, one enely, styll, courteous, discret, e
quy, vnderfyled, playne, swete, lewinge the
thinge þ is good, sharpe, which forbydberth
noco do well, gyde, l. n. d. e. st. e. b. s. t. s. u. r. e. f. r. e.
þ bringe all veruues, cir. c. u. s. p. e. c. t. e. in all thin-

The viij. Chap. Ho. xxxiij.

ges: receauinge all spere of vnderstandinge
beige cleane & sharpe. For wysdome is to rem-
ber the all neede thinges: she goeth thowen
at an ynerth to all thinges, because of hir clen-
nes. For she is þ breth of þ power of God, & a
pure cleane expylling of þ clearnes of Al-
myghtie God. Therfore can no vnderfyled
thinge come in to her: for she is þ byghenes
of þ euerlastinge lighte, & vnderfyled mynd of þ
manifite of God, & þ ymage of his goodnesse.
And for so much as she is one, she maie do all
thinges: & beingested fast herselfe she reuerth
all, & amoge of people coueyeth she herselfe in
to þ holy soules. She maketh Gods frendes
& p. o. p. h. e. t. e. s. for God loveth no mā, but him
in robþ wysdome dwelleth. For she is more
benyfull then the Sonne, and getteth more
light: then the starres, and the daye is not to
be copared vnto her: for vpo þ daye cometh
nyght. But richednesse can not ouer come
wysdome, and foolishnes maye not be w. h. e. r.

The VIII. Chapter.

Wysdome reacheth fro one ende to a-
nother mightely, & loudly doth she
ouer all thinges. I haue lousid her
and laboured for her ene from my youth up: I
dyd my diligence to marry my self to her, soch lo-
ue had I vnto hir beurye. Who so hath þ co-
pany of God, cometh by hir nobilite, yee the
LORDE of all thinges himselfe touch her. For
she is þ solemnestresse of þ mured of God, &
þ chofit out of his workes. As a man wolde
desyre riches in this life, what is richer then
wysdome, & no other all thinges? (Thou wold
saye:) vnderstandinge worketh. What is it a-
moge all thinges, þ worketh more the wys-
dome: As a man leue vertue & righte consciens,
let him labd for wysdome, for she hath grea-
te vertues. And why: she teacheth sobernes
& p. u. d. e. n. c. e, righte consciens & st. r. i. c. t. i. t. y. e, which are
soch thinges as me can haue nochyng more
profitable in their life. As a mā desyre moche
knowlege, she ca tell þ thinges þ are pass, &
discreit thinges for to come: she knoweth þ
solidities of woibes, & ca expoude vnto the
femelles. She can tell of foelþ & w. d. e. r. e. n. o. u. s. e
thinges, & teacheth theye come to pass, & the endes
of all tymes & ages. So I purposed after this
maner: I will take her vnto my company, & co-
mo lousyng w her: no doue she shal graue me
good coucell, & speake confortably vnto me in
my carefulness & greife. For hir sake shal I be
well and honestly taken amoge the comen &
loude of þ council. Though I be yonge, yet
shal I haue sharpe vnderstandinge: so þ I
shal be maruolous in þ sighte of greate me. &
þ fauour of prynces shal woder at me. W. h. e. r. e
I holde my t. o. g. e, they shal byde my l. e. y. s. u. r. e.

lib. 1. a

lib. 1. a

The Dore of Wyzdome.

whā I ſpake, they ſhal loſe vps me: yf I talke moch, they ſhal laye their handes vpo their mouth. Moreover, by the nicanes of her I ſhal optayne immortallite, and leaue behin be me an euerlaſtinge memorall, amonge the y come after me. I ſhal ſer þ people in orde, & the nacions ſhal be ſubdued vnto me. Horrible cruauces ſhal be aſtrayed, when they do bucheare of me amonge the multitude I ſhal be counted good, & mightie in batayll. Whā I come home, I ſhal ſynce reſt w her: for hir edpany hath no dyternes, & hir felafhipe hath no rediouſteſſe, but myrth & ioye.

C Now when I conſidered theſe thinges by myſelf, & pondered them in my heart, how þ do be ioynd vnto wyzdome is immortallite, & greate pleaſure to haue hir frendſhipe: how y in the woiles of hir bandes are infinite riches: how that, who ſo kepeth company w her ſhal be wyſe: and that he whiche talketh wch her, ſhal come to honoure: I wente aboute ſeking, to gret her vnto me. For I was a ladd of a rype wyte, and had a good vnderſtandinge.

But when I grew to more vnderſtandin ge, I came to an vncorrupt body. Where he les when I perceaued that I coude not kepe myſelf charyt, excepte God gaue it me: & y was a poynt of wyzdome alſo, to knowe whoſe gret it was: I ſtepte vnto the LORDE, and beſoughe him, and with my whole heart I ſayde after this maner:

The IX. Chapter.

God of my fathers, & LORDE of mer cies, (thou y haſt made all thinges w y worde, & orde: nich mā choiow thy wyzdome, þ he ſhalde haue dominio ouer y creature, whiche thou haſt made: þ he ſhalde orde y woilde accordinge to equite & righte ouſnes, & creature iudgmet: w a true heretigur me wyzdome, which is cuer aboute y ſeaie, & put me not out fro amonge y childre: for I thy ſeruaunt & ſonne of y handmayden, am a ſible perſonne, of a ſhoue ryme, and to yd ge to the vnderſtandinge of iudgment and yf lawes. And though a man be neuer ſo perfecte amonge the children of men, yet yf thy wyzdome be not wch him, he ſhal be nothin ge regarded. But thou haſt choſen me to be a kynge vnto y people, and the iudge of thy ſonnes and daughteres.

B Thou haſt commaunded me to buyde a temple vpon y holy mount, & an altace in the cite where in thou dwelleſt: a hidneſſe of thy holy tabernacle which thou haſt prepared fro the beginninge, and thy wyzdome wch y, which knoweſt y woiles: whiche alſo was w y when thou maydeſt y woilde, & knew

The X. Chap.

what was acceptable in thy ſight, & right in thy commaundementes. O ſende her me of thy holy heauens and from the throne of thy maiesty, that ſhe maye be worthy me, y aboute wch me: that I maye be worthy me, y acceptable in y ſight. For ſhe knoweth and vnderſtanderh all thinges: and ſhe ſhal labe me ſoberly in my woiles, and plecture me in hir power. So ſhal my woiles be acceptable, & then ſhal I gouerne thy people righteouſly, & be worthy to ſyte in my ſeate ſaue. For what man is he, that maye be ſeate the counsell of God? O, who can ſpeake what the will of God is: for the thoughtes of mortall men are miſerable, & our ſences are but vncertaine. And whiche mortall and corruptible body is heary vnto the ſoule, and the earthy manſyn kepeth downe the vnderſtandinge þ muſteth vpon many thinges. Verghardly can we diſcern the thinges that are vpon earth, and greata laboure we, or we can ſynce the thinges which are beſore our eyes: Who will then ſete our the greode of the thinges that are done in heaue: O, LORDE, who can haue knowlege of vnderſtandinge and meanings, excepte thou gene wyzdome and ſende thy holy goſpell aboute y: that the wayes of them which are vpon earth maye be reformed: y man maye lerne y thinges that are pleaſant vnto the, and be preſerued thoro v wyzdome.

The X. Chapter.

God made a father of the world, whā he was created alone, brought him out of his offence, cote him out of the moulde of y earth, & gaue him power to rule all thinges. When the vnrighteous man a waye in his wrath from this wyzdome, þ bocherheade perſheþ thoro y wrath of murthur. Agayne, whā y water deſtroied y whole woilde, wyzdome preſerued the righteous thoro a pootre, where ſhe was gouerner herſelf. Moreover whā mid them had gotten y vpperhande, ſo y the nations were puſt vp wch pride, ſhe knewe y righteous, preſerued him ſcareleſſe vnto God and layed vp ſure mercy for his childre. She preſerued the righteous, when he ſub from the vngodly y perſheþ, what ryme as y he ſell dome vpon y n. cities: ſhe as y he þ daye the vn fructuſſull, waſt and ſmokinge: ſhe be geteth teſtimony of their wickedneſſe: the vnrpe and vnrwymely ſittes that grow vpon the creece.

And for a cokel of a remembrance of the vn faithfull ſoule, there ſtanderh a part of ſalc. For all ſoch as regarded not wyzdome,

Reg. 1b
Gen. 1

Mal. 1.5

1. Par. 19. b
2. Par. 1. a

1. b

2. b

ganne only this harte, that they knewe not the thinges which were good, but also left behinde them vnto me, a memoriall of their foolishnes: so þ in the thinges wherein they sinned, they coude not be hydd. But as for such as take hede vnto wyfdomme, she shal deliuer them from foote.

C When the righteous fled because of his wickednes, wyfdomme led him the right way, shewed him of kyngdome of God, gaue him knowlege of holy thinges, made him rich in his labours, and broughe to passe the thinges that he wente aboute. In y' discarfulnes of sodi as defrauded him, she stode by him, & made him ryche. She saued him from the enemies, and defended him from y' betrayers. She made him stronge in batayles, and gaue him the victory. þ he might know, how that wyfdomme is stronger then all thinges. When the righteous was sold, she faste him not, but deliuered him fro ymman. She wente downe with him in to the bougion, and sayed him not in the baner: yet she had broughe him the creper of y' realm, and power agaynst those that oppresed him. So for euen chat had accused him, she declared them to be lyars, & broughe him to perpetual woofshipe.

D She deliuered the righteous people and landes froe, from the nations that oppresed them. She entred in to the soule of the sinners of God, and stode by him in wordes and tolcens agaynst the horrible kyng. She gaue y' righteous the reward of their labours, & led them forth a maruelous waye: in the daye tyme she was a shadowe vnto them, and a lighte of starres in the night season. She broughe them thowow the reed see, and carid them thowow the greates water. She downed their enemies in the see, and broughe them out of the depe. So the righteous toke the spoyle of the vngodly, and sayed thy holy name O LORD E, and magnified thy victorious had with one a corde. For wyfdomme opened the mouth of y' dumb man, & made y' tongue of babe to speake.

The Xi. Chapter.

She ordered their rootes in the habes of the holy prophet: so þ they wente thowow y' wilderness y' was not inhabited, & priched their cities in y' waist deserte. They stode agaynst their enemies, & were auenged of their aduersaries. Wha they were chistie, they called vps y', & water was geul them out of y' rock, & their thirst stode d'ncid out of y' habes stone. For by y' thinges, where thowow their enemies were punished, were they hel-

ped in their nebe. For vnto the enemies thou ganeft mas bloude in steade of synnyng water. And where as they had fearcest in þ rebuete whan the childen were slayne, thou ganeft vnto thine awne a plenteuous water vnto let of þe: declaringe by the thyest þ was at that tyme, how thou woldest bringe thine awne vnto bond, & slaye their aduersaries.

For whan they were tryed & nourtred w' fatherly mercy, they knowledged how the vngodly were iudged, and punished thowow y' warch of God. These hast thou croked as a father, & pioned the: but vnto þ ether thou hast bene a boyfscous kyng, loyed hard to their charge, & condemed the. Whether they were absent or present, their punishment was alyke. For their grese was dubble: namely, moouynge, and þ remediance of thinges past. But wha they perceaued y' their punishmets vnto the good, they thonght vpon the LORD E, & wondered at þ ende. For at the last they helde moch of him, of wds in þ ourcings they thonght soome, as of an abiecte. Neuertheless þ righteous dyd not so when they were chistie: but remittit as þ thonghtes of þ foolish wote, so was also their wickednes. Where as certayne men non thowow erid dyd woofshipe dommesperentes & wayne bestes, thou sendest a multitudine of domme bestes vpon them for a vengeance: þ they might knowe, chat loke where vnto thall a mysymeth, by the same also shal be punished. For vnto thy allmyghty hande, chat made the woilde of naught, it was not v' possible, to sende amonge them an heape of stractes, or woode bys, or cruell bestes of a stractge kynde, sodi as are vnknowne, or spoure fyre, or cast out a smokinge breth, or shote horrible sparkes out of their eyes: which might not only destroye them with horringe, but also y'll them with their horrible sighe. And without these bestes might they haue bene slayne with one winde, beynge persecuted of their awne workes, and scattered abode thowow the bieth of thy power.

Neertheless thou hast outred all thinges in measure, nobie & weighe. For thou hast nerked greates strenght & might, & who maye withstande þ power of thine arme: And why like as þ small thynge þ þ balance weyeth, so is þ woilde before þ: yet as a droppe of þ morning dew, chat fallted downe vpon the earth. Thou hast mercy vpon all, for thou hast power of all thynge: and makest the as though thou sawest not the finnes of me, because they shalbe amended. For thou lovest all the thinges that are, and hatest none of

Deu. 4. 2

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Leuit. 24. 16. 24. 17. 24. 18. 24. 19. 24. 20. 24. 21. 24. 22. 24. 23. 24. 24. 24. 25. 24. 26. 24. 27. 24. 28. 24. 29. 24. 30. 24. 31. 24. 32. 24. 33. 24. 34. 24. 35. 24. 36. 24. 37. 24. 38. 24. 39. 24. 40. 24. 41. 24. 42. 24. 43. 24. 44. 24. 45. 24. 46. 24. 47. 24. 48. 24. 49. 24. 50. 24. 51. 24. 52. 24. 53. 24. 54. 24. 55. 24. 56. 24. 57. 24. 58. 24. 59. 24. 60. 24. 61. 24. 62. 24. 63. 24. 64. 24. 65. 24. 66. 24. 67. 24. 68. 24. 69. 24. 70. 24. 71. 24. 72. 24. 73. 24. 74. 24. 75. 24. 76. 24. 77. 24. 78. 24. 79. 24. 80. 24. 81. 24. 82. 24. 83. 24. 84. 24. 85. 24. 86. 24. 87. 24. 88. 24. 89. 24. 90. 24. 91. 24. 92. 24. 93. 24. 94. 24. 95. 24. 96. 24. 97. 24. 98. 24. 99. 24. 100.

Rom. 4. 1

the whō thou hast made neither didest thou
giveyne or make any thinge of euill will.
How might any thinge endure, yf we
not y will. O how coude any thinge be pre-
serued, except it were called of y. But thou
sparest all, for all are thine, o LORD, thou lo-
uer of soules.

The XII. Chapter.

21 LORD, how gracious & swete is thy
spate in all thinges. Therfore char-
cest thou ebon thē measurably that go
widge, and warnest them, concernynge the
thinges wherein they offende: thou speakest
vnto them (o LORD) and exortest thē to lea-
ue their wickednes, and to put their trust in
thee. As for those olde inhabitants of thy holy
londe, thou mightest not awaye with them,
for they commytred abhominable workes
agaynst thee: as witchcraft, sozcery and ydo-
latri: they slew their owne chyldren without
mercye: they ate y mens bowels, and deuou-
red the bloude: yea because of sodi abhomi-
nacion, mygdalenes & offeringes, thou slew-
est the fathers of the desolate soules by the
handes of ourse fathers: hat y londe whiche
thou louest aboue all other, might be a dwel-
linge for the chyld of y God.

Deut. 32. a
id. d. 11. b

22 Therfore thou sparest the also (as
me) y sentest y four ſinners of thyme hoole,
wē hermettes to deſtroye the out by lycle & li-
tle. For y thou wast unable to subdue y
godly vnto y righteous in batrayll, or with
cruell beskes, or with one rough worde to de-
ſtroye thē together: But y mynde was to dry-
ue thē out by lycle & litle, geninge thē time &
place to amende: knowinge well, y it was an
vnrightheous nacion & wicked of nature, & y
their thoughte mighte neuer be altered. For it
was a cursed sede from y begynnynge, & ſea-
red no mā: yea hast thou pardoned their syn-
nes. For who wyl ſaye vnto the: why hast
thou done y. O who wyl ſtōde agaynst thy
iudgēt: O who wil come be fore y face an
auēger of vnrightheous mē: O who wil bla-
me y. yf y people perish, whō thou hast ma-
de: For there is none other God but thou, y
carest for all thinges: y thou mayest declare
how y y iudgēt is not vnrigh. There dar-
re neither Egipt, ner yraſtē in y sighe requyre
a cōspēce of them, whō thou hast deſtroyed.

Exo. 32. d
Deut. 7. d

1. Pet. 1. a

1. Job. b

For so muche thē as thou art righteous y
self, thou ouerſt all thiges righteously, & pu-
nishest euē hi y hath not deſerued to be puny-
shed, & takest him for a straunger & an aleaunt
in y lōde of y power. For y power is y begin-
nyng of righteouſnes: and because thou art
LORDE of all thinges, therfore art thou gra-

uous vnto all. Whan men thinke y meite
of a full strength, thou dearest y power
holdy deſpiseſt thou them ouer y fauor:
not. But thou LORD, of power iudgest
quēty, and adrests us with grate woorthi-
ness: thou mayest do as thou wilt.

By such woordes now hast thou taught
thy people, that a mā also shalbe able
to leaunge: and hast made thē chulid to be of a
good hope: for euen when thou adrest, thou
gucst rowme to amende from synnes. For
so much as thou hast punyshed, and e soch
diligence deluered y enemies of thy iustice
tes, which were woorthy to dye: when thou
thou gaucst thē tyme & place of amēdment.
y they mighte turne fro their wickednes:
y how grate diligence then punysheth thē
thine arme chulid, vnto whose fathers thou
hast iuorūe & made couenaentes of good y
mises: So where as thou doest but dōm-
vō, thou punyshest thē enemies by their syn-
nes: so y intē y whā we punysh, we shalbe re-
de y goodnes: & whan we dō silens ar puny-
shed, so put our trust in thy mercy.

Wherefore where as men haue lynch
rauidy & vnrightheously, thou hast puny-
shed thē sore, eue thō so w y same thinges thō
worshipped. For they wence after y
weir y waye of serch, & helde y blasphem-
ent thē enemies dyspysch: for goddes iudg-
e as chulidens of no vnderſtanding. Ther-
fore hast thou sent a ſournefull punyshment
amonge them, as amonge the chyld of y
raunce. As for sodi as wolde not be re-
formed by these scoines & rebukes, the y
worthy punysher of God. For y thinges
they suffred, they bare thē unpaciffly, but
ye not comēt in them but unwilling. And
whan they perysch by y same thinges thā
they toke for goddes, they knowed thā
that there was but one true God, whō
fore they wolde not knowe therfore can y
ende of thē dampnacion upon them.

The XIII. Chapter.

23 Yea are all men, which haue y
knowlege of God: as secrete they
out of the good thinges which ar
ſene, knowe not him, that of himself is
lasting. Neither toke they so much regard
of the woordes that ar made, as to know
who was the crafterman of them: but
toke the frye, ſome the wynde of ayre,
y court of y ſtarcles, ſome y water, ſome the
ſonne and moone, or the lightnes of hea-
ven which rule y earth, for goddes. But they
they had sodi pleasure in their beery, thā
they thought them to haue bene goddes.

wherfore they haue knowen, how moch mo-
re payne he is that made them. For the ma-
ter of beary hath oydened all theſe thinges.
Or if they maruelled at the power and wor-
ke of ebe, they ſhulde haue perceaued ther
by, yf he which made theſe thinges, is might-
ier then they.

B For by the greatneſſe of beuty of the crea-
ure, yf maker therof maye playnely be know-
en. For theſe thinges they are the leſſe to
be named, that ſoughe God ⁊ wolde haue
founde him, and yet myſſid. And why ⁊ for
ſo much as they were abſente in his woike
and ſoughe after them, it is a cok, that they
regarded and helde moch of his woike
and ſawe ⁊ howbeit they are not wholly to be
proued. For yf their vnderſondinge and
knowlege was ſo greate, yf they coude diſ-
cern the woilde and yf creature, they dyd
they not rather fynde out of LORDE therof?

But unhappy are they, and amenge the
bees is their hope, that call the God which
maketh the woike of mens handes: golde,
ſiluer and the thinge, that is founde out by
conynge, the ſimilitude of beaſtes, or any
waye ſome that hath bene made by han-
der of olde. Or as whan a carpenter cutteth
beams a tree out of the woodd, and parcth of
the hard of it conyngly: and ſo with the
one parte maketh a veſſell to be vſed, and
with the other parte that is leſe, which is profita-
ble for nothinge: for it is a crooked pece of
woodd and full of knobbes he carneth it dili-
gently thoro his ſawie, and (accordinge to
the knowlege of his conynge) he gearth it
ſome propoſicion, faſhioneth it after the ſimi-
litude of a man, or maketh it like ſome beaſt,
ſtitch it ouer with reed and paymenth it,
and ſeeth what ſoule ſpoer is in it, he caſteth
ſome colour vpon it. Then maketh he a cou-
uerit tabernacle for it, ſettech it in the wall
and maketh it faſt with yron, prouydinge ſo
for it, left it happel to fall: for it is well know-
en, that it can not helpe it ſelf: And why?
it is but an ymage, and muſt of neceſſite be
helped.

B Then goeth he and offereth of his goo-
des as he doth for his children and for his wiſe:
he ſettech helpe at it, he gareth counsell at it:
he is not aſhamed to ſpeake vnto it yf hee
is ſicke: for health, he maketh his pericion
vnto him that is ſicke: for liſe, he prayeth vnto
him that is deede: he calleth vpon him for
helpe, that is not able to helpe him ſelf: to
ſende him a good iourneye, he prayeth him
that maye not go. And in all theſe thinges yf

he taketh in hande (whether it be to optayne
any thinge or to woike) he prayeth vnto him
that can do maner of good.

The XIII. Chapter.

A Gaine, anotheer mā purpoſinge to ſay ⁊
to beginnyng to take his iourneye thro
row yf raginge ſee, calleth for helpe vnto
a ſhod, yf ſo farre maker, the yf tre yf bea-
reth him. For as ſo it, couereouſneſſe of ſmo-
nere hath ſounde it out, ⁊ yf creaſina made
it with his conynge. But yf prouydinge (O fa-
ther) gouerneth all thinges fro yf begynnyn-
ge, for thou haſt made a waye in yf ſee, ⁊ a ſu-
re path in the myddest of yf waves: be clarin-
ge ⁊ herby, yf thou haſt power to helpe in all
thinges, yet though a man wente to the ſee
withouth ſhippe. Letteth he liſe, yf woike
of yf wyfdomme ſhulde not be vaine, thou haſt
cauſed an arte to be made: ⁊ therfore do men
commytte their luyes to a ſmall pece of woodd
paſſinge ouer the ſe in a ſhippe, ⁊ are ſand.

Exo. 14. 4

Gen. 1. 6

Gen. 1. 6

Gen. 1. 6

Gen. 1. 6

For in the olde tyme alſo whā the proude
giannes perſhed, he (in robbes the hope was
left to increaſe yf woilde) wrote into the ſhip-
pe, which was gouerned thoro thy hande,
⁊ ſo left ſide behinde him vnto yf woilde. For
happy is yf tre where thoro righteouſneſſe
cometh: but curſid is the ymage of woodd, his
made w handes, yet both it ⁊ he yf made it: he,
because he made it: it, because it was called
God, where as it is but a frayle thinge. For
the vngodly ⁊ his vngodlynes are both like
abſominable vnto God. Euen ſo yf woike ⁊
he yf made it alſo ſhal be puniſhed together.
Therefore ſhal there a plague come vpon the
ymages of the heithen: for out of the crea-
ture of God they are become an abhominacion,
a temptacion vnto the ſoules of men,
and a ſnare for the ſete of the vniuſe. And
why? the ſettinge out of ymages is the begin-
nyng of vniuidome, and the bringinge up
of them is the deſtruction of liſe. For they
roze not from the begynnynge, neither ſhall
they decline ſo euer. The welthy vniuidome of
men hath founde them out vpon earth, ther-
fore ſhal they come ſhortely to an ende. Whē
a father mourned for his ſonne yf was taken
awaye ſe him, he made him an ymage in all
yf haſt of his deede ſonnet: ⁊ ſo began to we-
ſtore him as God, which was but a deede mā
⁊ oydened his ſeruantes to offre vnto him.
Then by proceſſe of tyme ⁊ thoro longe
tyme, this erd was kepte as a laye, ⁊ nyas
was compelled me by violence to bond ymages.
As for thoſe yf were ſo farre of, yf mā might not
we: ſhippe them paſſently, their picture was
broughte fro farre (like the ymage of a kynge

Psal. 1. 4

Gen. 1. 6

whē they wolde honoure) to the intent that with greates diligence they might worshippe him which was farre off, as though he had bene present. Agayne, the singular comyn be of the craseman gaue the ignorant al so a greates occasiō to worshippe ymages. For the workman willinge to do him a pleasure that see him a worke, laboured with all his comynge to make the ymage of the best fashion. And so (thorow the beauty of the worke) the comon people was diseased, in so much that they colke him now for a God, which a litle afore was but honoured as a man. And this was the erreure of mans life, whan men (ether for to serue their owne affection, or to do some pleasure unto Kinges) ascribed unto stones and stockes the name of God, which ought to be geuen unto no man.

Moreover, this was not ynough for them that they erred in the knowlege of God: but wheras they lyued in the greates warres of ignorance, these many and greates plages called they peace. For ether they slewe their owne children and offred them, or dyd sacrifice in the nyght season, or els helde vnreasona- ble wachtes: so that they repented her life ner marriage cleame: but ether one slewe another to deare maliciously, or els greued his neygh- boure wth aduouringe. And thus were all thinges myxt together: bloude, manslaughter, the fe, dissimulation, corruption, vnfaithful- nesse, sedicion, perjury, disquyetinge of good men, vncharitablenesse, defylinge of soules, chaul- grin ge of synch, vnstedfastnesse of marriage, myschaunce of aduourtie and vnchristi- nesse. And why? the honouyringe of abhominable yma- ges, is the cause, the begynnynge and ende of all euell. For they y^o worshippe Idols, either they are madd whā they be mery, or prophete clye, or lyac vngodly, or els lightly man- sweare them (Idols). For in so much as their trust is in y^e Idols (which haue nether soule ner understandinge) though they sweare falsly, yet they think it shal not hurt them.

These fore cometh a greates plague vpon them, and that was whelley: for they haue an euell opiniō of God, geuynge hede vnto Idols, sweareinge vnwisly to disceane, and dyspy- sin ge righteousness. For their sweareinge is no veracite, but a plage of them that synne, and goeth on with the offence of the vngodly.

The XV. Chapter.

Withouten (O & God) art swete, longe sufferinge and true, and in mercy or- drest thou all thinges. Though we synne, yet art we thine, for we knowe thy strenght. If we synne not, then art we iuste,

that thou regardest vs. For to knowe the perfecte righteousness: see to knowe y^e righteousnes and power, is the rote of immu- tate. As for the thinge that men haue founde out thorow theyr euell science, it hath no disceaued vs: as the payntinge of the picture (an vnpossible labour, and care) ym- age, with diuers colours, wherof synne maketh the ignorant: so that he honourech and lo- ueth the picture of a deeth ymage, that hath no soule.

Carthelies, they that lonse the good thinges, are worthy of deeth: they that will in them, they that make them, they that loue them, and they that honoure them. The picture also raketh y^e tempereth so fast carth, laboureth it, and greueth it the fashion of a vessel, what so euer ferueth for cure: and so of y^e me pece of claye he maketh some cleane vessel for seruite, and some contrary. But when to euer vessel ferueth, that knoweth y^e power himself. So with his wayne labour he maketh a god of the same claye: this deethen he, which a litle afore was made of earth himself, and within a litle whyle after (whan he dyeth) turneth to earth agayne.

To wrechid synners, he careth not y^e more because he shal laber ner become his life shorte: but stryuethe to ercell goldmynter, y^e syluer, synthesse y^e copper, smelth, and maketh it for an bond to make vayne thinges. In his hert is ashes, his hope is but vaine care: y^e his life is moie vyle then claye: for so much as he knoweth not his amere maketh, he ge- ue him his soule to worke, and buried in his the burth of life. They coume our life to a pastyme, and eare conuersion to be but a market, and that men shulde eare be geun- ge, yee and that by euell meane. Now he of earth maketh fragile vessel and ymages, knoweth himself to offende about all othe- re.

All the enemies of thy people and y^e hol- de them in subieccion, are vnwyse, vnkynde and excedynge proude vnto their owne fa- les: for they iudge all the Idols of the southe to be goddes, which nether haue synthe to, ner nose to smell, ner eare to heare, ner fingers of handes for to grepe: y^e as for that seez, they are to slowe to go. For man maketh them, and he that hath but a doctech iuste, fashioned them. Dure no man can make God like vnto him: for seynge he to be wth tall himself, it is but mortall that he maketh with vnrighteous handes. He himself is bet- ter then they whom he worshippeth, for he lyued though he was mortall, but so v^o knowe they. See they worshippe beysa all

which are most miserable: for compare thynge that can not see into them, & they are worse than those. It is there not one of the bestes, that with his sight can beholde any good thinge, neither haue they grauen pleasure thankes unto God.

The XVII. Chapter.

If Or these and such other thinges haue they suffred worthy punishment, & that out of multitude of bestes are they reuolued out. In steade of which punishment thou hast graciously ordred thine owne people, & geuen them their desire that they should see: a new & strange cause, preparing them quales to be their meate: so the intent is by the thinges which were shered and sent vnto them, they were so greedy of meate, might be with drawen from the desire that was necessary. But these within shewe tyme was necessary vnto pouerte, and called a new meate. For it was requisite that without any excuse destruction shoulde come vnto those which used crueltie, & to shewe vnto the other, how their enemies were destroyed. For when the cruell woodnesse of the bestes came vpon them, they perished through the stinges of the cruell serpentes.

B Therefore bindinge & wraich endured not personally, but they were put in feare for a late season, that they might be reformed, hauinge a token of saluacion, to remember the ordinance of thy lawe. For he that is cuer vnto, was not healed by the thinge that he sawe, but by the. O sauour of all. So in this thou shewest thine enemies, that it is thou, which bindest first all euill. As for the when they were bitten by the greeshoppers and flies, they died, for they were worthy to perish by such:

For neither the teeth of dragons met of weny monnes roomes ouer came y children, for thy mercy was euer by them that helpe the. Ther fore were they punished to remember thy wordes, but hastily were they healed againe: lest they shoulde fall in to so depe forgerfulness: that they might not see thy helpe.

C It was neither herbe nor plaster that restored the to health, but thy wordes (O LORDE) which healeth all thinges. It is thou (O LORDE) that hast the power of life & death: thou ledest vnto deathes doore, & bringest vp againe. But man through wickednes slayeth his owne soule, & when his spirit goeth forth, it cannot not againe, neither maye he call againe y soule y is take awaye: It is not possible to escape thy hande. For y ennobly y wel bene knowe y, were punished by y strength of thine arme: w strange waters, halles and

raynes were they persecuted, & thowen fyre were they consumed. For it was a wonderous thinge that fyre might do more then water which quencheth all thinges: but y wolde is y curser of the righteous. Some tyme was y fyre so tame, that bestes which were sent to punish y vngodly, burnt not: y because they shoulde see y knowe, that they were persecuted w the punishment of God. And som tyme burnt the fyre in the water on euery syde, that might destroye y unrighteous nation of the carth. Againe, thou hast sed thine awne people w angels sode, & sent the bier ready from heauē: (without their labo) beinge very pleasant & well gusted. And so shewe thy riches y sweetnesse vnto thy childre, thou gauest euery one their desire, so y euery man mighte take what liked him best. But the snowe that ys aboue the violence of the fyre, y melted not: y they might knowe, that the fyre burninge in the hale of rayne, destroyed y frute of y enemies: y y anye other foigate his strength againe, y y righteous might be nourished. For y creature y fewelth y (which are y mater) is feare in punishment y unrighteousnes, but it is easy & gentle to do good, vnto such as put their trust in the. Ther fore dyd all thinges aliter at the same tyme, y were all obedient vnto thy grace, which is y noyse of all thinges, a conuincinge to y desire of the y had neede thereof: y y childre. O LORDE: who thou lovest, might knowe, that it is not nature & the growninge of frutes y feareth me, but y it is y wordes, which prestruech the y put their trust in the. For so he that might not be destroyed w the fyre, as some as it was named w a litle. Some beame, it melted: y all men might knowe, that they ought to be geuen vnto y before y Sommer ys, & y thou oughtest to be worshipped before y daye spryng. For y hope of y vnto hant full shal melt awaye as the wynter ys, & perishe as water, that is not necessary.

The XVII. Chapter.

D Reate are thy iudgements (O LORDE) y thy counsels can not be expressed: ther fore men do erre, that wil not be reformed w thy wyssdome. For when the unrighteous thoughte to haue thy holy people in subiects, they were bounde w the banes of darcknes & longe night, shew vnder y rose, thinkinge to escape y cruel & wretched wyssdome. And why so they thoughte to be hyd in y darcknesse of their synnes, they were careered aboue in y very myddel of the darck coveringe of foules, put to horrible feare & wonderous ly vnto. For the corner where they were, might not kepe them from here: because y

D
E
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Deut. 32
Matt. 4

Rom. 11

Exo. 16

some came downe and vexed them: yet many receyved and straunge visions made them asyred.

B Tho power of the fyre might geue them light, neither might the cleare flames of the starres lighte þe horrible night. For there appeared into the a sodane fyre, very dreadful: the y which was than they sawe nothinge: they were so a frayed, that they thought þe thinge which they sawe, to be the moir fearfull. As for the soicery z enchaunteme þe they used, it came to detrisio, and the proude wysdome was brought to shame. For they þe preyed to byge amayc the fearfulness z dyde fro of weake soules, were sicke for feare the selues, and that w soone. And though none of y w dbers feared the, yet w cre they a frayd ne the beleses which came vpon the, as þe hylfynge of the scerpentes: In so much that with cre bling they swerued, z sayde they sawe not þe aye, which no mā yet may escape.

C For it is an heuy charge, whā a mans ewe conscience beareth recorde of his wickednes z condempneth him. And why: a vexed z wounded conscience, taketh euer cruell thinge in hāde. Fearfulness is nothinge do, but a declaringe þe mā seeketh helpe z defence, to answer for him self. And loke how inoch lesse the hepe is with in, the moir is y vncertaynes of the matter, for the which he is punished. But they þe came in þe mightie might, slepe þe slepe y fell vps the fro vnder z fro aboue: somtyme were they a frayd thow w þe feare of þe wonders, z somtyme they were so weake, þe they sweamed with all: for an halye z sodane fearfulness came vpon the. After warde, yf any of the had falle, he was kepece z shurt in prison, but without chayne. But yf any dwelt in a wyllage, yf he had bene an hrad or husbardman, he suffred intollerable necessity: for they were all bounde with one chayne of dartheffesse.

D Whether it were a blasynge wynde, or a sweete sounge of y byrdes amonge the thicke braunches of the trees, or the vehemence of haillie rinyng water, or greate noyse of y fallynge downe of stoncs, or the playenge z rinyng of beastes whē they sawe noe, or y mightie noyse of roatinge bestes, or y sounde y answered a gayne in the hyc mounteynes: it made the swoune for very feare. For all the earth shyned w cleare lighte, z no mā was byndered in his labo. Onely vpon the there fell a heuy night, an ymage of dartheffesse that was to come vpon them. And they were into them selues the most heuy z horrible dartheffesse.

U The XVIII. Chapter.
 Eurtheles chy saymes had a very greate lighte and the memos here their vo yce, but they sawe not the figure of them. And because they suffred not y same thinge, they magnified the: and they were vexed a soie: because they were no hrad now: thanked the, and besoughte y (o God) þe there might be a difference. The first þe they a burnynge playe of fyre to let them in the vntewne waye, z thow gauest them the same for a fre gift without any hrad. For it was, that they shulde want lighte to be put in the prison of dartheffesse, which the chy childre in captiuyte, by whom the corrupte lighte of the lame of y wode was seer to be geuen. Whan they thought to saye the babies of the righteous: one beinge leaue out, and yet preferred to be led vnto the: then brought out the whole multitude of the chulden, and dystroyed the: in the mightie water. Of that they were more fathers certified a soie, that they knowe geue what oother they had geuen erred. ce, mighte of geod deare. Thow they people receaued y health of the righteous, in the engelbe were dystroyed. For like as thou hast hurte euer eremics, so hast thou poynted us whom thou caldest a soie. For the righteous children of the good men offend errectly, z obeyed the lawe of righteousnes to unite: þe the iust shulde be geue geod and euill in like maner, singinge passyons z father of all men. A gayne, there was hrad an unconuenient vo yce of the enemies, z piteous eric for childre that were teneat. The master and the seruaic were poynted alike, the meane man and the kynge suffred in like maner. For they all together had innenerable that dyed one death.

Teacher were y lynyng sufficient to lary y deed, for in y cuninge of an er, the noblest nation of the aye was dystroyed. As o the God helped the a seie, yet wold it not make the beleue: but in y destruction of y first be ne they knowledged, that it was y people of God. For whyle all thinge were full, whē y night was in y myddest of hir consyng: Almightye wode (o LORDE) leaped out fro heant out of y royall throne, no a rough mā of warre, in y myddest of y londe y was dystroyed: z y sharpe swerde performed y strauce comandment, slaying z slaying all thinge to death: yet it stode vps y earth reached vnto the heauen. Then the lighte of the euill dicames vexed them sodenly, and fearfulness came vpon them maner.

D Then laye there one here, another there half dead half quyt, and shewed the cause of his death. For the visions that vexed the, shewed the these thynges a fore: so that they were not ignorant, whyrfore they perished.

The execution of death conched the right also, and amonge the multitude in the myserie the was in resurrection, but they wath enbawd not longe. For the sauleless man went in all the daist, and toke the bat tle upon him, broughe forth the weap of his ministracion: even prayer and 3 cōfōns of each change, set himself agaynst y wraich, and so broughe the misery to an ende: declaiming: that by, that he was thy trairour. For he came not the multitude with bodely power, nor with weapen of might: but with the woode he subdued him that vexed him, puttinge the in remembrance of the ooch 2 counsaile made unto the fathers. For whan the deed were fallen downe by heapes one upon another, he stode in the myddelst, pacified the wraich, and parted 3 waye unto the 2 wayes. And whyr in his longe garnet was all the beay, and in the four corners of the fons was the glory of the fathers graue, and whyr mayntly was written in the crowne of his heade. Omo these the destroyer gaue place, and was a stryde of them: for it was wry temptation worthy of wraich.

The XX. Chapter.

I For the wraichly, the wraich came upō them without mercy unto the ende. For he knew before what shulde happē unto them: how that whan they had cōmēd to leze them go, and had sent them out with greate diligence: they wolde repent, 2 folowe upon them. For whan they ro-
U nte mourninge and makinge lamentacion by the graues of the dead, they deuyed another foolhmes: so that they persecuted them in their synge, whom they had cast out a fore of prayer. Worthy necessity also broughe them unto this ende, for they had cleane forgotten the thynges 3 happened unto them a fore. Due the thinge that was wantyng of their penyntment, was requysite so to be fulfilled upon them with comēces: that thy people mighte haue a maruelous passage thow, and that these mighte fynde a straunty board.

The was every creature fashioned agayn of the new a cōdinge to the wyll of their maker, obeyenge thy commandementes, 3 thy children mighte be kept without harme. In the cloude ones shadowed their tentes, the dyre cant appeared, where a fons was

water: so 3 in the reed set there was a waye without impement, and the greates depe be came a grene felde: wherethowas all 3 people wome that were de sende with thy hande, kenge thy wonderous 2 maruelous woorkes. For as 3 hoises, so were they fedd, 2 leape like lābes, playfinge the o LORD, which haddest deliuered them. And whyr they were yet myndefull of the thynges, that hadde not whyle they dwelt in the losse: how the grounde broughe forth flies in steade of cat tle, and how 3 ryer scarawd with the multitude of frogges in steade of fyshes.

But at the last they sawe a new creation of byrdes, what ryme as they were disceatēd with lust, and desyred delicate meates. For whan they were speakinge of their ap- peice, the quakes came vp vnto them from the see, and penyntmentes came upon 3 synners, not without the totes which came to passe a fore by the vehemence of 3 streames: for they suffred wraichely a cōdinge to chric wickidnesse, they dealt so abominably 2 churlyshly with straungers. Some receaued no vntowme gestes, some booghe 3 straungers in to bondage: that vnto them good. The fyde: all these thynges there were forme, that not only receaued no straungers with their wylls, but persecuted those also, and byd the moch curll, that receaued the gliably. Ther- fore were they penyshed with byndnesse, like as they that were couered with sodane darcknesse at the doores of the righteous: so 3 every one sought 3 intrance of his doer.

Thus the elemences turned in to them sil- uer, like as whan one rune is chaunged upon an instrument of musick, and yet all the residue kepte their melody: which maye easily be perceaued, by the sighte of the thynges that are come to passe. The dyre lōbe was turned in to a watery, 2 3 thinge that a fons fram me in the water, wente now upon the dyre grounde. The fyr had power in the water (contrary to his awne vertue) and the water forgate his awne kynde to quench. A gayne, the flammes of the nyosome beastes horre not the fleshy of them that were with them, neyther melted they the yse, which els melteth lightly. In all thynges hastidous promoted thy people (o LORD) and broughe them to honoure: thou hast not despyed them, but all maye and in all places hast thou stoude by them.

(*)

The ende of the boke of wyfdomme.

Ecclesiasticus called Iesus Syrac

The prologe of Iesus the sonne of

Syrac vnto his boke.

Many and greater men haue declared wysdome vnto vs out of y^e lawe, out of y^e prophetes, & out of other that followed the. In the which thinges I haue ought to be commended, by the reason of doctrine and wysdome: Therefore they that haue it reade it, shalbe not onely the scholers be wyse there thorow, but shalbe other also wyllyng to ge and wyslinge.

After that my graund father Iesus had given diligent labour to reade the lawe, the prophetes and other booke that were left vs of oure fathers, and had well exercised himself therein: he purposed also to wyte some thinge of wysdome and good maners, to the ende that they which were wyllyng to lerne and to be wyse, myght haue the more vnderstandinge, and be the more apte to lede a good conuersion.

Wherfore I eposue you to receaue it lowlyngly, to reade it with diligence, and to take it in good worth: though oure wordes be not so eloquent as the famous orators. For the thinge that is wysdom in the hebrewe tonge, soundeth not so well when it is translated in to any other speache. For only this boke of myne, but also the lawe, the prophetes, and other booke sounde farre other wyse, then they do, when they are spoken in their awne language.

Now in the XXXVIII. yeare when I came in to Egypte in the tyme of Ptolomy Kinge, and commended there all my lyfe, I gat libertie to reade and wyte many good thinges. Wherfore I thought it good and necessary, to bestowe my diligence and traualle to inuente this boke. And consideringe that I had tyme, I laboured and byd my best to perfumme this boke, and to bringe it vnto lichte: that the straungers also which are disposed to lerne, myght applye them selues vnto good maners, & tye a cordinge to y^e lawe of y^e LORD.

What this boke comeyneth.

- Chap. I. Many good lessons of wysdome, how to be onely wyse, the feare of God, the feare of God.
Chap. II. An exortacion vnto patience & to the feare of God.
Chap. III. A doctrine for children, how they shulde honour father and mother: & how men ought to be gentle and lowly.
Chap. IIII. Wysdome leaureth to be mercifull and to bygge vnto surety men: What rewarde wysdome gaweth, to them that leaue her and seker her.
Chap. V. Let no man trust in his riches, let no man lean vpon his owne power, let no man despise the mercy or longe sufferinge of God.
Chap. VI. Of fraunce & false frendshipp. An exortacion to be true vnto wysdome.
Chap. VII. Many goodly lessons and doctrynes.
Chap. VIII. He teacheth to beware of strife, to shunne the scoone of no man, to avoide the very shopp, to beware of manlye and cruel people.
Chap. IX. How men shulde beate them selues with theyr wyse, or how else frendshipp ought not to be broken etc. with many other good lessons.
Chap. X. Of iudges & rulers of the people. How theyre ought to be estemed.
Chap. XI. Many good instructions.
Chap. XII. How and to whom man shulde do good.
Chap. XIII. How the peere shulde kepe himself from the rabe.
Chap. XIII. The vnfaithfulnes and wickednes of rich nygards. An exortacion to do good & to cleave vnto wysdome.
Chap. XV. The peeres that cometh of the grace of God or of wysdome, which the world may receaue.
Chap. XVI. The multitude of small children is not good, for the grace of God is not among the vngodly. The patience, mercy, and wysdome of God.
Chap. XVII. How God made man, embowbed with giftes, openinge his wyl & laue vnto him, but howe I had out of all people.
Chap. XVIII. The wysdome of God and of his workes, which no man maye comprehend. The bayes of man are short. God searcheth the heart, and teacheth all thyng as will vnto man.
Chap. XIX. Many good lessons of wysdome.
Chap. XX. Men ought to geue and to receaue, to be cruell, but not to be cruel, the least is malicious. Of flyence, and of speakinge how to beware of lies.
Chap. XXI. All maner of synnes ought to be forgiuen, the difference of the wyse and foolish.
Chap. XXII. A soke wyl not be reforme and reformed. Be faithfull vnto thyng that thou hast frende.
Chap. XXIII. A faithfull passer vnto God, shal kepe the mouth and tongue from any foule wordes and oother, or the heart from any thoughtes. How geaue a admonicion a manerly.
Chap. XXIII. A commendacion of wysdome.
Chap. XXV. There is nothinge better, then to haue honest vertuous woman. I praye, that is in thinges wyse, then an euel, vngodly, or vntrustworthy woman.
Chap. XXVI. A commendacion and praise of

- good house woman, and how anyone an euill wife.
- Chap. xxvii. Many goodly sentences.
- Chap. xxviii. They ought not to take vengeance on any man to forsake his neighbour, or not to beare euill will next to his neyge. What harme cometh of false tongues & slaunderers.
- Chap. xxix. How we shoulde haue compassion and lobe vnto their neighbours: and how they that haue, ought to bebaue them selues agaynst vs. How we shoulde haue compassion. How euery man ought to be content with that he hath, and not to be chargeable vnto any other.
- Chap. xxx. Who so loueth his children, reacheth them, not teacheth them and chasteneth the child to a noble gift.
- Chap. xxxi. The misery of the covetous. How we shoulde beaue him self at the table, and be measurable in meate and drinke. What harme cometh of tryng to be rich.
- Chap. xxxii. To be set in rule or dignite, shoulde not make a man proude and by mynde, but to fauour to be diligent and faithful vnto them, that are committed vnto him &c. with other good lessons.
- Chap. xxxiii. How God ought to be feared, & his lawe kept. The difference of dayes and of men. The outwaige of children and householde.
- Chap. xxxiiii. The hope of the vngodly is vayne. The righteous shoulde perseuer, for he putteth his trust in God, which will not be reconciled with offenders, but with an innocent life.
- Chap. xxxv. The offering that pleaseth God is to keep his commandementes, to be thankfull, mercifull, and to exalte from synne. God is the defender of wydowes, fatherlesse, and oppressed, and heareth their prayer.
- Chap. xxxvi. An earnest prayer vnto God for helpe agaynst the enemies. The prayse of an honest man.
- Chap. xxxvii. Of true & false friendship. Good counsel ought to be sought on them, which are virtuous and feare God, but first at God himself. Of wysdome and sobernesse.
- Chap. xxxviii. Physicians and mitchens ought not to be despised, but vsed as a gift of God: neuertheless God himself is first to be sought in all sickness. Men shoulde be measurable in mouerment for the beere, & prepare them selues also vnto death. Euery wofull man ought to be diligent in his labour, and to please God with keeping his commandementes.
- Chap. xxxix. Wysdome and the feare of God excell all other thynges. All thynges are made to feare the faithfull.
- Chap. xl. The life of man is a battayll. All thynges passe away, but the truth abideth for ever. The liberall and lowngie conditions of the righteous. The vnfaithfullnes and misgouernment of the wicked.
- Chap. xli. Death is fearefull vnto the wicked, but a ioy vnto the righteous. The cutting of the vngodly. A good name is a noble thing. What the thynges be, wherof a man ought to be ashamed.
- Chap. xlii. Wherone ought not to be ashamed. The care and bringinge vp of children. The power and wysdome of God.
- Chap. xliiii. The beauty of the firmament. Wherby the power and wysdome of God is knowne, & shoulde by right be praised.
- Chap. xliiiii. A commendacion and prayse of thre old fathers.
- Chap. xlv. Of the faithfull wealthy, and

- their noble actes. Of the pacifolde and offerunges. The punishment of the sedicious.
- Chap. xlv. The manlynesse of Iosue & Caleb. Of the rulers in Iisrah, vnto the tyme of faithfull Samuel.
- Chap. xlvii. Of Nathan, David and Solomon.
- Chap. xlviii. Of Ahas, Hecchias and Iesay.
- Chap. xlix. The actes of good Iosias. The decaye of Ierusalem. Of the prophets and peccaters.
- Chap. l. A commendacion of Simeon the sonne of Onias.
- Chap. li. A prayer of Iesus Christ. Whydome calleth the ignorant vnto her.



The first Chapter.



Al wysdome cometh of God the LORDE, & hath bene ever w him, and is before all tyme. Who hath nombred y sonde of the see, y droppe of the rayne & the dayes of tyme? Who hath measured the heyth of heauē, y breadth of the earth & the depaith of the see? Who hath soughe out the grounde of Gods wysdome, which hath bene before all thynges? Wysdome hath bene before all thynges, and the vnderstanding of prudence from euerlastyng. (Gods wyde in the heyth is the well of wysdome, and the euerlastyng commandementes are the intrance of her.) Who whom hath y rote of wysdome bene declared? Or who hath knowne his wyte? Who whom hath the doctrine of wysdome bene discovered and shewed? and who hath vnderstande the manyfolde intrance of her? There is one that is the hysse, the maker of all thynges, y Allmightie, y kynge of power (of whom men saughe to stonde greatly in awe) which syteth vpon his throne, beinge a God of dominion: he hath created her thorow y holy goospe: he hath sente her, nombred her, and measured her: he hath poured her out vpon all his woofes, and vpon all flesh

2. Ec. 1
and 4. c
Iob. 38. c
Iacob. 1.

Rom. 11.

accordinge to his gift: he geuech her richely vnto them that loue him. The feare of the LORDE is wisshipe and triuſſe, gladnesse & a ioyfull crowne. The feare of the LORDE maketh a merry heart, geuech gladnesse, ioye and longe life. Who ſo feareth the LORDE, it ſhal go well with him at the laſt, & in the daye of his deatch he ſhal be bleſſed.

C The loue of God is honorable wiſdome: loke vnto whom it appeareth, they loze it, for they ſee what wondrous thinges it doth. The feare of LORDE is the begynnyng of wiſdome, and was made with the faithfull in the mothers wombe: it ſhall go with the choiſen women, and ſhal be knowne of righteous and faithfull. The feare of the LORDE is of right Gods ſeruyce, that pietyeth and iuſtifieth the hert, and geuech mych & gladnesse. Who ſo feareth the LORDE ſhal be happye: and when he hath neede of comforte, he ſhal be bleſſed. To feare God is the wiſdome that maketh rich, and bringech all good with her. She filleth the whole houſe with hir graces, & the garners with her treaſure. The feare of the LORDE is the crowne of wiſdome, and geuech pleneuous peace & healt. He hath ſene her & nombred her: knowlege and vnderſtandinge of wiſdome hath he poured out as a raiſyn, and them that helde her faſt, hath he brought vnto hono^r.

D The feare of the LORDE is the roce of wiſdome, and hir beaunches are longe life. (In the treaſures of wiſdome is vnderſtandinge and deuocion of knowlege, but wiſdome is abhorred of ſynners.) The feare of the LORDE is by waye out ſynne, for he that is without feare, can not be made righteous, & his wylfull boldnes is his owne deſtruction. A pacie man wyl ſuffre vnto the tyme, and th: ſhal he haue of rewarde of ioye. A good vnderſtandinge wil hyde his woordes for a tyme, and many mes lippes ſhal ſpeake of his wiſdome. In the treaſures of wiſdome is the declaration of doctrine, but the ſynner abhorreth the wiſshipe of God. My ſonne, if thou deſyre wiſdome, kepe the commandement, and God ſhal geue her vnto the: for the feare of the LORDE is wiſdome & nureture, he hath pleaſure in faith and louynge himſelfe, and he ſhal fill the treaſures ther of. We noe obſtaine and vnfaithfull to the feare of the LORDE, and come not vnto him with a duble hert. We noe an hypocrite in the ſight of men, and take good hebe what thou ſpeakeſt. Mark well theſe thinges, leſt thou happen to fall and bringe thy ſoule to diſhonour, and ſo God diſconce thy ſecretes, and

caſt the downe in the myddelt of the congregacion: becauſe thou wouldeſt not reuolue the feare of God, and becauſe thy hert is full of faynednes and diſceare.

The ii. Chapter.

W Iſonne, if thou wile come in to ſeruyce of God, ſtonde faſt againſt covyſous and feare, & arme thy ſoule to contention: ſaſtele thine here, and be pacie to be rowne thine eare, & ceate the woordes of vnderſtondinge, and ſtand theſe awaye, when thou art enuyſed, ſolde the ſuffe vnto God, ioyne thy ſelf vnto him & juſt, that thy liſe maye encrease at the laſt. What euer happeneth vnto the, receaue it with patience, and be pacie in thy trowble: it is better as golde and ſyluer are tryed in the fire, even ſo are acceptable men in the furnace of aduerſite. Beleeue in God, and be ſhal be the oide thy waie a right, and pur thy truſt in him. Solde faſt thy feare, and growe the in. O ye ſo feare the LORDE, ſtate ſuretye of his mercy: ſtand theſe not awaye from him, that ye fall not. O ye that feare of LORDE, beleeue him, and youre rewarde ſhall not be enuyſed. O ye that feare of LORDE, put your truſt in him, & mercy ſhal come vnto you for pleaſure. O ye ſo feare of LORDE, ſe ye wyl ſerue him, & ye herces ſhal be lightened.

Conſider the olde generacions of men: theye children, and marce them well: mee theſe euer any one confounded, that put his truſt in the LORDE: Who euer conſumed in his feare, and was forſaken: Oe whom theye euer deſpyſe, that called faithfully upon him. For God is gracious and mercifull, he ſiggeueth ſynners in ſ tyme of trowble, and is a defender for all them ſo ſeke him in ſ trowble. We be vnto him that hath a double hert, wicked lippes and euell occupied handes, & to the ſynner ſo geuech two maner of man. We be vnto them that are loyſe of hert, which put not their truſt in God, and theſe ſe ſhal they not be deſerued of him. We be vnto them that haue loſt patience, ſo ſtate in the right waye, and are turned bad in the forward waye. What wyl theye do when the LORDE ſhal begynne to viſite the?

They that feare of LORDE, and nouerlye truſt his woerde: and they that loue him, wyl kepe his commandement. They that feare of the LORDE, wyl ſeke out ſ thinges that are pleaſant vnto him: and they that loue him, ſhal fulfill his lawe. They that feare of LORDE, wyl prepare their herces, and ſhall be ſeales in his ſight. They that feare of LORDE, kepe his commandement, and wyl

11 patient, till they se him self) sayenge: better
12 is for us to fall in the handes of Y LORD
13 then to be in the handes of men: for his mer-
14 cy is as greace as his self.

The III. Chapter.

1 **T**he children of wysdome are a cogre-
2 gation of the righteous, and their
3 exercise is obedience and love. Heare
4 thy father (as my deare children) and do
5 that after, that ye maye be safe. For the LORD
6 will haue the father honoured of the chil-
7 dren: and like what a mother commaundeth
8 her children to do, he will haue it kepte. Who
9 so honoureth his father, his synnes shall be
10 forgiven him: and he that honoureth his mo-
11 ther, is like one that gathereth treasure toge-
12 ther. Who so honoureth his father, shall ha-
13 ue the eye of his arme children: when he ma-
14 keth his prayer, he shall be heard. He that ho-
15 noureth his father, shall haue a longe life: **B**
16 he that is obedient for Y LORDES sake, his
17 mother shall haue ioye of him.

1 **H**e that feareth the LORD, honoureth
2 his father and mother, and both them seruy-
3 es, as it were vnto the LORD himself. So
4 honoureth thy father in dede, in woide and in all
5 patience: that thou mayest haue his blessin-
6 g: for the blessinge of Y father buyrdeth vpon
7 the houses of the children, but the motheres
8 curse reacheth out the foundations. Reioyse
9 not vpon thy father is requoyed, for it is no
10 honoure vnto the, but a shame. For the wor-
11 shippe of a mans father is his awne worship-
12 pe, and where the father is without honou-
13 re, is the dishonesty of the sonne. My son-
14 ne, make moche of thy father in his age, and
15 graue him not as long as he lyueth. And yf
16 he vnderstande sayls, haue patience w
17 him, and despyse him not in thy strength. For
18 the good dede that thou shewest vnto thy fa-
19 ther, shall not be forgotten: and when thou
20 thy self wostest, it shall be rewarded the
21 (as in thy mothers offence thou shalt be
22 recompensed with good, yet it shall be foun-
23 ded in the in righteousness) and in the daye
24 of trouble thou shalt be remembered: thy sy-
25 unne also shall melle awaye, like as the yf in Y
26 saye ourne noether.

1 **H**e that feareth his father, shall come to
2 honoure: he that despyeth his mother, is cur-
3 sed of God. My sonne, performe Y woordes
4 of louyng mekenesse, so shalt thou be loued
5 above other men. The greater thou art, the
6 more humble thy self (in all thinges) and thou
7 shalt synne sand in the sighte of God. For
8 greace power belongeth onely vnto God, **Z**
9 he is honoured of the lowly.

Take not out the thinges that are aboue
thy capacite, and search not the gronde of
soch thinges as are to mightie for the: but lo-
ke what God hath commaunded thee, thinke
vpon that allwaye, and be not curious in
many of his woordes. For it is not needfull
for thee, to seke thine eye, Y thinges Y are se-
crete. Make not then to much search in super-
fluous thinges, and be not curious in many
of his woordes: for many thinges are shewed
vnto the already, which be aboue Y capaci-
te of men. The meylinge with soch hath be-
gyred many a man, and tangled their wytes
in vanite. Let me be that loneth parell,
shal per. sh therein.

In harde herte shall saye euell at Y last
(an hert that goeth two wayes, shall not pro-
spere: he that is forwarde of hert, wyll euer
be laded with sorowes, and Y vngodly synner wyll
heape one synne vpon another. The coun-
cell of the poude hath no health, for Y plan-
te of synne shall be rooted out in the. The hert
of sh in Y hath vnderstanding, shal perceyne
hye thinges, and a good care wyll gladly be-
teue vnto wysdome. An hert that is wyse
hath vnderstandinge, wyll abstaene from syn-
ne, and increase in the woordes of righteous-
nes. Water quenchech burnyng fyre, and mer-
cy reconylych synnes. God hath respacted Y
to hym Y is thankfull: he thinkech vpon him
agaynst the tyme to come: so that when he
fallak, he shall fynde a stronge holde.

The III. Chapter.

1 **N**o some, be fraude not the poore of Z
2 his almes, and turne not awaye thi-
3 ne eyes from him that hath neede.
4 Despise not an hongric soule, and desye not
5 the poore in his necessity: greue not the hert
6 of him that is helpelesse, and richidraue not
7 the gyfte from Y needfull. Refuse not the pray-
8 er of one that is in trouble, and turne not a-
9 waye thy face from the needy. Cast not thine
10 eyes a syde fro Y poore, Y thou graue him not
11 occasion to speake euell of the. For yf he com-
12 playne of Y in the byterenes of his soule, his
13 prayer shall be heard: and he Y made him, shall
14 heare him. Be courteous vnto Y company of
15 the poore, humble thy soule vnto the elder, **Z**
16 loue domne Y heade to a man of worshippe.
17 Let it not greue the to come domne thine eie
18 re vnto the poore, but paye thy dett, and ge-
19 ue him a frendly answer, and Y w mekenesse.
20 Delaye not him Y sufferech wodge fro Y hade
21 off oppress, Z be not saint harted wth ebon
22 sice, Z in iudgme. Be merciful vnto Y father
23 see as a father, Z be in steade of an husbade
24 W iij

Pro. 22. 4
Rom. 12. 13Deut. 4. 2
Gal. 2. 16
Ec. 1. 17Ps. 40. 8
Dan. 4. 8
Math. 23. 8Deut. 11. 8
Mat. 23. 5Gen. 14. 8
Exo. 2. 8

unto their mother: so shall thou be as an obedient sonne of thy father, and he shall love the more thee for thy fatherly wisdom. Wisdom beareth life in to her children, receaueth thee for her sake, and will go before thee in thy waye of righteousness. He that loveth her, loveth himselfe: for they that love her diligently, shall have grace to ye. They that reuerence her, shall have the heritage of life: for where she encreaseth, there is the blessing of God. They that honour her, shall be for seruantes of the holy one: and they that loue her, are beloved of God. Who so giveth care vnto her, shall indue the heritage: and he that hath respect vnto her, shall dwell safely.

He that beleueth her, shall haue her in possession, and his generation shall endure: for when he shall fall, she shall go with him before all, heare, heare, and remission shall she bring vpon him, and trye him in his doctrine: till he haue so proued him in his thoughts, that he committeth his soule vnto her. They shall she stablish him, bringe the right waye vnto him, make him glad, make him his secretes, and heape vpon him the treasures of knowledge, vnderstandinge and righteousness. But if he go wronge, she shall forsake him, and geue him ouer in to the handes of his enemies.

Uy some, make moche of the tyme, as thoue the thinge is euill, and for thy life shame not to saye thy truth. For there is a shame that bringeth shame, and there is a shame that bringeth reuolte and shame. Accepte no person after thine owne will, that thou be not founded to thine owne decaie. Be not ashamed of thy neighbour in his aduersitee, and keepe not backe thy counsel, when it maye do good, neither shewe thy wisdom in his hurt. For in the charge is wisdom, to knowe, so is vnderstandinge, knowledge and learninge in the talkinge of the wyse, and fastidynesse in the wordes of righteousness. In no wise speake agaynst the word of truth, but be ashamed of the eyes of thine owne ignorance. Shame not to confesse thine error, and submitte not thyselfe vnto every man because of shame. Withstande not the face of the mightie, and stryue not agaynst the stream. But for the truth stryue thou vnto death, and God shall fight for the agaynst thine enemies. Be not haughty in thy tongue, neither slacke and negligent in thy wordes. Be not as a lyon in thine owne house, destroyinge thy household folkes, and oppressinge them: for vnto thee, let not thine hande be stretched out to receaue, and shute vnto them thy mouth.

The V. Chapter.

Truste not vnto thy riches, and saye not: truste, I haue enough for my life. For it shall not helpe in the tyme of vengeance and remission. Solowen the lust of thine owne heart in thy strength, and saye not: truste, how shall I be cast downe because of my wealth: for doubtles God shall auenge it. And saye not: I haue committed no synne, but what will haue happened me. For the Almightie is a patient remerder. Because if thou be great, be not therefore without feare, and heape one synne vpon another. And saye not: truste, the mercy of the LORD is great, he shall forgieue my synnes, be they neuer so many. For like as he is mercifull, so goeth wrath from him also, and his indignacion cometh downe vpon synners.

Make no carriage to tarry vnto thy lord, and truste not of his daye to daie: for shortly shall his wrath come, and in the tyme of vengeance he shall despoile thee. Truste not in wisdom, for they shall not helpe in the daye of punishment and wrath. Be not carid aboute to be wry, and go not in to euery waye: for so doeth the synner that hath a bubble tongue. (Seconde part in the waye of the LORD) Be steadfast in thy vnderstandinge, as by thy word, and solowen the word of peace and righteousness. Be gentle to heare thy word of God, that thou mayest vnderstande it, and make a true answer to thy wisdom. Be swift to heare, but slowe and patient in geuinge answere. If thou hast vnderstandinge, shappe thy neighbour an answer. If no, laye thine hand vpon thy mouth: lest thou be trapped in an vntrue word, and so be shamed. Thou that wast in a mans wyse talkinge, but thy wyse is discreete in his owne discreete. Be not a pury accuser as long as thou lyvest, and be no slauer vnto thy tongue. For shame vnto you goeth ouer the theste, and an euill name ouer him that is a bubble tongue: but he that is a pury accuser of other men, shall be hated and confounded. Be that thou sufficethe small and greates alike.

The VI. Chapter.

Truste not thy neighbours enemye for thy friendes sake: for who so is an enemye shall be thy enemye of rebulke and dishonour, and who so ever beareth enuye and a double tongue, offendeth. Be not proud in the daye of thine owne vnderstandinge, lest thy leaues wither, and thy fruite be destroyed, so that thou be left as a byere. For a wicked soule destroyeth him that hath it, maketh him to be laughing stocke of his enemies, and bringeth him

1. pte. 2. b
1. act. 10. e
1. act. 13. d

1. act. 10. c

in the pacience of the ungodly. A sweete word
is multiplied frendes, and pacifical the y
be at variance, and a thankfull conge will
be plentiful in a good man, but the frend shi
pe of many, nevertheless haue but one coun
sell of a thofande.

23 If thou gettest a frende, pacie him first,
and be not haustie to geue him credence. For
some man is a frende but for a tyme, and wyl
not abyde in the daye of trouble. And there
is some frende that turneth to enemye, and
catcheth parte agaynst the: and yf he knowe
my hurt by the, he collecth it out. Agayne, so
me frende is but a companion at the table,
and in the daye of neede he contrymeth not.
But a sure frende will be unto y euen as thy
owne self, and deale faithfully with thy
honorable folke. If thou suffer trouble and
affliction, he is with the, and yf hee hath not hym
self from the. Departe frō thine enemye, yee
and beware of thy frendes.

6 A faithful frende is a stronge defence:
who so toucheth such one, toucheth a noble trea
sure. A faithful frende hath no feare, the
might of golde and siluer is not to be com
pared to the goodnesse of his faith. A faith
full frende is a meane of life, and they y sea
reth the LORD, shall fynde him. Who so fear
eth the LORD, shall prosper with frendes:
and as he is himself, so shall his frende be also.
My sonne, receaue doctrine frō thy youth
up, so shalt thou fynde wysdome vntill thou
be old. Go to her as one that ploereth, and
smeth, and was ye pacificaly for her good fru
it. For thou shalt haue but litle labour in
her worke, but thou shalt eate of hir fruite
right soone. How exceding sharpe is wysi
dome to vnderstand men: an vnted fast body
wyl not remayne in her. Vnto such she is as
a care a touchstone, he casteth her from
him in all the haire: for wysdome is to him
but in name, there be but few y haue knowle
ge of her. (But woe them that knowe her,
the abyssh eate vnto y appearinge of God.)

7 One saie (my sonne) receaue my doctryne,
and refuse not my counsell. Put thy foete
in to hir synnes, and eate hir yocē vpon thy
neck: some domme thy synner vnder her, bea
n her paciently, and be not weary of hir han
de. Come vnto her with y whole heart, and
kepe hir wordes with all thy power. Stee as
to her, and she shall be shewed the: and whā
thou hast her, forsake her not. For at the last
thou shalt fynde rest in her, and that shall be
tuned to thy greate ioye. When shall hir fea
ture be a stronge defence for the, it hir yocē a
firmes sayment. For the benefite of life is

in her, and hir bandes are the couplinge to
gether of saluacion. See a glorious rayme
is it, thou shalt put it on, and the same crow
ne of ioye shalt thou weare.

My sonne, yf thou wilt eate hebe, thou
shalt haue vnderstandinge: and yf thou wilt
applye y mynde, thou shalt be wys. If thou
wilt dome dome thine eare, thou shalt re
ceiue doctryne: and yf thou deliue in hearin
ge, thou shalt be wys. Seconde with y mul
titude of such elders as haue vnderstand
inge, and consente vnto their wysdome with
thine heart: that thou mayest heare all godly
sinners, and that the worthy sentence of sca
pe the not. And yf thou iust a man of discre
te vnderstandinge, gett the soone vnto him,
and let thy foete treade vpon the stepes of
his doctryne. Let thy mynde be vpon the com
mandementes of God, and be earnestly occu
pied in his lawes: so shall he stablysh y here,
and geue y wysdome at thine owne desyre.

The VII. Chapter.

Q no euill, so shall there no harme
happen vnto the. Departe awaye
from the thinge that is wicked, and
no mysfortune shall meete with the. My son
ne, some no euill thinges in the forowde of
vntighteousnes, so shalt thou not reape the
fruites folde. Lade not vnto man for any loth
shipe, neither vnto the kyng for the feare of
honoure. Justifie not thy self before God, for
he knoweth the heart: and desyre not to be
reputed wys in the presence of the kyng. Ma
ke no labour to be made a iudge, excepte it
so were, yf thou couldest mightely put domme
wickednes: for yf thou shouldest sitte in a
we of y presence of the mightie, thou shalt best
saue in geuyng sentence. Offende not in y
multitude of the cite, and put not thy self
amonge the people. Wynde not two synnes to
gether, for in one synne shalt thou not be
punysht. Saye not rashly, God wil loke vpon
the: multitude of my oblacions, and what I
offre to the hiest God, he wil accepte it.

Be not saynt barred when thou makest
y prayer, neither slacke in geainge of allmesse.
Lough no man to come in the keuyng: of
his soole, for God (which seeth all thinges):
is that can lunge downe, and set vp agay
ne. Accepte no lesyng agaynst thy brother,
neither do the same agaynst thy frende. Wye
not to make any maner of syle, for the custome
therof is not good. Make not many wo
des, when thou art amonge the elders: and
when thou prayest, make not much baklin
ge. Let no labacions wordes be reboune vnto
the, neither the husbandrie which the Al

Eccle.ii.

Psal.ii.

Psal. lxx.
Eccl. x. c.
Job. x. c.
Luc. 1. 1.

Eccle. ii.

Reg. 1.

Mat. 6.
Eccl. 1. 2.
Ro. 1. 1.

mightie hath created. Make not thy boaste in the multitude of thy wisdom, but humble thy selfe from thine heart: and remember that the mouth shall not be longe in taunting, and that the vengeance of the flesh of þe vngodly is a very fyne and woame. Be not ouer thy fronde for any good, ner thy faithfull brother for the best golde.

C Departe not from a discrete and good man, that is fallen vnto the: for thy poicion in the feare of the LORDE, for þe gift of his honesty is aboute golde. Where as thy seruant weetech truly, increate him not euell, ner the hytelinge that is faithfull vnto the. Let a discrete seruante as thine owne seculer, be fraude him not of his libertie, nether let aue him a poore man. If thou haue cattell, loke well to them: and if they be for thy profit, kepe them. If thou haue sommes, bynng them vp in nurture and lernynge, 2 holde the in a me from their youth vp. If thou haue daughters, kepe their body, 2 shew not thy face cherefull towarde the. Marye þe daughter, and so shalt thou persourne a weightie matter: but geue her to a man of vnderstandinge. If thou haue a wise syster thine owne mynde, forsake her not: (but comitee not thy self to the barefull.)

Honoure thy father from thy whole heret, and forgey not the sorefull trauaile that thy moether had w the: remember that thou wast boone thoro them, and how cast thou recompense them the thinges that they haue done for the: Feare the LORDE with all þe soule, 2 honoure his ministers. Let one thy master with all thy strength, and forsake not his seruantes. Feare the LORDE with all thy soule, 2 honoure his prestes. Geue the their poicion of the first frutes and increase of þe carth, like as it is commaunded the: geue the 2 shulders, and the 2 ppointed offeringes, and firstlinges. Reach thine hande vnto the poore, that God maye blisse the with plenteousnes. Be liberal vnto all men lernynge, yet let not be do good euen to them that are deede.

Let not them that wepe be without comforte, but meane with such as mourne. Let it not greue the to wyser the sick, for that shall make the to be beloved. What so euer thou saiest in hande, remember the ende, and thou shalt neuer do amysse.

The viij. Chapter.

Stryue not with a mightie man, lest thou chaunserd fall in to his habes. Make no variatō w a riche mā. lest he happen to bringe vp an harde quarrell a-

gains þe. For golde 2 silver hath vnderme in ny a man, yet eue þe heres of byng in hande made to fall. Striue not w a man that is full of wordes, 2 laye no stickes vpon his syde. Bepe no company with the vndermed, lest hee ue thy lynesd an euell reporte. Dispyse not a man that turneth himselfe awaye from synne, and cast him not in the tech withall: but remember þe we are fraile creature. Thyng is come of ne mā in his old age, for we maye olde also. Be not glad of the death of thine enemye, but remember that we must be all the soure of vs (and sayne wolde we come in to ioie.) Despyse not the stomons of scholers as haue vnderstandinge, but acquaintance thy self w the wise sentences of them: for of them thou shalt lerne wysdomme and the doctrine of vnderstandinge, and how to be great men without complaynes.

Go not from þe doctrine of the clow, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, for they maye make answere in þe tyme of neede. Rynde not þe coales of synners, lest they be bent in the fyre flammes of their synne. Resist not the face of the blasphemers, that he laye not waye for thy moere. Let not vnto him that is mightier then thyself: If thou sendest him, counte it but loss. Be not suerrie aboue þe power: if thou be, then thou shalt surely to paye it. Go not to lawe w the wylde, for he wyl indge a cordinge to his owne honoure. Trauaile not by the waye wher þe is biancess, lest he do the euell: for he shall loweth his owne wilfulness, 2 so shalt thou perissh thoro his foly.

Stryue not with him that is angry and cruel, and go not with him in to þe wylde: for bloude is noching in his sighte, and where there is no helpe, he shall murther þe. Take no counsell at foolles, for they looe no thinge but the thinges that please themselves. Make no coucell before a stranger, for thou canst not tell what wyll come of it. Wpset thine heart vnto every man, lest he be vnto full to the, and put the to reprofe.

The ix. Chapter.

Be not gelous ouer þe wyfe of thy bysome, for she shew not thine hard poynte of wretched doctrine vnto the. Geue not the power of thy lyfe vnto a woman, lest she come in þe strenght, and ischa be con founded. Lett not vpon a woman that is desyrous of many men, lest then fall in to his snare. Wee not the company of a woman that is a player and daffler, 2 heare him not, lest thou perissh thoro his enuynges. Bysol

be not a mayde, that thou be not hurt in his
 honore. Caste not thy mynde upon harlottes
 in any manner of chynge, lest thou destroye
 both thy self and thine heritage. So not
 aboute gasinge in every layne of the cite, ne
 the wyde chere abide in the strettes thereof.
 Come a waye thy face from a beutyfull wo-
 man, and loke not upon the faynesse of o-
 ther.

B Many a man hath perished thorow the
 trayce of women, for thow in the dysyde is
 a wyde asie weete a fyne. An aduenterous
 woman shalke treaden vnder foete as myne,
 of any one that goeth by the waye. Many
 a man wonderinge the beutyfe of a straunge
 woman, haue bene cast out, for his wordes
 hymke as a fyne. Yett not wch another mans
 wyf by any meane, lye not with her open
 rebeld, make no wordes with her at. I wy-
 lest thine here consente vnto her, so thou
 with thy bloodes fall in to destruccion. Forsa-
 thou an olde frende, for the newe shal not be
 like him.

A new frende is new wyne: let him be olde,
 thou shalt drynke him with pleasure. Wyf-
 tyre þy honoure and riches of a synner, for
 the newest not what destruccion is for to
 come upon him. Delyte not thou in the thin-
 g that the vngodly haue pleasure in: be-
 gyle: that the vngodly shall not be a accep-
 toun vntill their graue.

C Aspeke from the man that hath power
 to laye, so nedest thou not to be afrayed of
 death. And wch thou comest vnto him, ma-
 ke no fauce, lest he happen to take awaye
 thy life. Remember that thou goest in the
 myddes of synners, and upon the bulwoikes
 of þy cite. Bewarre of thy neighbour as myne
 as thou canst, and medie with soch as be wyf-
 ful and haue vnderstandinge. Lett iust men
 they geites, let thy mynde be in the feare of
 God, let the remembrance of God be in thy
 mynde, and let all thyr saynges be in the com-
 mandementes of the Lorde. In the han-
 des of craftemen shall the wordes be com-
 mended, so that the prynces of the people in
 the wyrdome of their saynges. A man full
 of wordes is pelous in his cite: and he that
 is temerous and pass shame in his talkyn-
 ge is to be abhoyred.

The X. Chapter.

I Wyf iudge wil orde his people with
 discrecion, and where a man of vnder-
 standinge beareth rule, there goeth it
 well. As the wyf of the people is himselfe,
 wch are his officers: and let what maner

of man the ruler of the cite is, soch are they
 that dwell therein also. An vnrwise kynge de-
 trogeth his people, but where they that be
 in succoure are men of vnderstandinge, the-
 re the cite prospereth.

The power of the earth is in the hande of
 God, and when his tyme is, he shal set a pro-
 fitable ruler vpon it. In the hande of God is
 the power of man, and vnto the scribes shal
 he laye his honoure. Remember no wronge
 of thy neighbour, and medie thou wch no vnr-
 righteous woikes. Pryde is hatfull before
 God and men, and all wickednes of the he-
 then is to be abhoyred. Because of vnrighte-
 ous dealinge, wronge, blasphemies and vne-
 quyte dyscete, a realme shal be traslared fro
 one people to another.

There is nothinge worse then a curvuous
 man. What prydest thou the, o thou earth
 and asyles: There is not a more wickid thin-
 g, then to loue money. And why? forch one
 hath his soule to sell: yett is he but fylchlye de-
 ge wch he lyueth.

And though the physician steme his hel-
 pe neuer so longe, yett in conclusion it goeth
 after this maner: to daye a kyng, to morrow
 deeth. For whan a man dyeth, he is the byre
 offer pntes, beastes and wounes. The be-
 gynnynge of mans pryde, is to fall awaye
 from God: and why? his hert is gone from
 his maker, for pryde is the original of all
 synne. Who so taketh holde thereof, shal be fyl-
 led with cursingea, and at þy last it shal once
 thowre him. Therefore hath the LORDE
 broughte the congregacions of the wicked to
 dyshonour, and destroyed them vnto the ende.

God hath destroyed the states of pryde
 prynces, and set vp the meke in their steade.
 God hath wyched the roces of the proude
 heithen, and planted the lowly amonge
 them. God hath ouerthorne the loubes of
 the heithen, and destroyed them out of the
 grounde. He hath caused them to wyche a-
 waye, he hath broughte them to naught, and
 made the memorial of them to crasse from
 out of the earth. (God hath destroyed the
 name of the proude, and left the name of þy
 humble of synners. Pryde was not made for
 man, nether wch fulmes for mens children.
 The fynde of men that feareth God, shal be
 broughte to honoure: but þy feith which tran-
 gresseth the commaundementes of þy LORDE
 shal be shamed. He þy the ruler amonge
 bretheren, is holde in honoure amonge them,
 and he regardeth soch as feare the LORDE.

The glory of the ryche, of the honorable
 and of the poore is the feare of God.

1. R. 12. 4

Leul. 19. 1

lett. 27. a
Dan. 4. cCap. 2. b
14. 2. d. b

Cen. 19. 8

D

Despise not thou the iust poore man, and magnifie not a rich vngodly. Greater is the iudge and iudger in hond, yet is there none greater, then he y feareth God. Vnto y feruante that is discrete, shal the ste do seruyce. Ye that are wyse and well nurcourd, will not grudge whan he is reformed, z an igno- rante body shal not come to honoure. De not proude to do thy worke, and dispare not in the tyme of aduersite. Better is he y labour- eth, and hath pleasure inco of all thinges, then he y is gorgious, and wanteth bread.

E My sonne, kepe thy soule in mekenes, and geue her hir due honoure. Who shal iustifie him, that synneth agaynst himself: Who wil honoure him, that dishonoureth his owne life: The poore is honoured for his faith- fulnes and tructh, but y rich is had in reputa- cion because of his goodes. Ye that obteynest thyself honestly in pouerte, how much more shal he behaue himself honestly in riches: And who so obteynest himself vnhonestly in riches, how much more shal he behaue himself vnhonestly in pouerte.

The XI. Chapter.

The wysdome of him y is broughe lowe, shal lift vp his heade, and shal make him to yet among greater me. Commende not a man in his betweye, neither despise a man in his vter appareance. The Deu is but a small beast amonge the fowles, yet is his force exceedinge swete. De not proude of thy rayment, and exalte not thyself in the daye of thy honoure: for y workes of the wysest onely are wonderfull: yete glorious, se- crete and oute nome are his workes. Many cyuantes haue bene sayne to yet downe vpo the earth, z y vnclippy hath worne y crowne. Many ynighe me haue bene broughe lowe, and the honorable haue bene deliuered in to other mens handes. Condemne no man, befo- re thou haue tryed out the matter: and whan thou hast made enquisition, then reforme righteously. Geue no seruce before thou hast herde the cause, but first let men tell out their sayles.

Straye not for a matter that toucheth not thyself, and stonde not in the iudgment of synners. My sonne, meble not with many matters: z yf thou wylt be riche, thou shalt not geue it: and though thou rennist y waye a foie, yet shalt thou not escape. There is some ma that laboureth, and the more he recei- rith himselfe the lesse he hath. Agayne, some man is searsh full, hath nebe of helpe, waiteth strengch, and hath greate pouerte, and Gods eye looketh vpon him to good, setreth him vp

from his lowe estate, and lifteth up his he- de: so that many men maruell at him, and ge- ne honoure vnto God.

Prosperite and aduersite, life and death, pouerte and riches come all of the LORD. (Wysdome, marcoure and Knowledge of his we are with God: lowe and y noyes of god are with him. Loue and dardnes inuade for synners: and they that exalte them- selues in euill, waxe olde in euill.) The grace of God remaynech for the righteous, and his good wyl shal geue prosperite for euer. Some man is rich by lyaunge rygardy, and is the porcion of his rewardes, in that he say- eth: now haue I gotten rest, and now wil I eate and drynte of my goodes myself alone. And yet he considereth not, that the pun- dia weth nye, y he must leane all the thinges vnto other men, and bye himselfe. Whan thou fast in thy conuante, and exortest thyself therein, and remayne in the wordes y age. Continue not in the wordes of synners, but put thy trust in God, and put in thine estate: for it is but an easy thinge in y sight of God, to make a poore man riche, and thank- denly. The blessinge of God hasteth to y warde of the righteous, and maketh his riches soone to flourish and prosper. Say me what helpech it me: and what shal I buye of thyre: Agayne, saye noe: I haue myght, how can I wante: Whan thou art in medi- re, forger not aduersite: and whan it com- eth, noe well with it, beane a good hope, thus shal be better, for it is but a small thynge to God, in the daye of deatch to remember y my a coudinge to his waye. The aduente of an houre maketh one to forger all the sure, and whan a man dyeth, his meede is discouered. Praise no body before his deach, for a man shal be knowe in his deach.

Winge not eery man in to thine heu- ly for the discreasfull layeth waxe y vnshy- like as a partrich in a maude, so is the hart of the proude: and like as a speye that lotheth upon the fall of his neygbb. For he wanteth good vnto euell, and slaundereth the dyle. Of one spard is made a greates fyt, and godly ma layeth waxe ye y blame. Beware of the discreasfull, for he synneth in many thinges, to bringe y in to a personal shame. If thou talkest an aleaier vnto y, he shal troye the in vnguarde, and bryue the thine owne waye.

The XII. Chapter.

Whan thou wylt to good, trouer whom thou doest re, z so shalt thou be greatly thanked for thy benef

Pro. 17. a

a. Re. 1. c

Pro. 13. b

Gen. 41. f

Dan. 6. a

Act. 11. d

1. Reg. 11. f

Hest. 6. 7

Deut. 11. b

and 17. b

Iosa. 7. c

and 11. c

Pro. 13. b

Mel. 1. c

1. Tl. 5. b

Pro. 13. c

13 Do good vnto the righteous, and thou shalt haue greates reward: though noc of þen yet, no done) the LORDE him self shal reward the. He shideth noc in a good case, that is allway occupied in euill, & geueth no almes: for the hysse hateth the synners, and hath mercy vpon them that shew the wyes of repentance. Wene thou vnto such as fure God, and reuene noc a synner: As for the vngoddy and synners, he shall recompense vengeance vnto them, and kepe them to the daye of wrath. Wene thou vnto the good, and reuene noc the synner: do well vnto him that is lowly, but geue noc to the vngoddy. Let noc the dyed be greued him, that he be noc mightier then thy self therein. For so shal thou receiue curse as much euill, in alle the good that thou doest vnto him: And why? the hysse hateth synners, and shal reuene vengeance to the vngoddy.

B In prosperize a frende shal noc be known. In aduersite an enemy shal noc be hyd. For when a mā is in wealthe, he greueth his enemies; but in heuynes and trouble a man shal knoe his frende. Trust neuer thine ene my, for like as an yon rusteth, so doth his midne. And though he make moch croudinge and endinge, yet kepe well thy mynde, and beware of him. Sett him noc by þe, nether let him see at thy right hande: lest he turne him, gett in to thy place, take thy rowme, and sette thy seate, and so thou at the last remember thy wordes, and be pucted at my saynges.

C Wynde noc two synnes together, for the one shal noc ene be unpunished. Who wil haue pite of the charmer, that is stynged of þe serpent, or of all such as come nye þe beastes? Let so is it w him þe kepeth company with a wicked mā, & lapeth him self in his synnes. Woe season wil he byde w the, but yf thou fumble, he tarieth noc. An enemy is swete in his lippes, he can make many wordes & speake many good thinges: yet he can wepe w his eyes, but in his herte he ymagineth, how to thorne the in to the pytte: & yf he maye fynde oportynite, he wil noc be satisfied w bloude. If aduersite come vpon the, thou shalt fynde him there first: though he pteitende to yf helpe, yet shal he vndermyne þe. He shal shake his heade, & clape his handes oute þe for thy gadance, & wyle he maketh many wordes, he shall dysguyse his countenance.

The xliij. Chapter.

14 So to toucheth pitch, shal be fylled withall, and he that is familiar w yf proud, shal clothe himself with

pride. He taketh a burthen vpon him, that accompanyeth a more honorable man then himself. Therefore kepe no familiarite with one that is richer then thy self. How agree the therell & the poore together; for yf þe one be synner a gaynst the other, it shal be too late. The rich dealeth wrighteously, & the poore teacheth withall: but þe poore beinge oppressed and wrogously deale withall, suffreth scarcenesse, & geueth saye wordes. If thou be so: his profite, he wyle thebur yf thou haue nothinge, he shal forsake the. As longe as thou hast any thinge of thine owne, he shal be a good fellowe with the: yet he shal make the a bare man, and not be sory for the. If he haue nede of the, he shall desirande the: (with a pteuy mod) shal he put the in hope, and geue the all good wordes, and saye wnt at wantest thou: Thus shal he shame þe in his meate, vntill he haue suppe the cleane wpp rayse or thryse, and at the last shal he lauge the to scoone. Afterward, when he seeth that thou hast nothinge, he shal forsake the, and shake his heade at the.

B Beware, that thou be noc diseased and be wighte downe in thy synpynesse. Be noc to humble in thy wysdome, lest when thou art broughte low, thou be diseased thorow foolishnes. If thou be called of a mightie man, abstain thy self shal he call the to him the more ofte. Pleasse noc thou vnto him, that thou be noc shotte out: but go not thou faire of, lest he forgett the. Withdawe noc þe self fro his speach, but beloue noc his many wordes. For w moch communicacion shall he tempte the, and w a pteuy mod shal he question þe of thy secretes. The vnicuersall mynde of his shal marce þe wordes, he shal noc space to do yf herte & to put yf in pesson. Beware, & take good heed to þe self, for thou wilt fall in parrell of þe ouerchomyng.

C Know whā thou hearest his wordes, make the as though thou werest in a dreame, & wake up. Loue God all thy life longe, & call vpon him in thy nede. Every beast logeth his life, men so let every man loue his neyghboure. All flesh wil reioyce to their life, and every man wil kepe company with such as he is himself. But as þe wolfe agreeth with the lambe, so doth the vngoddy with þe righteous. What felishippe shuld an holy man haue with a dogg: & how can the ryche and the poore agree together? The wilde asse is the Lyons pray in the wilderness. euen so are poore men the meate of the ryche. Like as the preude maye noc a waye with lowly men, euen so doth the ryche abhorre the poore. If

1 Cor. 11

a rich man fall, his frendes see him vp agayn: but when the poore salie, his frendes forsake him. If a rich mā fall in to an error, he hath many helpers: he speaketh proude wordes, and yet men iustifie him.

D But yf a poore man go wronge, he is punished: yet though he speak wisely, yet can it haue no place. When the riche man speaketh, every body holdeth his tēge: and loke what he sayeth, they praise it vnto the cloudes. But yf the poore man speaketh, they saye: What selowe is this? and yf he do amysse, they shal deströye him. Riches are good vnto him that hath no synne in his conscience, and pouerte is a wicked thinge in the mouth of the vn godly. The heart of man chaungeth his countenance, whether it be in good or euill. A chearfull countenance is a token of a good heart, for soe is it an harde thinge to knowe the thoughte.

The XIII. Chapter.

Blessed is the man, that hath not felten with 3 wordes of his mouth, and is not punished with the conscience of synne. Happie is he that hath had no heuines in his mynde, and is not fallen from his hope. It becommeth not a carterous man and a mygarde, to be ryche: and what shulde a mygarde doo wech golde? He that with all his carefulnes heapech together vnrighteously, gathereth for other folkes, and another mā shal make good chere with his goodes. He yf is wicked vnto him self, how shal he be good vnto ocher men? How can soch one haue any pleasure of his goodes: There is no chynne moche, then when one disfaouretch himself, 2 this is a reward of his wickednes. If he do any good, he doeth it not knowinge therof, and agaynst his will, and at the last he be dareth his vngracienesse. A mygarde hath a wicked eye, he turneth away his face, and despiseth his owne soule. A carterous mans eye hath neuer ynough in the portion of wickednes, vntyll the tyme that he wither awaye, and haue lost his owne soule.

B A wicked eye spareth bread, 2 there is scarcenesse vps his table. My sonne, do good to 3 self, as yf thou hast 2 gūe 3 LORDE his due offerings. Remember 3 death tarieth not, 2 how 3 the couenaunte of the graue is shewed vnto the: for the couenaunt of this worlde shal bye the death. Do good vnto 3 frende before thou bye, and a comynge to thy abylyte reach out thine hande, and geue vnto 3 poore. Be not dispoyned of 3 good daye, 2 let not 3 peicion of 3 good daye ouerpaas

the. Shale thou not leaue thy transpoynt laboure vnto ocher men? In the beginning of the heretage geas and calfe, and sanctifie thy soule. Wouste thou righteousnes before thy death, for in yf hell chere is no meate to fynde. All fleish shal fade awaye like grass, 2 like a flouthinge leaue in a grener. Some growe, some are cast downe: men so is yf generacion of fleish and bloude: one cometh to an ende, another is borne.

All transitory thinges shall stytle vnto the last, and the worker therof shal go withall. Eury chosen worke shal be iustified, and he yf mchlech withall, shal haue honoure therein. Blessed is the man yf he spech him in wisdom, and exerceyeth himself in vnderstandinge, 2 with discrecion shal he thynke vpon the seie knowlege of God. Which consisteth yf wayes of wysdome in his heart, hath vnderstandinge in his creature, goeth after her (as one that seeth hir out) 2 comyngeth in hir wayes. He loleth in at hir windowes, 2 hearkeneth at hir doores: He reacheth his nett beynde hir house, 2 strengtheneth his stake in the wall: He shall pitch his tent nye vnto hir hande, and in his tent shal good thinges rest for euermoore: He shal sit in hir chylde, vnder hir coveringe, 2 shal dwell vnder hir banes ches. Vnder hir coveringe shal he be defended from the heate, and in hir glory shal he rest.

The XV. Chapter.

He that feareth God, will do good: and who so specheth the same, shal open vnto wysdome. As an honorable man shal she mete him, and as a wygin shall she receaue him. With 3 bread of life and vnto standinge shall she fede him, and geue him the water of wholsome wysdome to drinke. If he be constant in her, he shall not be moued: and yf he holde him fast by her, he shal not come to confusion. She shall ioyne him to honoure amonge his neighbours, and in the myddest of the congregacion shall she open his mouth. With the spere of wysdome and vnderstandinge shal she fill him, and clothe him with the garment of glory. She shal heape the treasure of myrrh 2 ioy vps vnto him, and geue him an enclafinghe name in heretage. Foolish men wyll not take hold vpon her, but such as haue vnderstandinge, will mete her, for she is farrre from pryde and discrecion. Men that go aboute with lyce, will not remember her: (but men of trouth shall be founde in her, euen when the beholdinge of God.) Praise is not seemly in the mouth of yf vn godly, for he is not iust of yf LORDE.

ccliij. c
ad xv. c
100. 24

100. 4
cclii. a

100. 4. b
cclii. b

of God commeth wysdome, & the pray-
er shall stande by the wysdome of God, and
shal be plentiful in a faithfull mouth, and
the LORD Eshal geue her vnto him.

- B** Saye not thou: It is the LORD Eshal saue
me: I am gone by, for thou shalt not do
if thou sayest that God hath said: he
hath caused me to go wronge, for he hath no
need of the vngodly. God hath all abho-
minacion of erreure, & they that feare God
wyl loose no sch. God made man from the
begynnyng, & left him in the hande of his
counsell. He gaue him his commaundemen-
tes and preceptes: yf thou wilt obserue the
commaundementes, & keepe a ceceptable faith-
fullnes for ever, they shal preserue yf. He hath
set water and fyre before the reach our thine
hande vnto which thou wilt. Before man is
left and death, good and euill: loke what him
shalt, shalbe geuen him. For the wysdome
of God is greace and mightie in power, and
beholdeth all men continually. The eyes of
the LORD E are vpon them that feare him,
and he knoweth all the workes of man. He
hath commaunded no man to do vngodly, ne-
ther hath he geuen any man leue to synne.

The XVI. Chapter.

- L**ike not thou in the multitude of
vngodly children, and haue no plea-
sure in them, yf they feare not God.
Trust not thou to their life, and regarde not
their labours: for one sonne yf feareth God
is better, the a thousand vngodly. And bet-
ter it is for a man to dye without childen, the
to leaue behynde him such children as are vn-
godly. For by one yf hath vnderstandyng,
maye a whole cite be upholden, but though
the vngodly be many, yet shal it be maysted
throughe them. Many such thynges hath my-
re eyes, and greater thynges then these
hath I herde with myne eares. In the con-
gregation of the vngodly shal a fyre burne,
& ouercome vnfaythfull people shal the wyche
be humbled.
- B** The olde iudices obtayned no grace for
their synnes, which were destroyed, trustyng
to their owne strenght. Neither spared he
them, amonge whom Eoch was a straunger:
but smote them and abhorred them because
of the pryde of their workes. He had no pite
vpon them, but destroyed all the people, that
were so stout in synne. And for so much as
he was aware not the fyre hundred thousand
that gathered them selues together in yf
hardnesse of their heart: it were maruell yf
one byngge harmed, shulde be fyre. For
mercy & much is with him: he is both myghty

tie to forgoue, and to poure out displeasur.
Like as his mercy is greace, and so is his pu-
nyshment also, he indgeth a man according
to his workes. The vngodly shal not escape
in his spoyle, and the longe patience of him
thou seest with mercy, shal not byde behynde.
All mercy shal make place vnto euery man
accordinge to the deservyng of his workes,
(and after the vnderstandyng of his pilgry-
mage.)

Saye not thou: I wyl hyde myself from
God, for who wyl thynke vpon me from abo-
uer: I shal not be knowne in so greace a hea-
pe of people, for what is my soule amonge
so many creatures? Beholde, the heauen, yet
the heauen of heauens, the depe, the earth
and all that therein is, shall be moued at his
presence: the mounetaynes, the hilles and the
foundacions of the earth shal shake for feare,
when God wyslyteth them. These thynges
booth no here vnderstonde, but he vnderstan-
deth euery heart, and who vnderstandeth his
workes? No man seyth his soule, and the
most parte of his workes are secretes. Who
wil declare the workes of his righteousnes?
Who shal be able to abyde them: for the
covenant is fatte from some, and the cryn-
ge out of men is in the fullingunge. He that
is humble of heart, thynketh vpon such thynges:
but an vnwysse and enuious man casteth
his mynde vnto foolish thynges.

My sonne, herten thou vnto me, & lerne
vnderstandyng, and marce my workes with
thine heart: I wyl geue the a sure doctrine, &
plene shal I enstructe the. God hath set
his workes in good order from the begynnyng,
and parte of them hath he sundred from
the other. He hath garnysed his workes
from everlastinge, and their begynnynges a-
cordinge to their generacions. None of the
hyndered another, rather was any of them
disobedient vnto his worde. After this,
God loketh vpon the earth, and fylled it with
his goodes. With all maner of luynges beas-
tes hath he covered the grounde, and they
all shalbe turned vnto earth agayne.

The XVII. Chapter.

Obspere man of the earth, and tur-
ned him vnto earth agayne. He gaue
him the nombre of dayes and cer-
tayne tyme, yet and gaue him power of the
thynges that are vpon earth. He clothed him
with strenght, and made him a star his or-
nelinesse. He made all fleshy to stonde in awe
of him, so that he had the dominion of all
beastes & soules. He made out of him an hel-
per like vnto him self, and gaue them discre-

Gen. 1.

Gen. 1.

cion and tonge, eyes and eares, and a heart to vnderstande, and fylled them with instruction & vnderstandinge. He created for them also the knowledge of the spere, fylled their heart with vnderstandinge, and shewed them good and euill. He set his eye vpon their herces, declaring vnto them his greates and no ble workes: that they shoulde praysie his holy name together, reioyse of his wonders, & be willinge of his noble aces. Besides this, he gaue them instruction, and the lawe of li fe for an heritage. He made an euerlastinge covenante with them, and shewed them his righteousnes & iudgemente. They sawe his glory with their eyes, and their eares herde the maney of his voyce. And he saide vnto them: beware of all vnrighteous thinges. He gaue euery man also a commandement concerninge his neighbour.

B Their voyces are euer before him, and are not hyd from his eyes. He hath seer a ruler vpon euery people, but Israel is of LORDES poicion. All their workes are as the Sonne in y sight of God, & his eyes are allwaye lo kyng vpon their wayes. All their vnrighteousnesses are manifest vnto him, & all their wickedneses are open in his sight. The mercy of a man sheweth is as it were a purse to him, and a mans good dede preseruet him as the apple of an eye. At the last shall he awake, & rewarde euery man vpon his head as he hath deserued, and shal turne them together in to the nethermost partes of the earth. But vnto them that wil repent, he hath geue the waye of righteousness. As for such as be weake, be comforted the, sufferech them, and sinderch them the poicion of y ve rne. O come then vnto the LORDE, forsake thy synnes, make thy prayer before the LORDE, do the lesse offence, turne agayne vnto the LORDE, forsake thine vnrighteousnes, be an vnter enemy to abhominacion: studie to knowe the righteousness and iudgementes of God, stonde in the poicion that is set forth for the & in the prayer of the most hye God. Go in to the poicion of the holy wordes, with such as be lyuinge and geue thanks vnto God.)

C Who wil praysie the LORDE in the hell: Whye not thou in the ecroure of the vngedly, but geue him thakes before death. As for y beede, thansfulnesse pershech from him as nochinge. Geue thou thanks in thy life, yet while thou art lyuinge & whole shal thou geue thanks, and praysie God and reioyse in his mercy. O how greates is the louyng & byndnesse of the LORDE, and his mercifull

goodnes vnto such as turne vnto him: In all thinges maye not be in man: & why: the sonne of man is not immortal, and he hath pleasure in the vanite of wickednes. What is more cleare the the Sonne yet shal y say le. O what is more wisdome, then the thynge that flyeth and bloude hath ymagined: and that same shall be respoyed. The LORDE seyth the power of the hye heaue, and all are but earth and ashyes.

The xviiiij. Chapter.

S E that I saych for euermore, meddel I thinges together. God only is righteous, & rema ynto a victorious ryng for euer. Who shall be able to expell the wyrtues of him: Who hath foughte out the grounde of his noble aces: Who shal dede the power of his greates: O, whowold take vpon him to tell euery mercy: As for the wonderous workes of y LORDE, they maye nothinge be taken from them, nothinge maye be put vnto them, neher maye the grounde of them be founde out. But when a man hath done his best, he must begynne agayne: and when he thynketh he is come an ende, he must go agayne to his labour. What is man: Wherto is he worthy: What good or euill can he do: If the nombre of a mans dayes be almost an hundred yeres, it is litle.

Like as the droppes of raine are vnto y see, and as a granel stone is in comparis on of the sonbe: so are these few yeres in a dayes euerlastinge. Therefore is y LORDE pacient with them, and pouerch ouer his mercy vpon them. He saue and pcerueth the thoughtes and ymaginacions of their heart, that they were euill: then fou heapeh vpon his mercifull goodnes vpon them, and sheweth them the waye of righteousness. His mercy that a ma hath, reacheth to his ney beare: but y mercy of God is vpon all flesh. He chasteneth, he teacheth and nouryseth: yettuen as a shepherde turneth agayne his flock, so doth he all them that receaue chastyng, nurroure and doctrine. Mercifull is he vnto them, that stonde in awe of his iudgementes.

My sonne, when thou dost good, make no grudginge at it: and what so cometh thy geust, speake no discomfortable wordes. Shal not the dew coole the heat: Wher is a worde better then a gift. Is not a few ly worde a good honest gift: but a great man geureth them both. A fool shal call a man in the earth, and that roughly, & a gift of the mygarde putteth out y eyes. Wher

xx. 20. 2
xvii. 4. 1
adg.

om. 11. 2
xvii. 4. 1
ad. 10. c

ch. 20. b

lat. 1. c

sa. 1. c

xl. 2. a
lxix. d

righteousnes before thou come to iudgment:
 Lete befor thou speake, and go to physick
 in case thou be sicke: examen and indige thy
 self, befor the iudgment come, and so shalt
 thou fynde grace in the sighte of God. Sum
 the chyf saye afore thou be sicke, and in tyme of
 thy disease theme thy conuersacion. Lete not
 to paye allowaie, and stonde not in feare to
 be resourmed vnto death, for the rewarde of
 God endureth for ever. Before thou payeest,
 prepare thy soule, and be not as one that
 tempteth God. Thynde vpon the wretched indig
 nation that shalbe at the ende, and the bou
 re of vengeance, wher thou shalt curme a wate
 in his face. When thou hast ynough, remem
 ber the tyme of hunger: and when thou art
 rich, thynde vpon the tyme of pouerte and
 scarcenesse.

From the morninge vntyll the euenynge
 the tyme is chaunged, and all such chynges
 are done done in y sighte of God. A wy
 se man feareth God in all thinges, and in the
 waye of transgression he kepeth him self
 from synne. A discreet man hath pleasure in
 wysdome, and he that synneth her, maketh
 moch of her. They that haue had vnderstan
 dinge, haue beale wysly in wordes, haue vn
 derstonde the tructh and righteousnes, and
 haue sougth one wyse remedes and iudgmen
 ts. Solowe not thy lustes, but turne y from
 thine owne will. For yf thou geseit thy sou
 le thy desire, it shal make thine enemies to
 laugh the to scoome. Take not thy pleasure in
 greete voluptuousnes, t meble not to moch
 withall. Make noe to greate cheare of the
 thinge that thou hast wonne by auanta
 ge. lest thou fall in to pouerte, and haue no
 thinge in thy purse.

The XIX. Chapter.

Labourynge man that is gemen vnto
 bondenenes, shall not be riche: and he
 that maketh not moch of small thyng
 shal fall by litle and litle. Wyne and wo
 men make wyse men renagates, and put men
 of vnderstandinge to repouere: and he that ac
 companieth aduocaters shal become a wick
 ed man. Meeches and womnes shall haue
 led to heretage, yee he shall be setz vp to a
 greater example, and his soule shalbe roced
 out of the nombre. He that is haustie to greue
 euidence, is lighte mynded, and both agaynst
 himself. Who so reioyseth in wickednes, shal
 be punyshed: he that hateth to be resourmed,
 his life shalbe shortened: and he that at her
 tish bablinge of wordes, quenched wick
 ednes, he that offendeth agaynst his owne
 soule, shal repente: and he that reioyseth in

wickednes, shalbe punyshed.)

Rehearfe not a wicked and churlish wor
 der: wyse, and thou shalt not be hyndered.
 Euen thy se cretes nether to frende nor foe,
 t yf thou hast offended, tell it me out. For
 he that thou hast offendid, and marck the: and
 when he synneth oportunyte, he shall hate
 the. Yf thou hast herde a worde agaynst y
 myghbour, let it be deed within thertye daye
 sure, thou shalt haue no barne the by. A foo
 le trauaileth with a worde, like as a woman
 that is payned with bearinge of chyldre. Lik
 e as an arrowe spott in a dogges eye, so is
 a worde in a foolles heere. Tell thy frende his
 faute, lest he be ignoraunt, and saye: I haue
 not done it, or yf he haue done it, that he do
 it nomore. Reproue thy myghbour, that he
 sepe his conge: and yf he haue spott, that he
 saye it nomore.

Tell thy myghbour his faute, for oft tyme
 an offence is made, and greue not credite
 to euery worde. A man falleth some tyme
 with his conge, but not with his will. For
 what is he, yf hath not offendid in his con
 ge: Ceare thy myghbour warnynge, be seare
 thou threaten him, and geue place vnto the
 laue of the LORDE. The feare of God is
 all wysdome, t he that is a righte wyse man
 feareth the laue. As for the doctrine of wic
 kednes, it is no wysdome, and the prudenes
 of synners is no good vnderstoning: it is
 but wickednesse and abhominacion t a blas
 phemyng of wysdome. A simple man of
 small vnderstandinge that feareth God, is
 better then one that hath moch wysdome,
 and transgresseth the laue of the Lord.

A craftye soell man can be wyse, but he
 is vnrigheteous, and with gifte: he wayst
 eth the open and manyfest laue. A wicked
 man can behaue himself humbly, and can
 do well with his head, and yet is he but a dis
 ceauer within. He hyedeth his face, and dis
 guyseth it: because he shulde not be know
 ne, he pueneth the.

And though he be so weake that he can
 do the no harme, yet when he maye fynde
 oportunyte, he shall do some euill. A man
 maye be knowne by his face, and one that
 hath vnderstandinge, maye be perceaued
 by the losse of his countenance. A mans
 garment, laugheth t goynge, declare what
 he is.

The XX. Chapter.

Some man reproueth his myghbour oft
 tynes, but not in due season: Agaynst
 some man holdeth his conge, and
 he is wyse and discreet. It is moch better to

Ecclesi.
and 27.Leuit. 19
Mant. 17Ecclesi. 20
and 21.
Iacob. 3

Mant. 1

Ecclesi. 21

great warrynge and to reproue, then to beare euell will: for he that knowlegeth him self openly, shalbe preserved from hurt and destruction. As it is as when a chamberlayne that row desire and lust desyleth a mayden, euen so is it with him that useth violence and unrighteousnes in y^e lawe: (How good a thing is it, a man y^e is reproued, to shewe openly his repentance: for so shalt thou escape as y^e full synne.)

Some man keepeth silence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth his tongue, because he hath not the understandinge of the language: and some man keepeth silence, to wynte a comenyeit tyme. A wyse man wyll holde his tongue eyll he se oportynite, but a wanton and an indiscrete body shal regarde no tyme. He that useth many wordes, shal hurte his owne soule: and he that talketh auercoore vpo him unrighteously, shalbe hated.

Some man hath oft tymes prosperite in wicked thinges: Agayne, some man getteth moche, and hath harme and losse. There is some gift that is needynge word: Againe, there is some gift, whoset remarde is dubble. Some man getteth a fall for beynge to proude, and some cometh to worshippe from lowe estate. Some man bieth moche for a litle pryce, and must paye for it sevenfold.

A wyse man with his wordes maketh him self to be loued, but the fauours of foolles shalbe poured out. The gift of the unwise shal do the no good, for his eyes are seuen foldes. He shal geue lile, and saye he gaue moche: he openeth his mouth and crieth out, as it were one that crieth out wyne. To daye he lendeth, to morrow he aseth it agayne, and such a man is to be hated. The fool sayeth: I haue no frende, I haue no thanke for all my good dedes: yet euen they that eate my bread, speake no good of me. O how oft, and of how many shal he be laughed to scorn. He talketh a moue perillous fall by such wordes, then yf he fall upon the grounde: euen so shal the folles of wicked men come haistly. In the mouth of him that is unauyght, are many inuention and vniuite wordes. A wyse sentence shall not be allowed at the mouth of the fool, for he speaketh it not in due season.

Some man smytheth not, because he hath not wherwithall, and in his rest he shal be synged. Some man there is that destroyeth his owne soule with shame, and for an unwise bodyes sake befoiretch he is, (and with

acceptynge of personnes shal he vndobeyn self.) Some man proumeth his frende a gift for very shame, and getteth an enemy of him for naught. A lye is a wicked thing in a man, yet shall it be cur in the mouth of the unwise. A thefe is better, than a man that is accustomed to synne, but they both shal haue destruction to heretage. The condicions of lyars are vn honest, and their synne is euer with them.

A wyse man shall bringe himself to be knowne with his wordes, and he that hath no understandinge shall be seer by amonge great men. He that clyeth his londe, shal increase his heape of coine: he that worketh unrighteousnes, shall be euailed, but he that pleaseth great men, shall escape moche euill. Repentance and giftes blynde the eyes of the wise, and make him domme, that he can not see his fautes. Wyssdomme that is byde, and treasure that is hoorded vp, what profit is in them boch? Better is he that keepeth his ignorance secrete, then a man that bysheth his wyssdomme.

The XXI. Chapter.

In some, yf thou hast synned, do it no more: but paye for the synne. Remember, that they maye be for gaue the. Yf thou synne, euen as from a sepulchre: yf thou comest to nye her, she wyll bite the. The teeth thereof are as the teeth of a lyon, to slaye the soules of men. The wisdom of man is as a sharpe two edged swerde, which maketh such woundes that they can not be heale.

Strife and wrongeous dealinge shall wast awaye a mans goodes, and the more proude a rich house shalbe brought to nauyge: so the riches of the proude shalbe rote out. The prayer of the poore goeth out of the mouth, and cometh vnto the eares, and his vengeance (or defence) shall come, and y^e haistely. Who so hateth to be reuenged, it is a token of an vngodly person: but he that feareth God, wyll remember himself. A mighty man is knowne a farre of by his language, but he that hath understandinge, perceaueth that he shal haue a fall.

Who so buydeth his house with chert and wynter, is like one that gathereth stones in wynter. The congregation of the ungodly is like stubble gathered to gether, that shall be a flamme of fyre. The waye of the ungodly is farre with stones, but in their ende is hell, darkness, and payne. He that keepeth the lawe, wyll holde fast the iustitias

binge thereof, and the ende of the feare of God is wysdome. He that is not wyse, wyll not be caughte in good: but the vnwyse man aboundeth in wickednes: and where by vertues is, there is no vnderstandinge. The knowledge of the wyse shall flowe like mace that runneth ouer, and his counsell is like a fountain of life.

C The hert of a foole is like a broken vessel, he can kepe no wysdome. When a man of vnderstandinge heareth a wyse woode, he shall commende it, and make moche of it. But if a voluptuous man heare it, he shall haue no pleasure therein, but cast it behynde his backe. The callinge of a foole is like an hevy burden by the waye: but to heare a wyse man speake, it is a pleasure. Where a doctore is in the congregacion, it is ased at the mouth of the wyse, and they shall poure his wordes in their eeres. Like as a house that is destroyed, euen so is wysdome vnto a foole: As for the knowlege of the vnwyse, it is harder wordes. Doctore is vnto him that hath no vnderstandinge, euen as fathers abate his sere, and like manicles vpon his right hande. A foole listeth vp his voyce wth laughter, but a wyse man shall scarce laugh secretly.

D A rymge is vnto a wyse man a Jewell of golde, and like an armice vps his righte arme. A foolish mans foote is soone in his neighbours house, but one that hath experience, shall be ashamed at the personne of the mightie. A foole wyll pepe in at a wyndow to the house, but he that is well nouerced, wyll stonde without. A foolish man stondeth here in ymge at the doore, but he that is wyse, wyll be ashamed.

The lippes of the vnwyse wyll be callinge foolish thinges, but if wordes of such as haue vnderstandinge, shall be weyed in the balance. The hert of fooles is in their mouth, but the mouth of the wyse is in their hert. When the vngodly cursech the blasphemer, he is cursech his owne soules. A pious accuser of other men shall besyle his owne soule, and be hated of euery man: (but he that repecth his conge and is discrete, shall come to honour.)

The XXII. Chapter.

A Slouthfull body is moulded of a stone of claie: he that toucheth him, must wash his handes agayne. A mysintendeth is the dishonoure of the father. A foolish daughter shall be little regarded. A wyse daughter is an heritage vnto her husbande: but she that commeth to dishonesty,

bringeth hir father in bewynes. A daughter that is past shame, dishonoureth both hir father and hir husbande: the vngodly shall regard her, but they boch shall despise her. The playenge of Musick is not meete where bewynes is, euen so is the counsell to doctryne of wyse dome euer vnto pleasure vnto foole.

Who so teacheth a foole, is euen as one that gleweth a posther together: as one that telleth a taylor to him that heareth him not, and as one that rayseth a man out of an hevy slepe. Who so telleth a foole of wysdome, is euen as a man, which speaketh to one that is a slepe. Who he hath tolde his taylor, he is as a taylor: Who one byeth, lamentacion is made for him, because the light sayeth him: canst thou let me mourne ouer a foole, for he wanteth vnderstandinge. Make but litle weeping because of the deed, for he is come to rest: but the life of the foole is worse then the death. Seven dayes do men mourne for him that is dead, but the lamentacion ouer the vnwyse and vngodly shall endure all the dayes of their life.

Talke not moche with a foole, and go not with him that hath no vnderstandinge. Beware of him, lest it turne the to enuayse, for thou shalt not be besyled with his smite. De parte from him, and thou shalt fynde rest. Thou shalt not be drawen back in to his foolishnes. What is heuier then lead: And what shall be a foole be called els, but lead: Gode, saith a hope of yron is easier to beare, then an vnwyse, foolish, and vngodly man. Like as the band of woodd bounde together in the foundation of the house can not be loosened, euen so is it with that which is stablished in that thought of counsell. The thought of the wyse, shall neether feare nor be offended at any tyme.

Like as a saye playstred wall in a winter house, and hie buyldinge, maye not abyde that wynde: so is a foole here afraid in his ymaginacion: he feareth at euery thinge, and can not endure. He that vnpeth at mans eye, bringeth forth teares: and he that vnpeth the hert, bringeth forth that meangye and thought. Who so casteth a stone at the byrdes, frayeth them a waye: he that blasphemeth his frende, breaketh that frendshippe, though thou be worst a swerde at thy frende, yet buyrpayre not, for thou mayest come agayne to that frende. If he speake lowely, feare not, for ye maye be agreed together agayne: excepte he be so that hath blasphemed him, by daye him, open his secretes and wounde him trowe openly: for all such thinges shall dryue a waye a frende.

12 Be faithfull vnto y^e neyghb^r in his power
 ce, that thou mayest reioyse with him also in
 his prosperite. As yde sted fast vnto him in y^e
 tyme of his trouble, that thou mayest be hey
 re wth him in his heritage. Like as the vapour
 and smok^e goeth out at the oven before y^e fyre,
 euen so euill wordes, rebukes and threate
 nyngs go before bloodsheddinge. Be not a
 shamed to defende y^e frende: as for me, I wyl
 not hyde my face from him, though he shulde
 do me harme. Who so euer beareth it, shal
 beware of him. Who shal see a watch before
 my mouth, & a sure seale vpon my lippes, y^e I
 fall not wth the, & y^e my conge destroye me not:

21.140

The XXXI. Chapter.

X **L**ORDE, father and gouernoure of
 my life, leave me not in thair ymagi
 naciō z counsell. Oh let me not fall
 in such repite. Who wyl kepe my thought
 with y^e counsaile, and the doctryne of wysdome
 in myne bette: that he spare not myne ig
 norance, that I fall not with them, lest my
 ne ignorance increase, that myne offences
 be not many in nombre, and that my synnes
 exceede not lest. I fall be fore myne enemyes,
 and so my aduersary reioyse. O LORD, thou
 father z God of my life, leave me not in thair
 ymaginacion. O let me not haue a proude
 lok^e, but turne a waye all vnlapconnes from
 me. Take fro me the lustes of the body, let not
 the desyres of unclennes take holde vpon
 me, and geue me not ouer in to an vnshame
 fast and obstinate mynde.

2 **H**ear me o ye children. I will geue you a
 doctryne, how ye shal orde y^e mouth: who
 so keepeth it, shal not perissh throu his lip
 pes, ner be hurt throu wicked wordes (As
 for the synner, he shalbe taken in his owne
 varite: he that is proude and curst, shal fall
 therein.) Let not thy mouth be accustomed
 with swearinge, for in it there are many fal
 les. Let not the name of God be contin
 ally in y^e mouth: for like as a strauent which
 to ofe penyshed can not be without some s
 re, euen so what so ener he be y^e sweareth
 and nameth God, shal not be cleane purged fro
 synne. A man that vseth much swearinge,
 shalbe fylled with wickednes, and the plage
 shall neuer go from his house. If she begyle
 his bocher, his fauce shalbe vpon him: yf he
 knowlege nocht synne, he maketh a dubble
 offence: and yf he sweare in vayne, he shall
 not be founde righteous, for his house shal
 be full of plagos.

ro. 10. b
 cxi. 27. d
 lxxi. 1. d

C
 col. 4. c

The wordes of y^e sweaer bringeth death
 (God graunte hit be not founde in the house
 of Jacob.) But they y^e feare God, eschue all

soch and lye not weteringe in synne. Of me
 y^e mouth to vnbonest and falschye talkyng,
 for in it is the worde of synne. Remember y^e
 father and thy mother, whā thou art se
 amonge greate men: lest God forger y^e in thair
 sight, and lest y^e oue dunge in thy custome,
 suffer rebuke. and wyshe not to haue bene
 me, and so curse the daye of thy natiuite. The
 man that is accustomed with the wordes of
 blasphemye, wyl neuer be reformed all y^e dayes
 of his life. To synne twyse is to mede, but
 the thirde bringeth wrath and destruccie.
 An vboece stema^t can not be quenched (as
 like a burnyng fyre) tyl it haue smalced
 vpon some hyge: eue so an vncha^tst^e may not
 rest in his flesh, tyl he haue bynded a fyre.

All bled is swete to an whoremonger, he
 wyl not leaue of, tyl he haue his purpose.
 A man that breaketh wedlock, z regardeth not
 his soule, but sayeth: Tush, who seeth me? I
 am compassed aboute with badnes, the
 woldes couer me, no body seeth me: when
 neede I eo feare? The z y^e wyl not remem
 ber his synnes. (He vnderstandeth not what
 his eyes se all chynge, for all sodi feare: and
 dryueth awaye the feare of God from him:
 for he feareth onely the eyes of man, and con
 sidereth not that the eyes of the LORD are
 cleaer then the Sonne, beholdinge all y^e
 wayes of men and the grombe of the depe,
 and lokyng euen to mens hartes in secret
 places. The LORD God knoweth all thyngs
 o: er they were made, and after they is
 brought to passe also he loketh vpon them
 all. The same mā shalbe openly penyshed in
 y^e strettes of y^e cite, and shalbe chafed alioke
 like a yonge hoise foale: and when he thre
 peth lest vpon it, he shalbeate. Thus shal
 he be put to shame of severy man, because
 he wolde not vnderstonde the feare of the LORD.
 And thus shal it go alio to every wyl y^e
 leaueh his husbando, z getteth an vncha
 ce by a straiige marriage. First, she hath bene
 vnfaithfull vnto the lame of y^e hysse: God
 dly, she hath forsaken hir owne husbando.
 Thiridly, she hath playd y^e whore in vnu
 trye, z goet^e hit childre by another man. She
 shalbe brought out of y^e congregaciō, and hit
 childre shalbe loked vpon, hit childre shal
 take rote: z as for frute, hit brasthes shal
 fyre south none. A shau^e full repone shal
 leaue behynde her, z hir dishon^r shal
 be put out. And they y^e remayne, shal knowe
 y^e there is nochtige better, the y^e feare of God
 y^e there is nochtige sweeter, then to take hit
 vnto the commaundmentes of the LORD.
 A greate worshippe is it to folowe y^e LORD.

for longe life shalbe receaved of him.

The XXXIII. Chapter.

Wisdomme shal praise hirself, & be honored in God, & reioyse in myn best of his people: In the congregacions of the chryest shal she open hir mouth, & triumph in y beholdinge of his power: In y myddest of hir people shal she be exalnd, & wonderd at in the holy iustice: In the multitude of the chofen she shalbe commended, & amonge such as be blessed she shalbe praised, & shal saye: I am come out of the mouth of y chryest, first borne before all creatures. I ceas'd yf light yf fayeth not, & aryse in the heauen, & couered all the earth w a cloude. My dwellinge is aboute in y heyr, & my face is in the pillar of the cloude. I myself alone haue gone rounde aboute the compass of heauen, & pearced the grounde of y tpe: I haue walkt in the floures of y tce, these floures in all landes: my demynion is in every place and in every nacion, & wch my power haue I croben downe the hertze of all, both hye and lowe.

In all these chinges also I sought rest, & dwellinge in some perpetuaunce. So yf creatur of all chinges gaue me a commaundment: he that made me, & appoynted me a tabernacle, and saide vnto me: Let thy dwellinge be in Jacob, and thy inheritaunce in Israel, & thou thyself amonge my chofen. I was created from the begynninge and before the worlde, & shal noe leaue of vnto the worlde to come. In the holy habitacion haue I serued before him, and so was I stablished in a city. In yf holy cite rested I in like maner, & in Jerusalem was my power. I took rote in y honorable people, euen in the porcion of y LORD: In his heritaunce, & kepte me in y iustice of the sayntes. I am set up an hye lute a Cedar vpo Libanus, & as a Cypress tre vpon the mount Hermon: I am equalled like a palme tre in Cadan, & as a rose place in Jericho: As a saye olyue tre in the selbe, & am equalled like as a plantayne tre by the water side. I haue geuen a smell in the streets, as yf Cinnamon and Balme, that hath so good a sauour: yee a sweete odoure haue I geuen, as it were Myrr of the best.

I haue made my dwellinges to smell as it were of rosyn, Galbannum, of Clowes and Incense, & as Libanus when it is not beate downe, & mine odoure is as the pure Balme. As the Trechyme haue I stretcht out my banches, and my banches are the brant chous of honoure and louynge sauours. As yf mye haue I broughte forth frute of a sweete

saoure, and my floures are y frute of bonde and riches. I am the mother of benyge, of lous, of feare, of knowlege & of holy hope. In me is all grace of life and truct: In me is all hope of life and vertue. Come vnto me, all y that be despyous of me, & fill your selues with my frutes: for my frute is sweeter then hony, & so is my inheritaunce more then the hony combe: the remembraunce of me endureth for euermore. They that care me, shal haue the more honger: and they that drynke me, shal chryste the more. Who so herkeneth vnto me, shal noe come to confuscion: and they that roate in me, shal noe offende. They that make me to be knowne, shal haue euerlastinge life.

All these chinges are the boke of life, the couenaunt of the chryest, and the knowlege of the truct. Moses commaunded the lawe in the precepes of righteousnes for an inheritance vnto the house of Jacob, and comitted y promysse vnto Israel: Out of Dauid his seruante hath opened to raise up a most mightie kinge, synging in the state of honoure for euermore. This filleth with wysdome like as the floude of babilon, & as y floude of Tigris, when the new frutes are a growinge.

This bringeth a plenteous vnderstandinge, like Euphrates: it filleth it up, as Jobans in the tyme of harvest. This maketh naris to breake forth as the light, & as the water Gihon in y harvest. The first hath noe knowme her perfectly, nomore shal the last see out yf grounde of her. For hir thoughte is fuller the see, and hir counsell is profounder then the greete depe.

I wysdome haue cast out floude, I am as a greete waterbroke out of y riuer. I am as the ryuer Donis, and as a water condyte am I come out of the garden of pleasure. I sayde: I will water the garden of my yonge plantes, and fill the frute of my bych. So my waterbroke became exceedinge greete, and my ryuer appoched vnto the see. For I made doctryne to be vnto all me as light as the saye moonyng, and I shall make it to be euer the clearer. (I will pearse throum all the lower partes of the earth, I will lute vpon all such as be a slepe, and lighten all the that put their trust in the LORD.) I shal yet poure out doctryne, like as prophete, and leaue it vnto such as see after wysdome, and their generacions shal I neuer sayle, vnto the holy euerlastinge worlde. Beholde, hoer that I haue not laboured for my self only, but for all them yf see after y truct, & be XXV. Chapter.

104. a

Euo. 10. 1
and 11. aPsa. 111. 1
ad 2. dDeut. 4. 1
and 19. bD
106. a

104. b

All these things here are, if my speche sa-
nometh, which be also a loved be fore
the Lord and men: The wyse of bre-
thren, the love of neighbours, and man & wy-
fe that agree well together.

These things here be which my soule ha-
teth, and I wrecly abhore the life of them:
A poore man that is proude. A rich mā that
is a liar, and an olde body that doeth and
is unchaste.

If thou hast gathered nothings in thy
youth, what wyse thou fynde the in thine a-
ge: How pleasaunt a thinge is it, whā gray
headed men are discrete, & whan the eldres
can geue good counsell: How cōly a thyn-
ge is wyssdome vnto aged men: yet vnder-
standinge and counsell is a glorious thinge.
The crowne of olde men is to haue much ex-
perience, & y feare of God is their worshippe.

Behold these things, which I haue iudged
in my hert to be happye, and the tenth wil I
tell forth vnto men with my tonge. A man
y whyle he lyueth, hath ioye of his chyldren,
and seith y fall of his enemye. Well is him,
that dwelleth with an houswife of vnderstō-
dinge, and that hath not fallen with his con-
ge, and y hath not bene faine to serue such as
are vnmete for him. Wel is him, y synbeth a
faith full frend: & wel is him, which talketh
of wyssdome to an eare y heareth him. How
great is he, y synbeth wyssdome & knowle-
ge: yet is he not abowchūm, that feareth the
LORDE. The feare of God hath set it self
fabous all thinges. Blessed is y man, vnto whō
it is graunted to haue the feare of God. Vn-
to whō shal he be lickened, y repery it fast:
The feare of God is the begynnyng of his
loue, and the begynnyng of faith is to clea-
fast vnto it. The heuynes of the hert is all
the punishment, and the wickednes of a wo-
man goeth aboue all. All punishment & pla-
ge is nothings in comparison of the plage of
the hert, cūe so all wickednes is nothings to
the wickednes of a woman.

C What so euer happeneth vnto a man, is
nothings in comparison of it, y his oull wil-
lers do vnto him: and all vengeance is no-
thinge to the vengeance of the enemye. The
re is not a more wicked heade then the heade
of the serpe, and there is no wrath aboue y
wrath of a woman. I wyl rather dwell with
a lyen and dragon, then to kepe house with
a wicked wyfe. The wickednesse of a woman
chaungeth hir face, she shal moiffell hir con-
tenaunce as it were a Deer, & as a fact shal
she shewe it amonge the neighbours. Hir hus-
bande is brought to shame amonge his neigh-

bours, & whā he heareth it, it maketh him to
sight. All wickednes is but lide to the wid-
ednes of a woman, y portion of the wryth-
ty shal fall vpon her.

Like as to clymme up a sondy waye is to
y feare of the age, eue so is a wyfe full of wry-
thede to a still quyet man. Loke not to wryth-
ty vpon the bewyfe of a woman, lest thou be
prouoked in desyre to marie her. The wryth-
ty of a woman is dishonoure and greue con-
fused. If a woman gett the maistrā, then is
she contrary to hir husbande. A wicked wy-
fe maketh a sory hert, an heuy countenaunce
and a deed wounde. Of the woman came
y begynnyng of synne, and thow heretofore
all are deed. Geue thy wote no passinge, no
not a lide, neher geue a wicked woman her
will. If she walke not after thy hande, she
shall confounde thee in the sight of thy en-
mye. Cut her of then from thy flesch, that she
do not allwaye abuse thee.

The XXXV. Chapter.

Gappie is the man that hath a verno-
ous wyfe, for the nobre of his years
shalbe vnable. An honest woman ma-
keth hir husbande a ioyfull man, & she shall
fylly y years of his life in peace. A verno-
ous woman is a noble gift, which shalbe gree-
t for a good portion vnto such as feare God.
Whether a man be rich or poore, he maye be
we cuer a merry hert, & a chearful countenaunce.
There be thre thinges y my hert smyth,
and my face is a fraye of the furth. Tris-
son in a cite, a sedicious people, and wysion
tonges, all these are heuwyer then the death.
But whan one is gelous ouer his wyfe, &
bringeth payne and sorowe vnto the hert,
and a woman that callyeth out all thinges, &
a scourge of the tonge. Whan one hath as
euill wyse, it is euen as whan an wyllde parr
of oxen must dwawe together: he that ge-
teth her, getteth a scorpion. A verno-
ous man is a greates plage, for she cannot cō-
ceale hir owne shame.

The whoredome of a woman maye be
knowne in the pryde of hir eyes and crys-
tyllydes. If thy daughter be not shamed, she
holde her straitly, lest she abuse herselfe to
row ouer much liberte. Beware of all the
dishonesty of hir eyes, and marrell not if
she do agaynst thee. Like as one that goeth
by the waye and is chynsic, so shall she o-
pen hir mouth, and byrte of euery wyrtu-
ete that she maye gett.

By euery bettege shal the sye her burne. I
ope hir quynere agaynst euery arrowe. A leu-
ge wyfe reioyseth hir husbande, and fynch

m. i. b.

om. i. a.

ad. 4. d.

m. i. b.

c. li. a. a.

ad. 19. c.

100. a. a.

Pro. 31. c.

his bones with his wysdome. A woman of few wordes is a gife of God, and to a well nurtured mynde maye nothyng be compared.

En honest and manerly woman is a gife above othe giffes, and there is no wayght to be compared, unto a mynde that can rule itself. Like as the Some whan it cryseth, is an ornament in the byc heauen of J^r LORD. So is a vertuous wyfe J^r betweye of all hir houshold. Like as the cleare light is upon J^r holy candlestick, so is the betweye of the face vpon a honest body. Like as the golde pilers are vpon the scaffoldes of syluer, so are the sayre legges vpon a woman that hath a constant mynde. (Perperuall are the foundacions that layde vpon a whole stonye rocke, so are J^r commandementes of God vpon an holy woman.)

There be two thinges J^r greue my heart, and in the thirde is a displeasur come vpon me. When an experie man of warre suffreth surfines and pouerte, When men of vnder standing and wysdome are not set by: And whan one departeth from righteousnes vnto synne. Who so doeth soch, the LORD hath purged him into the swerde. There be two waye of thinges, which me thyncke to be hote and peryleous. A marchaunt can not lightly kepe him from wronge, necher a casemer himself from synne.

The xxvij. Chapter.

Because of ponerte haue many one of struded: and he that seeketh to be riche, turneth his eyes asyde. Like as a nation the wall standeth fast betwixte two stomaches: so both synne sticketh betwixte J^r byer and the seller. If he holde him not diligent in J^r feare of the LORD, his house shall soue be overthrowne. Like as whan one sitteth, the fishynges remaineth in the syde: So, remaineth there some vncleane thinge in the thought of man. The onen proueth the potter vessel, so doeth correction of trouthe: vnto righteous men. The tree of the felde is knowne by his frute, so is the thought of mans heart knowne by his wordes. Prayse no man except thou haue harde him, for a man is knowne by his wordes. If thou shalt see righteuousnes, thou shalt get her, and put her vpon J^r as a sayre garment. And thou shalt dwell with her, and she shall defende the founer, and in J^r daye of knowlege thou shalt haue her for thyne. The byrdes reioyce vnto whan they see the crouneth turme vnto them that be occupied withall. The lyon way-

teeth for J^r prayse: so the synners lurke vpon the mooues of wickednes. The callinge of him that feareth God, is nothyng but wysdome: as for a fool, he chaungech as J^r wode. If thou be amonge the vndiscrere, kepe thy wordes to a conuenient tyme, but amonge J^r body as he wyse, speake on hardely. The talkinge of foolles is abheminacion, and their spoire is volupuousnesse and mysurtoare. Much sweareynge maketh the haye to stonde vp, and to stryue with soch, sloppeth the care.

The stryfe of the proude is bloudshedynge, and their blasphemynge is helyo to heare. Who so discouereth secrettes, leseth his creden ce, and synneth no frende after his will. Leare thy frende, and be laide thyself in faulshines with him: but yf thou be mayest his secrettes, thou shalt not get him agayne: for like as the ma is that destroyeth his enemye so is he alle that dealeth falsly in the friendship of his neyghbour.

Like as one that letech a byrde go out of his honde, can not take her agayne: like as thou, yf thou gese one thy frende, thou canst not get him agayne: yet thou canst not come by him, for he is to farr of. He is moode as a Boe escaped out of the snare, for his foote is wounded. As for woundes, they maye be bounde vp agayne, and an euill wounde maye be reconcyled: but who so be mayest the secrettes of a frende, there is no more hope to be had vnto him.

He that wyndeth with the eyes, ymagineth some enell, and no man shal take him from it. When thou are present, he shal bylie commend: and prayse thy wordes: but at the last he shall turne his eayle, and shalder thy sayenge. Many thinges haue J^r hated, but nothyng so euill, for the LORD himself also abhorreth soch one.

Who so casteth a stone an bye, it shal fall vpon his owne heade: and he that synneth with gyle, woundeth himself. Who so diggeth a pyer, shal fall therein: and he that layeth a snare, shal be taken in it himself. Who so greuech a wicked nosyngme counsell, it shall come vpon himself, and he shall not knowe from whence. The proude blasphemie and are scornfull, but vengeance taketh for them as a lyon. They that raouyfe at the fall of J^r righteous, shal be taken in J^r snare, anguyshe of here shall consume them before they dye. Anger and rigorosnes are two abhominable thinges, and J^r vngodly hath them boch vpon him.

The xxvij. Chapter.

Ro. 12. b
Col. 4. a

Eccle. 31. b

Eccle. 19. b
and 22. d

Pro. 23. b

Eccle. 27. b

Nest. 7. b
Psal. 7. b
Pro. 22. c
Eccle. 22. a

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All that seek vengeance, shall fynde vengeance of the LORD, which shall surely kepe him his synnes. Feigne thy neighbour the hate that he hath done thee, and so shall chy synnes be forgiven thee also, when thou prayest. A man that beareth hatred agaynst another, how darre he desire forgiveness of God? he that sheweth no mercy to a mā which is like himself, how darre he aske forgiveness of his synnes? Whiche that is but flesh, beareth hatred and keepeth it, who wil increase for his synnes? Remember the ende, & let enmyte passe, which seeketh death and destruction, and abyde thou in thy commaundement. Remember thy commaundement, so shalt thou not be rigorous over thy neighbour. Thyntē vpo the covenante of thyself, and forgive thy neighbours ignorancie. Beware of strife, and thou shalt make thy synnes fewer. For an angry man hymblyeth variance, and the vngodly disquyeteth frende, and putteth discord amonge them that be at peace. The more wroth there is, the more vehement is the fyre: and the mightier the men be, the greater is the wrath: and the longer the strife endureth, the more it burneth.

C An haillie dialynge hymblyeth a fyre, and an haillie strife sheddeth bloude. If thou blowe the spark: it shall burne. If thou speere vpo it, it shall go forth, and both these go out of thy mouth. The slauderer and double tongued is cursed, for many one that be frenche seeketh he at variance. The thirde tonge hath disquyeted many one, and tryuen them from one londe to another. Stronge cities hath he broken downe, and overthrowne the houses of greate men. The thirde tonge hath cast out many an honest woman, and robbed them of their laboure. Who so, hartely vnto sode, shall neuer fynde rest, and neuer dwell safely. The stroke of a rod maketh yobbers, but the stroke of the tonge synneth the bones in funder. There be many that haue perished with the swerde, but many mo thowen the tonge.

D Wel is him that is kepe fro an euell tonge, & commeth not in anger therof: which disquyeteth not the yock of sode, and is not bolde in the bondes of it. For the yock therof is of yron, and a bonde of it of stele. The death therof is a very euell death: hell were better for one, then sode a tonge. But the fyre of it maye not oppresse them that feare God, and y flame therof maye not burne the. Such as soule the LORD, shall fall therein: and it shall burne them, and no man shall be able to quench it. It shall fall vpon the as a Rye,

and deuore them as a leoparde. Thou best thy goodes in thome: thy best thou rather make done and barre for thy woe: Thou wiest thy golde and siluer with thy woe: thou not weye thy woodes also vpon the lance: Bewarre, that thou styte not thy tonge, and so fall before thyn enmytes, the laye waite for the.

The XXX. Chapter.

So so wil shewe mercy, is he that is able, let him kepe the commaundement. Lende vnto thy neighbour in time of his neede, and paye thy neighbour in due season. Bepe thy wode, wile faith full with him, & thou shalt alwaye fynde the thinge that is necessary for the. Thou haue bene many, that when a thinge was lent them, reuened it to be founde: and meke them transaile and la boure, that had helped them. Whyle they receaue any thinge, they kepe the handes of sode as grev than, and for their neighbours good they bidde the voyce. But when they sholde paye agayne they kepe it back, and greue euill wordes, and make many excusis by reason of the time: though he be able, yet geneth he sode the half agayne, and reuendeth it ocher to be sode. And yf he witholdeth not his money, he hath he an enemye of him, and that is inferued.

He prayeth him with cursinge and rebulsh, and geneth him euell wordes for his good he do. There be many one which are not glad for to lende, not because of euill, but they feare to lese the thinge that they lende. Thou haue thou patience with the simple, and he holde not mercy from him. Kepe the poore for the commaundement sake, and let him not go emptye from the because of his misse. Lese thy money for thy brother and neighbours sake, and burye it not vnder a stone, wher it rusteth and corrupeth. Gather together a ster the commaundement of thyself, and so shall it bunge the more vnto thy golde. Laye vp the almes in the handes of the poore, and it shall kepe the from all neede. A mans almes is as a price with his god: shall kepe a mans fauoure as the apperill an eye: and afterwarde shall it arys, & paye every man his reward vpon his bedde. It shall fight for the agaynst thine enemies, but ter then the styde of a giant, in the hand of the mightie.

A good honest mā is sicterre for his neighbour, but a wicked personne is better to me to shame. Forgeue not the frendship

thy society, for he hath grud his soule for y.
 The nobly best wyse of good dede of his
 sarris, & the uncharitfull and ignoraunt lea-
 neth his societie in daunger. (Some man pro-
 mysch for his neyghboure: & whan he hath
 lost his honestie, he shal forsake him.) Euer-
 laste hath destroyed many a ryche man, &
 removed them as the waves in y see. Many
 six people hath it dryuen a waye, and caused
 the to wander in straunge conteece. An un-
 godly man transgressyng the commaunde-
 ment of the L O R D E, shal fall in to an euill
 seruyshe: and though he sece himself to
 goe out, yet shal he fall in to iudgment. Sel-
 pethy neyghboure out after thy power, and
 beware, for thou thy self fall not in such dete.
 These chynge that spech in the life, is
 meate and drid, clothinge and lobginge, to
 cover the shame.

D Deter is it to haue a poore luyng in a
 mans owne house, then delicate sayre amonge
 the strange. Be it like or moch y thou hast,
 whde the comt: methall (& thou shalt not be
 blamed as a vagabounde) for a miserable li-
 uis se, to go from house to house: and where
 a ma is frende, he barre not ope his mouth.
 Though one be looged, and haue meate and
 drinke, yet shall he be taken as vnworthy, &
 haue many bytter rough wordes, namely
 thus: So thy waye thou straunger, and pre-
 pare a table (for thy self, and fede me also of
 that thou hast. Awaye thou straunger (so,
 that he regardeth his honoure nomore) my
 husber commeth in to my house, & so he tel-
 leth him the necessite of his house. These
 chynge are heuy to a man that hath vnder-
 standyng: namely, the foibdyng of y hou-
 se, that the lorde casteth him in the cech.

The XXX. Chapter.

So so loueth his childe, holdeth
 him still vnder correccion, that he
 maye haue ioye of him a fterwar-
 de: and that he trope not after his neygh-
 bours doct. He y reacheth his soune, shall
 haue ioye in him, & nede not be ashamed of
 him amonge his aquauntance. Who so enfour-
 mch & reacheth his soune, greuet y enemie,
 and before his frendes he maye haue ioye of
 him. Though the father dye, yet is he as
 though he were not deed: for he hath left
 on his soune him that is like him. In his life
 he saue him, & had ioye in him, & was not so-
 ry in his death: (nether was he ashamed be-
 fore y enemie.) For he left behinde him an
 enger agaynst his enemies, and a good
 woer to the frendes. For the life of childis
 shall binde the woundes together, and his

here is greued at euery crye. An vncamed
 house wybe harde, and a wanton childe wyl
 be wyfull. If thou byngye up thy soune de-
 licately, he shal make y a frayde: and yf thou
 playe with him, he shal byngye the to heuy
 nes. Laugh not with him, lest thou wepe to
 him also, and lest thy tech be set on edge at
 the last.

Gene him not libertie in his youth, & ex-
 ce: not his foly. Bowe downe his necke whyle
 he is yonge, byet him upon the sydes whyle
 he is yet but a childe, lest he more stubburne,
 & geue no more force of y (and so shal thou
 haue heuynes of soule.) Teach thy childe, &
 be dilige: therein, lest it be to thy shame. Bet-
 ter is the poore byngye whole & stronge, then
 a man to be riche, & not to haue his health.
 Health and wel fare is aboute all golde, and
 an whole body aboute all treasure. There is
 no riches aboute a soune body, & no ioye abo-
 we the ioye of the hert. Death is tence then
 a wretched life, or continuall siknes. The
 good chynge y are put in a clost mouth, are
 like as whan meate is layed vpon y graue.

What good doth the offeringe vnto an
 Idoll: for he can nether eate, tast nor smell.
 The se is it also with the riche, whom God
 maketh sik: he seith it with his eyes, & gro-
 neth thereafer, and is euen as a gilded man,
 that lyeth with a vygin and sygheth. Ge-
 ue not ouer thy mynde in to co heuynes, & were
 nether thy self in thine owne counsell. The ioye
 & chearfulness of the hert is the life of man,
 and a mania gladnes is the prolongyng of
 his dayes. Loue thine owne soule, and com-
 forte thine hert: as for sorow and heuynes,
 drue it farre from y, for heuynes hath slay-
 ne many a man, and byngyeth no profit. Zele
 and anger shorten the dayes of the life: care-
 fulnes and sorow byngye age before the ty-
 me. Vnto a mery hert enty chynge hath a
 good taste, that he eateth.

The XXXI. Chapter.

Keauyle and carefulness for riches
 takeeth awaye the slepe, and maketh
 the fleshy to consume. Whan one lyeth
 and taketh care, he waketh euer up, like
 a greate siknes beareth the slepe. The rich
 hath greate labo in gatheringe his riches
 together, and then with the pleasure of his
 riches he taketh his rest & is refreshed. But
 who so laboureth and prospereth not, he is
 poore: and though he leaue of, yet is he a beg-
 ger. He that loueth riches, shall not be insi-
 ficient: and who so solemeth corrupcis, shal ha-
 ue mough therof. Many one are come in
 greate myffortune by the reason of golde,

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Eccly. 4.

hane founde their destruction be fore them. This is the way of fallinge vnto them that offere it vp, and all such as be foolish fall therein. Blessed is the rich, which is founde without blemish, and hath not gone after gold, nor hoped in money and treasures. Where is the rich one, and we shal commend him, and call him blessed, for greace things boeth he amonge his people. Who so is tryed, & founde perfecte in such thinges, shal be commended and praised. Who mighte offende, & hath not offeided: Who coude do euill, and hath not done it: Therfore shal his good be stablished, and the whele congregacion shal declare his almeses. If thou sye at a greate mans table, open not thy mouth to be opene, and make not many wordes. Remember, that an euell eye is a shew.

B What thinge created is worse then a wicked eye: therfore wipeth it before euery mans face: Laye not thine hand vpon euery thinge that thine eye seeth, and sitte not with him in the byste. Ponder by thy self what thyneighboures wolde sayne haue, & be deserte in euery poynt. Eate the thinge that is set before the, manerly, as it becommeth a man: and eate not to much, lest thou be abhorred. Leauethou be first of all because of miroure, lest thou be he whom no man maye sacrifice, which maye turne to thy decaye. Whā thou syest amonge many men, ready not thine hāde out first of all. O how well cometh to a wyse man to a litle wyne: so y in slepe thou shalt not be seke therof, ner fele any payne. A sweete wolosome slepe shal such one haue, and fele no inward greife. He tryeth vp by tymes in y morninge, and is well at ease in him self. But an vnfaciable carer slepeth in quietly, and hath ache and payne of the body. If thou silest that thou hast eaten to much, arise, go thy waye, cast it of thy stomack, and take thy rest.

C My sonne, heare me, and despise me not: and at the last thou shalt fynde as I haue tolde the. In all thy wordes be diligent and quyet, so shal ther be no sickness happen vnto the. Who so is liberal in dealinge out his meate, many men shall blesse him and prayse him with their lippes: and the same is a sure token of his loue and faithfulness. But he y is vnfaithfull in meates, the whole cite shall complaine of him: and that is a sure certiffic of his infidelite and wickednes. Be not thou a wine beebber, for wyne hath destroyed many a man. The fire proueth y hard yron, even so doeth wyne proue the hertes of the proude, when they be diuident.

Wyne sorely diuident, quyeteth the life of mā. If thou drynest it moste, thou shalt be temperate. Whā list is a, maye coneyne without wyne: Wyne made from the begynnyng to make man glad, and not for diuidentnes. Wyne moste rably diuente is a reioysing of the soule and body. But yf it be diuident with wast, it maketh by excesses and foote me vnto the mynde. Diuidentia fylleth the mynde of the foolish with shame and ruine, mynnyth the strength, and maketh woundes. Reuete not thyneighbour at y wyne, and despise him not in his mynde. Gene him no desparful wordes, and please not vpon him with contrary sayenges.

The XXXII. Chapter.

If thou be made a ruler, pauer note thy self therein, but be thou as one of the people. Take diligens care for them, and loke well thereto: and wā thou hast bene all thy de weye, sye the downe, that they maye be wery with them, and receive a crowne of honoure. Take wryly & honestly, for wysdome becommeth the righte wyllynder not must. Speake not, where the re is no aduync: and poure not sub wysdome out of tyme, as an impostuyn. As so the Carbon clefome shyneth, that is in golde, so doeth a songe garmysh the wyne feast: and as y Sma ragde that is set in golde, so is the sweetness of Mustard by y wryth of wyne.

Thou yonge mā, speake that becommeth the, & that is profitable, and yet care wā thou art wyce ayed. Comprehende much with few wordes. In many thinges be as one that is ignorant, geue care, and holde thy tongue withall. If thou be amonge men of hys auerouce, despise not to compare thy self vnto them: and wā an elder speaketh, make not thou many wordes therein. Be the the thonder goeth lightenyng, and be the nurrore and shame fastnesse goeth low and fauoure. Seede vp by tymes, and be not the last: but get the homespore, & there eat thy passyme, & do wā the thou wilt: so y thou be no euill, and desyre no mā. But for all thy ges geue thankes, vnto him that hath made the, and replenished the with his goodnes.

Who so feareth the LORD, wyl receive his doctryne: and they that get them to him by tymes, shall fynde grace. He that feareth the lawe, shall be fylled withall. So for he y is but sayned, he wyl be offeinded therat. They that feare the LORD, shal fynde the indignem, & their righteouines shal be tryed.

lab as a lighte. An vngodly man will not be reformed, but can blype him self with the example of ocher in his purpose. A man of vnderstandinge despyseth no good counsell: but a wyde and proude body hath no feare. My shame, do nothinge withoute aduysment, so shal it not repte the a ster y deue. So not in the waye where thou mayest fall, nor where thou mayest stumbe againste the stone. Be not as y sell in to a labourous slypery waye, and beware of thine owne children. In all thy workes put thy trust in God from thy whole hart, for that is the keepinge of the commandementes. Who so beleueth Gods word, shall heede to the commandementes: & he that putteth his trust in y LORD, shall wante nothinge.

The XXXIII. Chapter.

I here shall no euill happen vnto him that feareth God: but when he is in temptatione, the LORD shall deliuer him. A wyse man hateth not y laws, but an ypercrite is as a shyp in a raginge water. A man of vnderstandinge getteth credence vs to the lawe of God, and y lawe is faithfull vnto him. Before of the matter, then talke therof: the firste med instructione, the maifest thou geue answer. The heart of y foolissh is like a carthuse, and his thoughtes reme aboute like the azyl etc. Like as a wyde hofe that wryth vnder every one y stretch upon him, so is it with a scornefull frende. Why doeth one daie exall another, seyinge all the dayes of the yere come of the Sonne: The wysdom of the LORD hath so parted them asunder, and so hath he ordered the tymes and seasons feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the grombe, & out of the earth of Adams.

In the malitiae of science hath y LORD dispersed them, and made their wayes of vnerse fashions. Some of them hath he blessed, made moch of them, halowed them, & clapped them to himself. But some of the hath he cursid, broughte the lowe, & put the out of their estate. Like as y claye in the potters hande, & all the ordynges therof at his pleasure: so are men also in the hande of him y made the, so that he maye geue thyn as it liketh him best. Agaynst euill is good, and agaynst death is lifeso is the vngodly agaynst soch as feare God. Beholde thus all the workes of the wyse, & there are euer two agaynst two, and one see agaynst and the other. I am awaded up last of all, as one that bawtheth after in hartest. In the gifte of

God and in his blessinge I am increasid, & haue fylled my wyne presse, like a grape gatherer. Beholde, how I haue not labourid encl y for my self, but for all soch as loue mortone and wysdome.

I care me O ye grauate men of the people, & harden ye yo eares ye rulers of y congregation. Beate not y sonne of y worshiper & frende pouer over the, whyt thou lyuest: & geue not awaye thy substaunce and good to another, lest it repte the, & thou be fayne to begg the faue thy self. As longe as thou lyuest & hast brech, let no man change the. For better it is thy chuldun to praye the, then y thou shuldest be fayne to loke in their hande. In all thy workes be excellent, that thy honour be neuer stained. At the tyme when thou shalt ende thy dayes, and finish thy life, distribute thine inheritaunce. The fodder, the wyppye, and the burden belongeth vnto the Ass: likewise, correccion and woite vs to the seruaunt.

If thou see thy seruante to labour, thou shalt fynde rest. But yf thou let him go ydel, he shall see libertie. The yoc y & wyppye boze downe the neck, but tame thou thy erell seruaunt with bodes & correccion. See he him to labour, that he goe not yole: for ydylissh byingeth moch euill. See him to woite, for that belongeth vnto him and becometh him well. If he be not obdient, bynd his feet: but doe not to moch vnto him in anye wyse, & withoute discrecion do nothinge. If thou haue a faithfull seruaunt, let him be vnto the as thine owne soule, for in blowe hast thou gotten him. If thou haue a seruante, holde him as thy self, for thou hast me de of him as of thy self. If thou increasest him euill, and depest him harde, and makest him to be proude, and to renne awaye from y, thou canst not tell, what maye thou shalt see him.

The XXXIII. Chapter.

In wyse people begyle them selues wth wayne and disceasfull hope, and foolis earnest in dreames. Who so regardeth dreames, is like him that wil take holde of a shadowe, and solowe a fier the wyndes. Men so is it with the appareynges of dreames. Before the face is the likenes of a face. Who can be clenid of y vnclane: Or what erach can be spoken of a lyar: So they sayen ge, wch xra. for cry and dreameing is but wayne: like as when a woma traualyeth by chylde, and hath many fantalysen in hir berce. Where as soch visions come next of God, sit not thine bette vpon them: for dreames

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haue diseased many a mā, and they sayleb, that put their trust therein.

B The lawe shall be fulfilled without lyes, ⁊ wysdome is sufficient to a faithfull mouth. A wise man ⁊ is well instructe, vnderston-dereth mody: he ⁊ hath good experyence, can talke of wysdome. he ⁊ hath no experyence, knoweth liht: he ⁊ erreth, causeth mody wickidnes. When I was yet in erreure, I lerned mody also: yet I was so lerned, that I coude not expyise it all, and came oft in perill of death therouer, tyll I was deliuered from it. Now I se, that they which feare God, haue the right spere: for their hope stōdeth in him, that can helpe the. Who so feareth the LORDE, stōdeth in awe of no man, and is not a fraue, for the LORDE is his hope and comfort.

C Blessed is the soule of him ⁊ feareth the LORDE: In whō purteth he his trust: who is his strygh ⁊. For the eyes of the LORDE haue respect vnto them, that loue him. he is their mightie p̄uocion, ⁊ strōge grounde: A defence for the heare, a refuge for the booe moone daye, a sicure for stombyng, ⁊ an helpe for fallynge. he seteth vp the soule, and lihteneth ⁊ eyes: he geueth healeth life, and blessinge. he that geueth an offeringe out of vnrighuous good, his offeringe is vsfuld: and the scoonefull dealynge of the vnrighuous please not God, God hath no deliue in the offerynge of ⁊ vnghodly, neither maye synne be reconcyled in the multitude of oblacions. Who so bringeth an offerynge out of ⁊ goodes of ⁊ poore, doth ene as one ⁊ byldech of some befoie ⁊ fathers eyes.

D The bedd of the nedefull is the life of the poore: he ⁊ defraued him therof, as a man, of bloude. Who so robbeth his neyghb of his luyng, doth as greate synne as though he slew him to death. he that defraued ⁊ laborer of his hys, is a bloudy shōdder. Whā one buyleth, and another breaketh downe, what profie haue they then but labour: Whā one prayeth, ⁊ another curseth, whose voyce wyl the LORDE heare: he that wylteth himself because of a deed body, ⁊ then toucheth the deed agayne, what doeth his wasshynge: So is it with a man that fasteth for his synnes, and doeth them agayne: who wyl heare his prayer: O: what doth his fastynge helpe him?

The XXXV. Chapter.

E So so depeth the lawe, byrnyng of ferynges ynough. he that holdeth fast the commāment, offereth the righte healethoffryng. he ⁊ is thanktfull

⁊ recompenseth, offereth fyne floure. Who is mercifull ⁊ geueth allmes, ⁊ is thanktfull thankt offryng. God hath pleasur, whā he departeth frō synne: ⁊ to sojable thankynge. oulines recōdeth vnto him. It hou shal me appeare empeze befoie ⁊ LORDE, for all that is done because of ⁊ commāment. The offeringe of ⁊ righteous maketh ⁊ stōdeth fast, ⁊ a swete smell is it befoie ⁊ hys. The offeringe of the righteous is acceptable vnto God, ⁊ shal neuer be forgouen. Gene God his hond with a chearfull eye, ⁊ kepe not backe the syllynge of ⁊ hande. In all thy gyfte shew a mercy countenance, ⁊ halow thyng: then vnto God wyl gladnes. Gene vnto God, a coruynge as he hath enriched ⁊ prospered ther: lode vnto thine hande is able, ⁊ geueth a chearfull eye: for the LORDE recompenseth, ⁊ geueth ⁊ feul tymes as mochaug.

Gene no vnrighteous gyfte, for soch wyl not be receaue. Bewarre of vnrighteous offerynge, for ⁊ LORDE is a righteous iudge, ⁊ regardeth no mans personne: he accepteth not the personne of the poore, but he heareth ⁊ prayer of ⁊ appyryed. he despyseth the despyse of ⁊ fatherles, ner ⁊ wyddow, whā she poureth out hir prayer befoie him. He that not God se ⁊ reares, ⁊ reme downe ⁊ a cur of the wyddow: O: heareth he not the playner, ouer soch as make hie reue: ⁊ so stoueth God a fier his pleasure, shal accepteth, ⁊ his prayer reacheth vnto the awbes. The prayer of him ⁊ humblych humbly goeth thow ⁊ dōdow, tyll he come vnto. She wyl not be comforted, ner go hir way: tyll ⁊ hys: God haue respect vnto her: geue true sentēce, ⁊ persourme ⁊ iudgme. Whā ⁊ LORDE wyl not be slack in cōmynge, ner ⁊ longer: tyll he haue smytē in sōnder ⁊ haskes of ⁊ vnter off all, ⁊ auenged himself of ⁊. he that wyl heare the awye ⁊ nūitade of ⁊ cruell, ⁊ wylteth the vnter of the vnrighuous: tyll he geue every man a fūst ⁊ workes, ⁊ rewarde them as they haue deserued: tyll he haue delyered his peop, ⁊ mōtēd their cause, ⁊ reuoyd them in his merc. O how saue a thynge is mercy in thē: me of anguys ⁊ trouble: It is like a dōdow of rayne, ⁊ cōmēth in ⁊ tyme of a dōdow.

The XXXVI. Chapter.

G The mercy vpon vs O LORDE, the God of all thynge. haue respect vnto vs (⁊ shew vs the liht of thy mercie, ⁊ sende vs fyre amonge ⁊. he that offereth, how shal seke not after the: ⁊ they may knowe, how ⁊ there is no God but thou: ⁊ they may shew thy wōrd vnto the world.)

Lift up thine hande ouer the ouerlaidsh hel
 than, if they maye seme to knowe thy might
 & power. Like as thou art halowed in vs be
 fore them, so bringe to passe, if thou mayest
 be magnified alid in them before vs: if they
 maye knowe the, like as we knowe the. For
 there is none other God, but onely thou O
 LORD E. Remue the tokens, & chaunge the
 wonderous woordes. Shewe thine hate and
 thy right arme gloriously. Rayse thy indigni-
 tation, & poure out thy wrath. Take awaye
 the aduersary, & smyte the enemye. Make
 if thou shouldest, remember thy couenaunt, that
 if wonderous woordes maye be prayesed. Lec
 the wrath of the fyre consume them, that ly-
 ue so careles: and let them perish, that do
 if people hurt. Smyte in fonder the heade of
 the pryuce, that be oure enemies, and saye:
 there is none other but we.

B Other all of trybes of Iacob together a-
 gaine, if they maie knowe, how if there is
 none other God but onely thou, if they maie
 shew thy wonderous woordes, and be thy peo-
 ple & heritage, like as from the begynninge.
 O LORD E haue mercy vpon the people if
 beth if name, & vpo Irael, whom thou hast
 chosen to a first borne sonne. O be merciful
 vnto Ierusalem the cite of thy Sanctuary, if
 cite of thy rest. If all Sion with thy unspea-
 kable vertues, & if people w thy glory. Ge-
 nuitynes vnto if creature, whom thou may
 best from the begynnyng, and raise vp the
 popheteas if haue bene shewed in thy name.
 Remorde them if maye for the, if thy pro-
 phetes maye be founde faithfull. O LORD E
 heare the praye of thy seruantes, a couin-
 ge to if blessinge of Aaron ouer thy people:
 these alleys which dwell vpon earth, maye
 hoome, that thou art the LORD E the eter-
 nall God, which is from euerlastinge.

C The hely denoereth all meates, yet is one
 meate better then another. Like as the con-
 ge tasteth veryson, so both an hert of un-
 derstandinge marck falsse woordes. A frower
 be hart geareth heynnes, but a man of expe-
 rienece lifeth him vp agayne. The woman
 reuouch euery man, yet is one daughter bet-
 ter then another. A fayre wife reioysith hir
 husbande, and a man loueth nothinge bet-
 ter. If she be leuyng, & vertuous withall,
 thine is not hir husbande like other men. He
 that hath gotten a vertuous woman, hath
 a goodly possession: she is vnto him an helpe
 and pier wher vpon he resteth. Where no
 helpe is, therethe goodes are spoyled: and
 where no housewife is, there if fiedles moue
 and. Like as there is no credence gotten to

a robber, if goeth from one cite to another:
 So is not if man beleued, that hath no iust,
 and rust turme in, where he maye abyde in
 the night.

The XXXVII. Chapter.

E Very frende sayeth: I wil be frendly
 vnto him also. But there is some fren-
 de, which is onely a frende in name.
 Remauneth there not heynnes vnto death,
 when a companion and frende is turned to
 an enemye? Most wicked presumption: fro
 whence art thou spronge vp, to coner the
 carth with falsete & disceate: There is some
 companion, which in prosperite reioysith
 with his frende: but in the tyme of trouble, he
 taketh parte agaynst him. There is some co-
 panyon, that mourneth with his frende for
 the hely sake: but when crooneth cometh, he
 taketh holde of the shydes. Forge not thy
 frende in thy mynde, & thynke vpon him in
 riches. Every counseller bringeth forth his
 counsell: Leuer theles there is some, if coun-
 celer, but for his owne profite. Bewarre of if
 counseller, & be aduysed afore wherto thou
 wilt vs him, for he wil geue cocell for him
 self. Left he cast the lot vpon the, if saye
 to the: Thy waye and purpose is good, and
 a fterward he stande agaynst the, and loke
 what shal be come of the.

Are no cocell at him, if suspecteth if for
 an enemye, & hyde if counsell from such as ha-
 te if. Are no counsell at a woman, co cernyng
 if thinges if she logeth: fornet at a fear-
 ful & faynhearted body, in matters of marre:
 or at a marchant, how deare he wil cheape
 thy wares towards he: et at a byer, of sel-
 lunge: Or at an enuoyous man, of charnel-
 gyng: Or at the unmercifull, of louyng
 kyndes: Or at if slouthfull, of workinge: Or
 at an hyslyng which hath no house, of po-
 sic or weale. (An yble body wolde not glad-
 ly heare: speake of much labo.) Take no such
 folkes to cocell, but be diligēt to sele cocel
 at a vertuous man, if feareth God, such one
 as thou knowest to be a keeper of if comma-
 demētes, which hath a minde after thine ow-
 ne minde, & is seif for if wba thou stibbest.
 And holde thy counsell fast in thine hert:
 for there is no man more faithfull to kepe it,
 then thou thy self. For a māns mynde is som-
 tyme more disposed to tell out, then seuen
 watchmen that syt above in an hye place
 leuyng aboute thim. And above all this
 praye the hysself, that he wil lede thy waye in
 faithfulness & cruetly. Before all thy woordes
 are counsell first: and or euer thou doest any
 thinge, be well aduysed. There be foure thin

ges that declare a chaunged heart, wherout there springeth euill & good, beateh & life, & a master full conge that habileth moche. Some man is apte and well instructed in many thinges, and yet very unprofitable vnto himself. Some man theres, that can geue wyse and prudent counsell, and yet is he hated, & conyured with a benger: for that grace is not geue him of God, to be accepted. Another is rebbed of all wysdome, yet is he wise vnto him self, and the frute of vnderstodding is faithfull in his mourth.

D A wise man maketh his people wise, & of frutes of his wysdome sayle not. A wise man shall be pleasantly blessed of God: & all they that se him, shall speake good of him. The life of man longeth in y^e addite of the dayes, but the dayes of Israel are innumerable. A wise man shall opene faithfulness & credence amonge his people, & his name shall be perpetual. My forme, prync thy soule in thy life: & yf thou se any euell thinge, geue it not vnto her. For all thinges are not profitable for all men, neither hath euery soule pleasure in euery thinge. Be not greby in euery eatynge, and be not so haistye vps all meates. For excess of meates bringeth sickness, and glory cometh at the last to an vnumerable heate. To honore glorye haue many openeth: but he that dycech him self comperly, pooloneth his life.

Cor. c. c. and x. c.

xlii. a. b.

The xxxviii. Chapter.

Honoure the Physician: honoure him because of necessity. God hath created him: for of the hysell cometh me becyme, and he shall receaue giftes of the kynge. The wysdome of the physician bringeth him to greate worshippe, & in the sight of the greate men of this worlde, he shall be honorably taken. The LORD hath created me becyme of the earth, and he that is wise, wyl not abhorre it. Was not yf byster water ma be swete with a tre: & that men might learne to knowe the vertue thereof. The LORD hath geuen men wysdome & vnderstoddinge, & he might be honoured in his worderis workes. With soch doeth he heale men, & tareth awaye their paynes: Of soch doeth the Apothecary make a confession, yet can no man performe all his workes. For of yf LORD cometh prosperous wealth euer all y^e earth.

Ecc. xi. d. v. R. c. 4

Wisdomme, despyse not this in thy sickness: but praye vnto the LORD, & he shall make the whele. Cause of from synne, & orde thy handes a righte chine here from all wickednes. Geue a sweet floured cstrynge, & yf

Ecc. vi. a. p. 16. c.

synne flour for a colten of remembrance: be the cstrynge fact, as one that geareth the first frutes, & geue ronne to the Physician. For yf LORD hath created him: he maye go from the, for thou hast rece of him. The houre maye come, & the sette maye be by the thoro them, when they playe vnto yf LORD, & he maie recouer, & geue health to synners. He that synneth before his maker, shall fall in to the handes of the Physician.

My sonne, bringe forth thy ronne out of the deede: and begynne to mourne, as yf thou haddest suffred greate harme, as yf thou couer his body after a conyent man, & despyse not his buryall. Lette thy self to wepe, & prouoke thy self to mourne: wite lamentacion expediently, and yf a daye or two, lest thou be euell spoken of: & then sette thy self because of the heuynes. For as the heuynes cometh deache, the heuynes of yf beateh strength. Heuynes and power geuech the hart in contricion & offence. Kith heuynes to here, dryne it awaye, and remember the last thinges. Forget it not, for that is no runnyng agayne. Thou shalt be no good, but hurte thy self. Remember his iudgmente, chine also shall be the wysdome yesterdaye, vnto the to daye. At the remembrance of the deede cease in his rest, and force thy self agayne ouer him, for yf his spire is departed from him.

The wysdome of the scribe is as an nyent tyme of rest: & he yf ceaseth from wyse & labo, shall be wise. He that holdeth yf plough, & hath pleasure in ploughing by wyng yf oren, & goeth aboute wth soch rest, he can speake of oren. He seeth his hart to make foie weas, & is diligente to graue yf he soddert. So is euery carpenter add yf wood master, that labourereth still mighte & daye: yf carnerth, grauerth & cutteth ouer, & his chine is in sondrye conyngge thinges, and his hart yf magineth, how he maye conyngge cast yf ymage, his diligence also & wardingge performeth the woite. The yonnyngge wite maner bydeh by his synthe, & dech his diligence to labour the yron. The vapour of the yre burneth his flesh, and he mafflyge wite the heate of the furnace. The wyse of the hammer soundeth euer in his carnes, and his eyes lete still upon the thinge yf he witeh. He hath set his minde there vpon, but he wyl make out his woite, & the scribe witecheth, how he maie se it eue, and be yf it to an ende.

So doeth the potter se by his woite, he turneth yf whele aboute wth his synthe

delight & carefull in all his doynge, & his labour and waite is without nombre. He subtielyth the claye with his arme, and whoso seeke to pereth it. His heart ymagineth how he maye make it pleasaunt, & his diligence is to cleanse the ouen. All these hope in their hiden, & euery one thinketh to be conyng in his waite. Withoute these maye not thynge be maneyned, in habited nor occupied: yet come they not hie in the congregacion: they vnderstande not the counsaunt of y lawe: they can not declare equitye & iudgement: they can not synde out the darke secretes: howe they shal the creature of y waite be maneyned: their praye conceyued only the waite & labo of conyng.

The XXXIX. Chapter.

When y applyeth his mynde to vnderstande the lawe of God, doeth vngently sette out y wysdome of thens of the olde tyme, & exerceyth him self in the prophetes. He breath y sayenge of famous men, and pleaseth to the vnderstandinge of wylde secretes of wysdome. He seeketh out y mystrye of secretes saynges, and exerceyth him self therein continually. He beeth ieruyce amonge greace men, & appeareth before the prince. He goeth in to a strange countree, & traueleth thowre woldes: what good or euill is amoge men, he pionereth it & seeketh it out. He purposeth in his heart, to resoure early vnto the LORDE y made him. & to praye before the highest God. He openeth his mouth in praye, & prayeth for his synnes.

When the greate LORDE wil, he shal be filled with the spere of vnderstandinge, y he maie then poure out wysse sentences, & geue thanke vnto the LORDE in his praye. He shal vnder his deuyce, and lede his thowre lege a right, & geue him vnderstandinge of secretes thynge. He shal shew forth the science of his conyng, & traoyce in the counsaunt of the lawe of the LORDE. The whole congregacion shal conende his wysdome, & it shal not be pas oue. The remembraunce of him shal neuer be forgotten, & his name shal conyng from one generacion to another. His wysdome shal be spoken of, & the whole congregacion shal openly declare his praye. While he liueth, he hath a greacet name thet shal abide beynde: & after his death, the same name remauneth vnto him. Yet will y sprede of mo men of vnderstandinge, for y am full as the Yuoone.

Goeth vnto me (ye holy vertuous childre) byng forth frute, as the rose that is plantid by the brode of the seide, and geue ye a

swete smell as Libanus. Blossh as the rose garden, syng a songe of praye. O geue thanke vnto God over all his workes. Geue glory and honoure vnto the LORDE, shew him his praye with your lippes. See euen with the lunge of your lippes, with harpe & playenge, and in geuinge thanke vnto him, saye after this maner: All y wordes of the LORDE are excedyng good, and all his commaundmentes are mete and conuenient in true fraison.

A man nedeth not to saie: what is y: what is that: for at tyme conuenient they shal all be sought. At his commaundment y water was as a rill, & at the word of his mouth y waters stode still. In his commaundment is euery thinge acceptable and reconcyled, and his health can not be minished. The woctes of all flesch are before him, & there is nothinge hidd from his eyes. He seeth from euery thinge to euery thinge, and there is nothinge to wonderfull of hie vnto him. A man nedeth not to saye this, what is this, or that: for he hath made all thinges to be good vnto man. His blessing shall renne ouer as the streame, and moysture the earth like a founteyne of water. Like as he maketh the water fo diueth, so shall his wrath fall vpon the wicked.

His wayes are playne and right vnto y iust, but the vngodly stombe at them. For the good are good thinges created from the begynnyng, and euery thinge for the vngodly. All thinges necessary for the life of man are created from the begynnyng: water, fyre, yron and salt, meel, wheate and hony mylke and wyne, oyle and clothyng. All these thinges are created for the best to the faithfull: but to the vngodly shal all these thinges be turned to hurte and harme. There be spretes that are created for vengeance, and in their rigorosnes haue they siftered their countenances. In the tyme of the ende they shal poure out their strenght, and pacifie y wrath of him that made them. See, haile, hunger and death: all these thinges are created for vengeance.

The reth of wyld noyferme bestes, the scorpions, serpentes, and the furre are created also for vengeance. corbe destruction of the vngodly. They shall be glad to be his commaundmentes: and when nedeth is, they shal be ready vpon earth: and when their houre is come, they shal not ouerpasse the commaundment of the LORDE.

Therfore haue y taken a good courage vnto me from the begynnyng, and thowge

to put these things in myrtinge, and to leane the behynde me. All þy woordes of the LORDE are good, and he geureth eueri one in due season, and whan hebe is, So that a man ne be not to saye this is worse then that. For in due season they are all pleasaunt and good: And therfore praye the LORDE with who hee: and moue þy grete thanke vnto his name.

The XL. Chapter.

A Greate trauaile is created for all mē, and an heuy yock vpon all mens children, from the daye that they go out of their mothers wombe, tyll they be buried in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacions, feare of the hur, counsell, meditations, longinge and desyre, the daye of deathe: from the hysell that yerech vpon the glorious seate, vnto the lowest and most synple vpon the earth: from him that is gorgeously arrayed, and weareth a crowne, vntyll him that is but homely and synple clothed. There is nothinge but wraich, yel, fear fulnes, vnquietnes, and feare of deathe, rigorous anger and stryfe. And in the night whan one shalbe rest and slepe vpon his bedde, the slepe chaungech his vnderstandinge and knowlege. A litle as nothinge is his rest, in þy slepe is well as in the daye of labour.

He feareth and is dismayed in the vision of his hart, as one that renneth out of a bat tayll: and in the tyme of health he awaketh, and marvellech that the feare was nothinge. Such thinges happen vnto all flesch, both man and best: but euen soide to the vngodly. In euer deathe, bloodsheddinge, sinne & swerde, oppussion, hunger, destruction and pnyshment: these thinges are all created agaynst the vngodly, and for their siknes came the floods also. All that is of the earth, shal turne to earth agayne: and all waters ebb agayne in to the see. All brybes and vnihteousnes shalbe put awaye, but faith fulnes and trawth shal endure for euer. The substauince and goodes of þy vngodly shalbe dried up and synke awaye as a water floude, and they shal make a sounde like a greate thonder in the rayne.

Like as the righteous reioyseth whan he openeth his hande, so shall the trasgressours be saynt, whan their goodes wanysh and consume awaye. The children of the vngodly shal not optayne many bandes: and þy vnclene renes vnto the hye rockes shalbe roted out before the gras by the water syde & vpon the ryuer bankes.

Frendlynes and liberalite in the iustice, and blessinge of God, is like a paradys garden of pleasure: for mercy also & kinnes endureth for euer. To laboure to be content with that a man hath, is a sweete pleasure like that is to synde a creature aboue all creature. To begge children and to repayre the same, maketh a perpetuall name: but an honest woman is more worth the they both. Wm and mynstrallise reioyse the hart, but the loue of wysdome is aboue them both.

Pynginge and harpyng make a swartyngesse, but a frendly tonge goeth beyonde them both. Thine eye desyreth sawoure and delectation: but a grene side cyme rather the they both. A frende and compaynon come together as oportunitie, but aboue them both is a wife that a gretech with hir husbande. One rather helpeth another in the tyme of trouble, but helmes shal deliuer more then they both. Golde and syluer fasten the seze, but a godd counsell is more pleasaunt then they both. Temporall substauince and strength lift up the mynde: but the feare of the LORDE more then they both. The feare of the LORDE wanteth nothinge, and needeth no helpe. The feare of þy LORDE is as a pleasaunt garde of blessinge, and nothinge so beweryfull as it. My soune, lede not a beggers life, for what it were to dye the to begge. Who so lecheth at another mans table, eateth no thought for his owne lyuynge how to uphold his life, for he feedeth himself with other mens meate. But a wyse and well narrowed man wyl beware thereof. Begginge is sinne in the mouth of the vnshamefast, but in his hart there burneth a fyre.

The XLII. Chapter.

Deathe, how byter is the tyme: a bitternes of the, to a man that sticheth rest and comfort in his substance and riches, vnto the man that hath nothinge to reze him, and that hath present in all thinges, yee vnto him that yet is able to recouere meate: O deathe, how acceptable and good is thy indgement vnto the needfull, and vnto him whose strength synketh: that is now in his last age, and that in all thinges is full of care and fearfulness: wnto him also that is in dyspayre, and hath no hope ner patience: Be not thou a synner of deathe: remember them þy have bene before thee: and þy come after þy this is the indgement of þy LORDE ouer all flesch. And why woldst thou be agaynst this pleasure of þy hart: wher it be ten, an hundred, or a thousand

years: death is not how longe one haue liued.

B The children of the vngodly are abhominable children, and so are they that kepe company with the vngodly. The inheritance of vngodly children shall come to naught, and their posterite shall haue perpetual shame and confusion. The children complaine of an vngodly father and why: for his sake they are hated and despysed. Woe be vnto you (O ye vngodly) which haue forsake the lawe of y^e hys^t God: If ye be borne, ye shall be borne cursing: yf ye dye, y^e curse shall be your portion.

L That is of y^e earth shall come to earth againe: so the vngodly also out of y^e curse to destruction. The foem of men is in their body: but y^e name of the vngodly shall be put out, for it is nothing worth. A benediction getteth the good name, for that shall continue siter by the, then a thousand greates meanes of golde. A good life hath a nobbre of dayes, but a good name endureth euer.

My children, kepe wysdome in peace: for wysdome is to hye and a treasure that is not lost, what profit is in the both? A man that hyeth his foolishnes, is better then a man that hyeth his wysdome. Therfore be ye named as my wifes: for it is not good, in all thinges and all waies to be ashamed. True saith must proue and measure it.

Be ashamed of rephordome, before father and mother: Be ashamed of lesynge before the prymer and men of an auocate: Of synne, before the iudge and ruler: Of offence, before the congregacion and people: Of vnrighteousnes, before a company and frēde: Of the selfe before y^e neyghbours. As for the truthe of God and his cōuenant, be not ashamed thereof.

Be ashamed to lye with thynne elbowes upon the bier: Be ashamed to lōke vpoⁿ harlots: Be ashamed to turne away thy face from thy frēde: Be ashamed to talke & not to geue: Be ashamed also to lōke upon another mans wif, and to make many tryfling wordes with hir mayden, or to stonde by hir bedside. Be ashamed to vpbraidethy frēde: and when thou geuest any thinge, cast him not in the tech with all.

The XLII. Chapter.

Beare not a thinge twyse, and disclose not the wordes, that thou hast made in secrete. Be shamefast & well wared in bedde, so shall every man fauoure the. Of these thinges be not thou ashamed, and accept no performe to offende. A name

ly, of these thinges be not ashamed: Of the lawe of God, of the cōuenant, of iudgment: to bringe the vngodly from his vngodlines vnto righteousness, and to make him a good man: to deale faichfully wth neyghb^r: a good man: to distribute the heretage vnto y^e tribes: to be diligent to kepe true measure and weight: to be content, whether thou gettest much or little: to deale truly wth temporal gooden in byenge and sellynge: to bringe vp children with diligence: to conuert an euill seruanto: kepe that thine is sth an euill wif: to see a lock where many handes are: what thou deluereest and geuest out to be depte, to sell it, and to weye it: to wyte up all the outguyng and receayng: to encurse y^e vnlearned and vnwys: Of the aged, that are wth gebed of the yonge. If thou be diligent in these thinges, truly thou shalt be learned and wise and accepted of all men.

The daughter maketh y^e father to watch secretly: and the carefulnes that he hath for her, taketh awaye his slepe: yee in the youth, lest she shalde ouergrowe him: And when she hath an husband, lest she shalde be hated: lest she shalde be defyled or raynsed in hir virgynye, or gotten with child in hir fathers house: Or when she cometh to the man) lest she behaue herselfe not rightly, or be contrarye vntrustfull. If thy daughter be wth conon, kepe her straitly, lest the conuylt thine enemies laugh the to scorn, & the wth best cite to geue y^e an euill report, and so thou be sayne to heare thy shame of euery man, and be confounded before all y^e people. Beholue not euery bodie leuetye, & haue n^t much dwellinge amonge women. For like as the wthome and much commeth out of cleuynge, so doth wickednes come of women.

It is better to be with an euill man, then wth a frenly wif: y^e putteth one to shame and rebute. I wysdomendat the wifes of the LORDE, and declare the thinges w^{ch} I haue seene. In y^e wordes of y^e LORDE are his workes. The wthome euer lotheth all thinges w^{ch} his shine, & all his workes are full of y^e clerenes thereof. Hath not the LORDE broughte to passe, that his saymes shalde tell out all his wthodons workes, which the almighty LORDE hath stablyshed: All thinges endure in his glory. He seeth out the grounde of the depe and the hart, and he knoweth all their imaginacion & wysdome. For y^e LORDE knoweth all seynce, and he lotheth in to y^e eden of the t^hme. He declareth the thinges y^e are past and so: to come, & vifideth the thinges that are sthcrete. Wtho thoughte maye escape him, neither

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maye my woode be hyd from him. He hath garnished the hye excellent woodes of his wysdome, and he is sic everlastinge to everlastinge. Vned him maye nothyng be added, neither can he be mynished, he hath no nede also of any counsell. O how amiable are all his woordes, & as a sparke to loke upon: They lye all, and endure for ever: and whan so ever nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he hath made nothyng that hath fauour or blemish. He hath stablished the goodnes of exhortation: and who maye be satisfiied with his glory, whan he saith it?

The XLiii. Chapter.

The glory of the heyn, is the fayre and cleare firmament, the bewerye of the heauen in his glorious clearnes. The sonne whan it appeareth, declareth the daye in y goinge out of it, a marvelous woode of the syest. He noode it burneth y earth, and who maye abyde for the heate therof? Who so seepeth an ouen whan it is hote, the tymes more doeth the Sonne burne upon y mountaynes, whan it berbeth out the fyre beames and shyneth: with the buyrnes of it, it blyndeth the eyes. Great is the LORDS that made it, and in his commandement he causeth it to reme hastily.

The Moone also is in all, and at convenient season it sheweth the tymes, and is a token of the tyme. The token of the solempne staff is taken of the Moone, a light that mynished and increaseth againe. The Moone is called a ster the Moone, it groweth wonderously in his chaunginge.

The armye of heauen also is in the heyn, in the firmament of heauen it geweth a cleare and glorious shyne. This is the clearnes of the starres, the bewtiful apparall of heauen, the apparall that the LRDE lighteneth in the heyn. In his holy woord they continue in their orde, and nor one of them faileth in his watch. Like upon y rayne borne, and prayse him that made it: very bewtiful is it in his shyne. He compasseth the heauen aboute with his clearnes & glory, the handes of the syest haue beded it. Thow his commandement he maketh the snowe to fall, & the thonder of his iudgement to synne hastily. Thow his commandement the treasures are opened, and the cloudes sic as the foules. In his power hath he strengthened the cloudes, and beded the bayle stones.

The mountaynes mele at y sighe of him, the wynde bloweth accordinge to his will.

The southe of his thonder beareth y ank, and so doeth the storme of the north wynde whiche lyghteth downe as a syer fowle, casteth out and speedeth the fowle broode: and as the gresshoppers that be theye all, so fallerh it to wome. The sea manerh at y bewerye of the wyntereth theye, and the hart is afrayed at the raime of it. He paryeth out the frost upon earth, like salt, and when it is froren, it is as sharpe as the pyre of the thistle.

Whan the colde northwynde bloweth, the harde Chyffall commeth of the water, the lighteth downe upon all the gatherings together of water, and puterh on y mountaynes as a beff platt. He bewourth the mountaynes, and burneth the wyntereth: and loke what is grene, he puterh it outlyre. The mydyane of all these is, whan a dew commeth hastily: and whan a dew commeth upon the heate, it shalbe refreshyng gayne.

In his woode he stylyeth the wynde, in his counsell he seereth the depe, and the LRDE Jesus planced it. They that saye out the see, cell of his parcels and barres: and whan we heare it with oure eares, we manell theras. For there be straige wonderous woordes, by wylde maner of synge bestes and wyll fishes. Thow him are all thynges in good orde and performed, & in his woode all thynges endre.

I speake mynde, but I can not sufficientlye acceyne vnto it, for he himselfe onlye is the perfectione of all woordes. We shalbe puffed in the LRDE after all d power, for he is great in all his woordes. The LRDE is to be praised very greate is he, and marvelous is his power. Prayse the LRDE, and magnifie him as moch as ye maye, yet doth he sum farre excede all prayse. O magnifie him & all ye are power, and laboure earnestly, yete ye in no wyse able sufficientlye to prayse him. Who hath sene him, that he maye saye: Who can magnifie him so greatlye as he is? For there are hyd yet greater thynges whiche these be: as for vs, we haue sene but sum of his woordes. For the LRDE hath made all thynges, and geuen wyrdome to such as sere God.

The XLiiii. Chapter.

A commendacion of the

olde vertuous fathers.

Le vs commende the noble fathers men, and the generation of our fathers. Many were

gloious actes hath the LORDE bene, and
 shewen his grete power ouer fens of begyn-
 ninge. The noble famous men raigned in
 their kyngdomes, and bare excellent rule. In
 their wysdome and vnderstonynge, they so
 loved the counsell shewed in the proph-
 etia. They led the folke thowen the counsell
 and wysdome of the scribes of the people.
 Whye latencies are founde in their instruc-
 cion. They soughe the sweetnes and melody
 of musick, and broughe forth the pleasaunt
 songs in scripture. They were riche also, &
 coude comforte and pacifie these that dwelle
 with them. All these were very noble and ho-
 noureble men in their generacions, and were
 well respected in their tymes. These haue
 left a name beynde them, so that their pray-
 er shal alwaye be spok of. A fterwarde the
 re were sone, whose remembraunce is go-
 uerned. They came to nauyge and perished, as
 though they had neuer bene; and became
 as though they had neuer bene boine, yet z
 their chyldren also with them.

¶ These bes thes are louynge men, who
 se ryghteousnes shal neuer be forgotten, but
 continue by their posterite. Their chyldren
 are an holy good heretage: Their sede endu-
 red no fall in y couenaunt. For their sake
 shal their chyldre z sede continue for euer, z their
 praye shal neuer be put downe. Their bodis
 are buried in peace, but their name lyueth
 for euermore. The people can speake of their
 wysdome, z the congregacion can talke of
 their praye. Enoch walked right z accepta-
 bly be fore the LORDE: ether fore was he tras-
 lated for an example of amendement to y ge-
 neracions. Noe was a stedfast z ryghteous
 man: in the tyme of which he became a re-
 scuinge. Ther fore was he left a remnant
 vnto the earth, whan the floude came. An
 everlasting couenaunt was made w him,
 that all flesch shalde per: the nomeie with y
 zore.

¶ Abrahā was a greate father of many
 people, in glory was there none like vnto
 him. He kepte the lawe of the wyse, z came
 into a couenaunt with him. He sawe the com-
 inge in his flesch, and whan he was temp-
 ted, he was founde faithfull. Ther fore snew
 God vnto him with an oath, that he wold
 be bless all people in his sede, that he wolde
 multiplye and increase him as the dust of
 the earth, and to exalte his sede as the star-
 res: yet and that his sede shulde haue y pos-
 session and inheritaunce of the londe from
 the east to the west, and from the ryuer vnto y borders
 of the londe.

Which Isaac vnd bestabliß y same cou-
 nait, for Abrahā his fathers sake. Yet y gra-
 cious blessinge and health of all men, and
 couenaunt vnd he stabliß with Isaac, and
 made it to rest vpon the heate of Jacob. He
 knew him, in that he profiered him so well
 and richly, and gaue him an heretage, and
 surbered his porcion by it self, and parted it
 amonge the trowle trybes. Mercifull men
 broughe he oge of him, which founde fauor
 before all flesch.

The XLV. Chapeer.

¶ Ofes beloned of God and me, who
 remembraunce is in hys praye: he
 hath the LORDE made like in
 the glory of the sayntes, and magnified him
 so that the enemies stode in awe of him: to
 whom his wordes be vnd greate wondres. He
 made him greate in the sight of y ynges,
 gaue him commaundement before his people,
 and shewed him his glorious power. He
 stablißed him with faithfulness and metenes,
 and chose him out of all men. For he herde
 his voyce, and led him in the darke cloude,
 and there he gaue him the commaunde-
 mentes, yet the lawe of life and wysdome,
 that he might teach Jacob the couenaunt,
 and Israel his lawes.

¶ He chose Aaron his brother also out of y
 trybe of Levi, exalted him, z made him such
 like. An everlasting couenaunt made he w
 him, and gaue him the presthode in the peo-
 ple. He made him glorious in beuissfull a-
 raye, and clothed him with the garment of
 honoure. He put perfecte ioye vnd him, and
 gyded him with strengthe. He decked him
 with syde clothes and a tuncycle, with an
 ouerbody cote also and gyrdle. A cunbe abou-
 te made he him belies of golde, and that ma-
 ny: that whan he wente in, the sounde mighte
 be herde, that they mighte make a noyse in
 the Sanctuary, and greue the people war-
 nyng. The holy garment was wrought z
 biuaded with golde, yallow sylke and pur-
 ple. And in the bueflappe there was a goodly
 worke, wherein was fastened lighte and per-
 fectnesse.

¶ Vpon y same also there was a worke fast-
 ned and set with costly precious stones, all
 bounde with golde: and this he broughe in
 his mystiracon. The stones also were fast-
 ned for a remembraunce, after the trowle
 trybes of Israel. Vpon his myre there
 was a plate of pure golde, a grauen ymage
 of holynesse, a famous and noble worke, gar-
 nished, and pleasaunt to loke vpon. Beside
 him were there sene no such saye ornaments,

Gen. 28. a

Gen. 28. c

29. 10.

Iose. 11. 19

Ezo. 11. a

Act. 7. c

Numb. 11. a

Ezo. 10. 10

Ezo. 4. c

Ezo. 10. a

Ezo. 28. f

Ezo. 11. a

Ezo. 11. a

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and these it becometh hi allwaye to vse: There mighte none other put them on, but onely his children and his childrens children perpetually. Daylie performed he his burnt offerings two tymes. Moyses fylled his handes, and anointed him wth holy oyle.

Leuit. 4

D

This was now confirmed him with an everlasting coenaunt, and to his sede, as y^e dayes of beaunt: namely, that his childe shulde be allwaye mynstre before him, and performe the office of the presthode, and wyshe the people good in his name. Before all menly wynged those he him, that he shulde offre before the LORDE, and make obours for a sweete sauour and remembraunce, that he shulde reconcile the people of the LORDE with him agayn. He gaue him auowite also in his commaundementes and in y^e coenaunt, that he shulde teach Jacob the statutes and testimonies, and to enforme Israel in his lame.

Deu. 17. c

and 18. a

Mal. a

E

Num. 22. a

Therefore there stode vp certayne agaynst him, and had envye at him in the wilderness: namely, they that were of Daeban & Abirama syde, and the furious congregacion of Chose. The like LORDE sawe, and he dispicased him, and in his woorthfull indignacion were they consumed. A greate wonder did he upon them, and consumed them with the fyre. Besides this, he made Aaron yet more honoable and glorious. He gaue him an heritage, and parted the first frutes unto him. Unto him specially he appoynted the best for sustenance: for the prestes use of y^e offeringes of the LORDE: he gaue he unto him & his sede. He had he no heritage nee portion in y^e londe and with the people. For the LORDE himselfe is his portion and enheritance.

Num. 18. b

Exo. 28. f

Leuit. 4. b

Deut. 18. b

and 18. a

Eze. 4. d

S

Num. 22. c

The thirde noble and excellent man is Phineas the sonne of Eleazar, which pleased the God of Israel, because he had y^e yde & scare of the LORDE. For when the people were turned back, he put himselfe fourth right soone, & that with a good will, to pacifie the wrath of the LORDE towards Israel. Therefore was there a coenaunt of peace made with him, y^e he shulde be the principall amonge the righteous and the people, that he and his posterite shulde haue the office of the presthode for euer: like as there was made a coenaunt with Dauid of the trybe of Iuda, that he amonge his sonnes onely there shulde be a kynge: And that Aaron also & his sede shulde be the heritage, to geue us wysdome in & bert, to iudge his people in righteousness: that his goodnes shulde not come in to fou-

getfulnes, and that their honoure mighte dure for euer.

The XLVI. Chapter.

Only & stronge in battail was he: his y^e sonne of Uraue, which in the tyme of Moyses y^e prophet was geuen to be captayne of the people (which cominge unto his name was a greatesignificacion to the glorie of God) to punish the enemies, that rose up agaynst Israel. This man openaue their inheritance. O how noble and excellent was he, when he was in the citee: Who stode so manly before him. For the LORDE himselfe fought in the battail. Stode not the Storme still at his commaundement, and one daye was as long as two: he called upon the heuyl & made night, wherby his enemies pressed upon him and cryed: and the LORDE herde him with a hayle stones. They smote y^e battail: the people mightely, & in fallinge downe they shew all y^e aduersaries, so that the heuyl came from his hoost, and all his defence, that the LORDE himselfe fought agaynst them, so he solow upon the mightie men of them.

In the tyme of Moyses also he and led: the forme of Iephune, dyd a good wyle, which stode agaynst the enemies, which the people from synne, and styled y^e word murmarynge. And o ffire hundred the people of fose, they two were iudged: when they were brought in to the battail, namely, a londe that stoweth with mighte hony. The LORDE gaue strength also unto Caleb, which remayned with him unto his age: so that he wrote vp in to the booke of the londe, and his sede conquered the same for an heritage: that all the childe of Israel mighte se, how good a thinge it is, to be obedient unto the LORDE. And the iudges rulers (euery one after his name) whose lawe wente not a rebowinge, nor departed from the LORDE, and that soughte not the LORDE in faithfully, whose remembraunce hath a good report: The their bones stoweth out of the place, and their name shal neuer be charyng.

Samuel the prophet beloued of the LORDE, ordeined a kynge, and anointed the kynges ouer the people. In the lame of the LORDE ruled he, and iudged the congregacion: the LORDE had respecte unto Jacob. The prophet was founde bligent in his faithfulness: he in his faithfulness was the faithfulness of the nation. Ennoche, he called upon the LORDE the mightie, to haue the ennoche put upon him euery yere, what tyme he

offred the suckyng lambe. And the LORDE
 sheweth from heauen, and mayde his voyce
 to be herde of a greace noyse. He discorned
 the pyrrus of Tyre, & all the rulers of the
 Philistynes. Before his last ende he made
 intercession in the sight of the LORDE &
 his anointed, that he toke nerther substance
 nor good of any man, nor noc so moch as a
 smert nor manninge accuse him. After this
 he toke, that his ende was at honde, and
 shewed the kynge also his ende and death: &
 from y carth lift he vp his voyce in the pro
 phetic, & he vngodly people shalbe perishe.

The XLVII. Chapter.

Deer worde in the cyme of kynge Da
 uid, there rose vp a prophet called
 Nathan: for like as the sat is taken
 awaye from the offryng, so was Dauid djo
 sen out of the dauid of Israel. He toke his
 pasture by the lions as w byddes, and with
 beares like as with lambees. Slew he not a
 gyannt whan he was yet but yonge, & toke
 awaye the rebate from his people: what ty
 me as he toke the stone in his hande, & sm
 w some proude Goliath w the slyng. For
 he called vpon the byest LORDE, which gaue
 his strength in his righte hande, so chat he
 overcame the mighty gyannt in the bat
 tle: that he mighte set vp the borne of his
 people agayne.

Dhis broughe he him to worship a bone
 all pyrrus, and made han to haue a good re
 port in the prayse of the LORDE, & he shal
 be wear a crowne of glory. For he destried
 the enemies on euery syde, roced out the Phi
 listynes his aduersaries, & brake their borne
 in sunder, like as it is broke yet this daye. In
 all his wordes he playsted y byest & holiest,
 & also ybed the honoure vnto him. With his
 whole herd vdy he prayse and loue him that
 made him. He set synners also before the aul
 ar, and in their tyme he made sweete songes.
 He aduised to kepe the holy daies worship
 fully, and chat the solempne fastes throug
 the whole yere shulde be honorably holde,
 with purgynge the name of the LORDE, &
 with synnginge by tymes in the mourninge in
 the Sanctuary.

The LORDE toke awaye his synnes, and
 traied his borne for euer. He gaue him y co
 rassant of the kyngdome, and the throne of
 worship in yfrael. After him there rose vp
 the wise sonne called Salomon, and for his
 sake he diouy y enemies awaie sarre of. This
 Salomon reigned with peace in his tyme
 in God gaue him rest from his enemies on
 wayfide, chat he mighte dryde him an hon

se in his name, & prepare the Sanctuary for
 euer like as he was well instructed in his yong
 y: fylled with wysdome and vnderstandyng,
 as it were with a water founte. He couer
 ed and fylled the whole londe with similacres
 and wise pward sentences.

His name weme adobe in the yee, becau
 se of his peace he was beloued. All londes
 maruelled at his songes, piertes, similac
 res, and at his peace, and at the name of y
 LORDE God, which is called the God of Is
 rael. He gathered golde as tynne, & he had
 as moch syluer as leade. He was moued in
 vncordinate loue towardes women, and was
 overcome in affection. He stayned his hon
 and roostyng, yet his posterite desyred he al
 so, in bringyng the maysh of the LORDE v
 pon his children, and folowe after his ioye:
 so y his kyngdome was deuyded, & yphai
 tin became an vnfaithfull & an vnconstant
 kyngdome. Twentye yeres God sofered not his
 because of his wordes, & he shulde leaue him
 no posterite.

As for y siede y came vpon him, which he
 leaue y broughe it not wterly to naughte,
 but gaue yet a remnant vnto Jacob, and a
 roce vnto Dauid our of him. Thus rested
 Salomon with his farbers, and our of his
 siede he left behynde him a very foolishnes of
 the people, and such one as had no vnderst
 dyng of the name, & Robo which turned awaye
 the people thow his counsell, and Jerobo
 am y some of y Tabar, which caused y iael
 to synne, and shewed yphaim the maye of
 vngodlynes: In so moch that their synnes &
 mysdedes had the upper hande so sore, chat
 at the last they were dryuen out of the londe
 for the same: Rec he sought our & broughe
 vp all wickednes, till the vengeance came
 vpon them.

The XLVIII. Chapter.

Esen stode vp Elias the prophet as
 a fyre, and his worde byt like a craf
 beer. He broughe an hojjer vpon the
 and in his sele he made them fe w in nombre.
 (For they might not awaye w the comual
 demenes of the LORDE.) Thow the wor
 de of the LORDE he shure the heauen, and
 the tymes broughe he the fyre vntome. Thus
 he came Elias honorabile in his wonderous
 dedes. Who maye make his beoff to be like
 him: One that was dead raysed he vp from
 death, & in the worde of y byest he broughe
 him out of the graue agayne. He cast demes
 tynges and destroyed them, and the honora
 ble from their seate. Vpon the moone syns

he herde the punishment, & upon hoare the iudgment of the vengeance. He prophesied recompensynge vnto kynge, and ordeyned prophesies a fter him. He was taken vp in the storme of fyre, in a charret of hoies of the LORDE. He was ordeyned in the reprobationes in synne, to pacifie the wrath, to turne f heres of the fathers vnto the children, & to set vp the tribes of Jacob agayne. Blessed were they that saw the, and were garnished in lone: for we lyue in life.

B Elias was cenered in the storme, but Helias was fylled with his mouth. Whyle he lyned he was afrayed of no prync, and no man might reuer come him. There coude no woide disceane him, & after his death his body prophesied. He byd wonders in his life, & in death were as wayles maruelous. For all this, the people amended not, nether departed they from their synnes: yll they were caried awaye prisoners out of the londe, and were scattered abrode in all countrees, so that of them there remayned but a very litle people, and a prync vnto y house of David. Howbe it some of them byd right, & some heaped vp vngoblynes.

Ezechias made his cite stronge, conueyed water in to it, dygged thow in the stony rock with yon, & made vp a well by the water syde. In his tyme came Sennacherib vp, and sent Rabshakes, lift vp his hande agaynst Sion, & defyed them with greate pryde. They tymbled their heres and handes, so y they foroweth like a woman stannaylinge with child. So they called vpo the LORDE, which is mercifull, & lift vp their handes before him. Immediately the LORDE herde the cwe of heauen, and deluyered them by the bande of Isay. He smote the boost of the Assirians, & his angell destroyed the. For Ezechias had done the thinge that pleased the LORDE, & remayned firdfasty in the waye of David his father. Which Isay was greate & faith full in his visions. In his tyme y Some wote backward, & he lengthened the kynge li f. With a righte spire prophesied he, what shalbe come to passe at the last: & to such as were frowfull in Sion he gaue consolacion, wherewith they might cōfote them selues for euermore. He shewed thinges y were for to come to secrete, & euer they came to passe.

The XLIX. Chapter.

A The remembrance of Josias is life as when the Spotecary maketh many precious sweet smellingynge thinges to reether. His remembrance shalbe fixere as hoy in all mountes, and as the playenge of

Musick by the wyne. He was appointed to tunic the people agayne, & to take awaye all abhominacions of y vngobly. He turned his hert vnto the LORDE, & in the tyme of the vngobly he set vp the worshippe of the agayne. All kynge: & cetera Dama, & Josias & Josias comitted wickidnes in some of the kynge of Iuda also forsoke y lawe of God. For they ganethen home vnto cetera, the hono & worshippe also to a strange people. Therfore was the cleere cite of the tuary brent with fyre, and the stress they laye besolace & waite: for they increased Jeremy euill, which neuer theles was a people ordeyned from his mothers wombe, that might ree out, breake of, & destroye: the he might brayde vp, & plante agayne. Michael sawe the glory of the LORDE in vision, which was shewed him upon the derer of the Cherubims. For he thought vpon the enemies in y rayne, to be good vnto us as had ordeid their waye a right. In the bones of the twolue prophesies stanneth from one of their pie: for they gaue comfort consolacion vnto Jacob, and deluyered the faith fully. How shall we prayse God, which was as a ringe in the right hande.

So was Jesus also the forme of Josias: these men in their tymes byyded the lawe, & set vp the Sanctuary of y LORDE agayne, which was prepared for an everlasting worshippe. And Nehemias is allme y comended, which set vp for vs the wallis of ierusalem: he was broken downe, made the pines & heres agayne, and busyled ouer houses of the new. But vpon earth is there no man created like Enoch, for he was taken vp strey carry. And Joseph, which was loue of his brethren, & the upholder of his people: his bones were couered & tept. Such a tyme was in greate honoure amonge y people: & so was Adam aboute all the bestes, which was created.

The L. Chapter.

Simon the sonne of Onias the by y piest, which in his life set vp the house of God agayne, & in his dayes made full the temple. The heych of y temple also was founded of him, the dubble buydyng, & the bye wallis of the temple. In his dayes the wellis of water flowed out, and were cōfoundinge full as the see. He toke care for his people, & deluyered them from destruction. He tept his cite & made it stronge, that it shalbe not be seged. He dwelt in honoure and worshippe amonge his people, and enlarged the intrance of the house and the court.

he gleeth light as the mounyng starr in the myddel of the clowdes, and as y Moo-
n when it is full, so shyneth as the Sonne
in the temple of God. he is as bright as y
raine bowe in y saye clowdes, z flourisheth
as the floures and roses in the spryng of y
yere, z as the lilies by the ryuere of water:
Like as the bianches vpon the mount Li-
banus in tyme of Sommer; as a fyre z in
cethe is fynbleid: Like as an whole orna-
ment of pure golde, set with all maner of
precious stones: and as an olyue tre that is
fructfull: z as a Typice tre which groweth
vpon a hye.

When he put on the garment of honou-
re, z was clothed with hall beweye: when he
wente to the holy altare, to garnyshe the co-
ueryng of the Sanctuary: when he toke y
portions out of the prestes hande, he hymself
stode by the hertch of the altare, and his bre-
thre rounde aboute in oide. As the bianches
of Cedre tre vpon the mount Libanus,
so stode they rounde aboute him. And as the
bianches of the olyue tre, so stode all y son-
nes of Aaron in their glory. And y he might
suffauntly performe his seruyce vpon the
altare, z garnyshe the offeringe of the hyest
God, he stretched out his hande and toke of
the bynde offeringe, z poured in of the wyne
so he poured vpon the botome of the al-
tar a good smell vnto the hyest prync.

Then beganne y sonnes of Aaron to syn-
ge, and to blowe with trompettes, z to ma-
ke a greate noyse, for a remembraunce z praye
vnto the LORDE. Then were the people
astayed, z fell downe to the earth vpo their
sides, to worshippe the LORDE their God, z
to geue thankes to Almighty God. They
singe goodly also with their voyces, so that
there was a pleasaunt noyse in y greate hou-
se of the LORDE. And the people in their
prayer besoughe the LORDE the hyest, that
he wolde be mercifull, z all the honoure of y
LORDE were performed. Thus ended they
their mynistracion and seruyce.

Then wente he downe, and stretched out
his hande ouer the whole multitude of the
people of y Israel, that they shulde geue praye
for thankes out of their lippes vnto y LOR-
DE, and to reioyce in his name. he beganne
yet once also to praye, that he might openly
shewe the thank of genyngre befoie the hyest,
namely thus: O geue prayse z thankes (ye
all) vnto the LORDE oure God, which hath
our borne noble and greate thinges: which
hath increased oure dayes from o mothers
wombe, and dealt with vs a cordyng to his

mercy: that he wyl geue vs the ioyfaines of
here, z peace for oure synnes in y Israel. Which
scheyd fully expect his mercy for vs euermore,
z all waye deliuereth vs in due season.

There be two maner of people, that I ab-
horre fro my heretias for the thire, whom I
hate, as is no people: They that syr vpon the
mountayne of Samaria, the Philistynes, z
the foolish people that dwell in Sichonia.

I Ihesu the sonne of Sirac Eleazarus
of Jerusalem, haue taken vp these infor-
macions and documtes of wysdome and
vnderstandinge in this boke, and poured out
the wysdome out of my hert. Blessed is he
that exerciseth him self therein: and who so
taketh such to hert, shal be wysse. If he do the
se thinges, he shal be stronge in all. For the
light of the LORDE ledeth him.

The Ll. Chapter.

A prayer of Ihesu the sonne of Sirac.

Thanke the LORDE and kynge,
and praise the O God my Sauoure.
I wil yelde prayse vnto y name: for
thou art my defende and helpe, z hast pie-
sented my body from destruccio, from y sin-
ne of cravenous coges, and from the lippes
that are occupied with leyes. Thou hast be-
come my helpe, from such as stode vpon agaynst
me, and hast deliuered me after the multitude
of thy mercy, and for thy holy names sa-
le. Thou hast deliuered me from the roar-
yng of them, that persued them selues to be
voure me, out of y handes of such as soughe
a fier my life: from the multitude of them y
troubled me, z wente aboute to sit sye vpon
me on every syde, so y I am not bient in the
myddest of the fyre: from the deep of hell,
from an vndeane cogge, from lyeuge wordes,
from the wicked kynge, and from an wring
teens conge. My soule shal prayse y LORDE
vnto death, for my life diem nye vnto hell.

They copasid me rounde aboute on every
syde, z there was no ma to helpe me. I lo-
ted aboute me, yf there were any man that
wolde secoure me: but there was none. Then
thoughte I vpon thy mercy O LORDE, and
vpon thy actes that thou hast done euer of
olde: namely, y thou deliuerest such as putte
their trust in the, and rydest them out of y
handes of the zechers. Thus list I vpon y
prayer from the earth, and praye for deli-
uerance from death. I called vpon the LOR-
DE my father, that he wolde not leaue me w-
out helpe, in the baye of my trouble z in the
tyme of the proube. I prayse thy name con-
tynually, yeldyng honoure and thankes vnto

Ecclesiasticus.

it: and so my prayer was heere. Thou save-
dest me from destruction, and deliueredst
me fro y vnrighteous tyme. Therfore wil I
acknowledge and praise the, and magnifie y
me of the LORDE.

C Whā I was yet yonge, or euer I wē
ee astraye, I desired wysdome openly in my
prayer. I came therfore before the temple, &
I sought her vnto the last. Then flourished she
vnto me, as a grape that is soone ripe. My
heart reioysed in her, then wente my feet the
righte waye, yee from youth vp sought I af-
ter her. I bowed downe myne eare and recea-
ued her. I founde me moch wysdome, and
prospered greatly in her. Therfore wil I
scribe the glory vnto him, that geueth me
wysdome: for I am aduysed to do ther a fter.
I will be gelous to cleue vnto the thinge y
is good, so shal I not be confounded. My sou-
le hath wrestled with her, and I haue bene
diligent to be occupied in her. I lift vp my-
ne hande an lye, then was my soule lighte-
ned therow wysdome, that I knowledged my
foolishnesse. I obeyed my soule a fter her, she &
I were one heart from the begynninge, and I
founde her in cleanness. And therfore shal I
not be confuted.

D My heart longed after her, and I gaue
a good treasure. Therow her y LORDE hath
geuen me a new songe, wherwith I wil prai-
se him. O come vnto me ye vnlearned, & dwell
in y house of wysdome: withdruwe not your
relious from her, but talke & comon of these
thinges, for youre soules are very chirstie. I
opened my mouth, and spake O come & bye
wysdome with out money, howe downe you
reuecd under his yoc, and youre soule shall
receaue wysdome. She is harde at hande, &
is content to be founde. Beholde with your
eyes, howe that I haue had but litle laboure,
and yet haue founde moch rest. O receaue
wysdome, and ye shall haue plenteousnesse of
silver and golde in possession. Lete your-
re mynde reioyse in his mercy, &
be not ashamed of his pay-
se. Whyke his worke
by tymes, & he
shal geue
you
your reuorde in due tyme.

The ende of Ecclesiasticus, other
wyse called Iesus the son-
ne of Sirach.

(*)

The prayer of

Marias and the songe

of y che children a fter the
doctores translatione: which
wordes are wycten in
y thirde chapter of
Daniel a fter the
olde text in
Laryn.



Whē they walked in the myddel
of the flamme, prayng for helpe
and magnifyinge y LORDE. The
blasphemyes of the LORDE
was stode vp, and payre in the
maner, & then in the myddel of the fire
ned he his mouth, & saide: Blessed be thy
LORDE God of o' fathers. I righte worship
be praysed and honoured in y name of thy
fater euermore: for thou art righteous in all
thinges y thou hast done to vs: For saith
fall are all y wordes, y wayes are righte, &
y iudgements true. In all y thinges y thou hast
broughte vpon vs, & vpon the holy cite of i-
sachar(e) euen Jerusalem: thou hast vnto
true iudgment: For accordinge to righte ad-
equyte hast thou broughte these thinges v-
pon vs, because of oure synnes.

For why: we haue offended, & done me
kedyly, departedinge from the: In all thinges
haue we trespassed, & not obeyed thy com-
dementes, nar kepte the, neither done as thy
hast dydden vs. y we might prosper. Ther-
fore, all y thou hast broughte vpon vs, & ou-
ry thinge y thou hast done to vs, thou hast
done them in true iudgment: As in by-
ryng vs in to the bondes of oure synnes
amonge vn godly & wicked abheminacions,
to an unrighteous kinge, yee y we shoulde
be vps earth. And now we maye not spee
mouthes, we are become a shame & reproch
vnto y fferuantes, & to the y worshippe the.

For thy name sake, we beseeche thep
we vs not vp for euer, beate me thy
name, & take not awaye thy mercy from vs
for thy beloued Abrahams sake, for thy
uaine Isaac sake, & for thy holy Iacob
ke: to whom thou hast spoken & promysed
thou woldest multiply their seede as y floure
of heauen, & as the londe. Blyth vpon y
shore. For we (o LORDE) are become lesse
thē any people, & be kepte vnder this daye
the world, because of oure synnes: We
now we haue neither payne, hope, prosper-
but reoffer yng, sacrifice, oblation, incense
Sanctuary before the.

Inerthelisse, in a conrite herbe and an
humble spruce let vs be recoured, y we maie
opayne thy mercie. Lete as in the burnoffe
myght of ramme & bullloces, and like as in
thousandes of fat lammes, so let of offrynge
be in thy sight this daye, y it maye please y,
for there is no obfacion wnto them, y put the
cruell in the. And now we folowe the wech
all of herbe, we feare the, & feie thy face. But
we are to shame, but deale w vs after thy lo-
uynge kyndnesse, & accoringe to the multitu-
de of thy mercies. Deluyer vs by thy mira-
cles o LORD: & get thy name an honour:
that all they which do thy seruantes enell,
maye be confounded. Lete them be ashamed
thourthy Almyghtie power, and let their
strength be hollen: that they maye knowe,
howe that thou only art the LORDE God, &
honye worthye thourou out all the worlde.

And the fyrtes seruantes y put them in,
cuffed not to make the ouen hote wch wyl
be fye, brye strawe, pitch & fagottes: so that
the flamme wente out of the ouen vpon a
six cabins: yet it toke a waye, & burnt vpon
tho f Calcees, y it gat holde vpon besyde the
ouen. And the angel of the LORDE came
dorne in to the ouen to Zsarias and his fe-
lowes, & smote y flamme of the fye out of
the ouen, & made the myddest of the ouen, as
it had bene a coole wynde blowinge: so that
the fyre which touched them, greued them,
and byd them hurte. Then thefse thre, as out
of one mouth praused, ho: aured, and blessed
God in the forma ce, sayen ge:

14 Blesed be thou, o LORDE God of oure
fathers: for thou art praused & honoured wor-
thy, yet to be magnified for evermore. Bles-
ed be y holy name of thy glory, for it is wor-
thy to be praused, and magnified in all worl-
des. Blesed be thou in the holy temple of y
glory, for above all thinges thou art to be
praused, yet more then worthy to be magni-
fied for ever. Blesed be thou in the throne of
y kyngdome, for above all thre art worthy
to be wel spoken of, & to be more then magni-
fied for ever. Blesed be thou, that lokest tho
14 vpon the depe, & fereest vpon the Cherubims:
for thou art worthy to be praused, & above
all to be magnified for ever. Blesed be thou
in y firmament of heauen, for thou art pray-
sed and honoured worthy for ever.

14 O all ye wordes of the LORDE: speake
good of y LORDE, praused him, and fet him
vp for ever.

14 O ye angels of the LORDE, speake good
of the LORDE: praused him, and fet him vp
for ever.

O ye heaunda, speake good of the LORDE:
praysed him, and fet him vp for ever.

O all ye waters that be above the firm-
me, speake good of the LORDE: praused him,
and fet him vp for ever.

O all ye powers of the LORDE, speake
good of the LORDE: praused him, & fet him
vp for ever.

O ye Sonne & Moone, speake good of the
LORDE: praused him, & fet him vp for ever.

O ye starrs of heauē, speake good of the
LORDE: praused him, & fet him vp for ever.

O all ye showers & dew, speake good of the
LORDE: praused him, & fet him vp for ever.

O all ye fowles of the ayre, speake good of
y LORDE: praused him, & fet him vp for ever.

O ye fye & heat, speake good of y LOR-
DE: praused him, and fet him vp for ever.

O ye wynde and sommer, speake good of
the LORDE: praused him, and fet him vp for
ever.

O ye dewes & frostes, speake good of the
LORDE: praused him, & fet him vp for ever.

O ye frost and colde, speake good of the
LORDE: praused him, and fet him vp for ever.

O ye yse and snowe, speake good of the
LORDE: praused him and fet him vp for ever.

O ye nightes and dayes, speake good of
the LORDE: praused him, and fet him vp for
ever.

O ye light and darcknesse, speake good of
the LORDE: praused him, and fet him vp for
ever.

O ye lightnesynges and cloudes, speake
good of the LORDE: praused him, & fet him
vp for ever.

O let the earth speake good of the LOR-
DE: yet let it praused him, and fet him vp for
ever.

O ye moontaynes and hilles, speake good
of the LORDE: praused him, and fet him vp
for ever.

O all ye grene thinges vpon the earth,
speake good of the LORDE: praused him, &
fet him vp for ever.

O ye wellen, speake good of the LORDE:
praused him, and fet him vp for ever.

O ye fies and floues, speake good of the
LORDE: praused him, & fet him vp for ever.

O ye walles and all that lyue in the wa-
ters, speake good of the LORDE: praused him,
and fet him vp for ever.

O all ye fowles of the ayre, speake good of
the LORDE: praused him, and fet him vp for
ever.

O all ye bestes & catell; speake good of
y LORDE: praused him, & fet him vp for ever.

The story

Ye children of men, speake good of the
LORDE: prayse him, & set him vp for euer.

¶ Let Ihsuell speake good of the LORDE,
prayse him, and set him vp for euer.

¶ Ye priestes of y LORDE, speake good
of the LORDE: prayse him, and set him vp
for euer.

¶ Ye strangers of the LORDE, speake
good of the LORDE: prayse him, & set him
vp for euer.

¶ Ye spuzes and soules of the righteous,
speake good of y LORDE: prayse him, and
set him vp for euer.

¶ Ye holy and humble men of herde, spea
ke ye good of the LORDE: prayse ye him, &
set him vp for euer.

¶ Ananias, Sarias and Misael, speake
ye good of the LORDE: prayse ye him, and
set hi vp for euer. Which hath deliuered vs
from y hell, kepte vs from y honde of death,

rydded vs from the myddest of the burnyng
flamme, and saved vs out in the myddest of
y fire.

¶ Gueve thikes cher for vncd of LOR
DE: for he is fyndeharted, and his mercy en
dureth for euer. ¶ All ye deuouce men, speake
good of the LORDE, euen the God of all
godde: ¶ O prayse him, and gueve him than
kes, for his mercy endureth worlde with eue
ende.

Mat. 11.2
116.4
117.1.2
Apo. 1.6

1ere. 10. c

Esa. 43.1
1. Mac. 1.1

1. sal. 10.2
107.1.100
1. 110. 20
110.4

of Susanna.

¶ Now when the people came agayn a
after noone, Susanna wente into her housh
bes orcharde, to walke. The elders spyed
this, that she went in daylie to walke, they
burned for lust to her, yet they were aliue
out of their wittes, & cast downe their eyes,
that they shulde not se heauel, nor remembre,
y God is a righteous iudge. For they were
boch wounded w the loue of her, neither woul
one shewe another his greif. And for drede,
they durst not tell her their inuentione last,
y they wolde sayne haue had to do d by.
¶ Yet they layed waite for her earnestly from
daye to daye, that they myghte (at the last)
haue a sight of her. And the one sayde to y
other: Vp, let us go home, for it is vnto ty
me. So they wente their waye from her.

¶ When they returned agayne, they came
together, enqueringe out y maner betwix
them selues: yet the one tolde y other of his
ricorded lust. The a poynted they a waye, whi
they might take Susanna alone.

¶ It happened also y they spied out on a
uenite tyme, when she wente south to walke
(as hir maner was) y no body with her, but
two maydens, & thought to walke her self in
the garden, for it was an hore season: And
there was not one person there, & came the
two elders, y had by them felowes, to beholde
de her. So she sayde to hir maydenge: se
me oyle & sope, y that the orcharde bore, y I
maye wash me. And they dyd as she bid
them, & that the orcharde bore, & wouent
them selues at a backe dore, so for the thought
y she had commaunded: but Susanna knew
not. y y elders late there byd without. ¶ Now
when the maydens were gone sooth, y one
eldere gat them vp, & ranne upon her: y
genow, the orcharde bore as she thought
man can se w we haue a lust woe the, ther
fore continue vnto us, and lye with vs.

¶ If thou wilt not, we shall bringe a
memoriall agaynst the: that there was a
yuge felow with the, and that thou hast
awaye thy maydens: sicke the for the first
cause. Susanna sighe, and sayde: Alas!
am in trouble on every syde. Though I
loue youre mynde, it wyl be my death,
yf I consent not vnto you, I can not shew
yours honours. Wel, it is better for me to
in youre honours with out the dede bodye,
then to synne in the sight of the LORDE:
with that, she cried out with a loud voyce,
the elders also cried out agaynst her.

¶ Then ranne there one to the orcharde
re, & smote it open. ¶ Now when the separa
tes of the house herde y crye in y orchard,

The story of Susanna which is the XIII. chapter of Da niel a sixt the Lxxv.

¶ Here dwelle a man in Babilon, cal
led Joachim: y take a wife, w ho
se name was Susanna, (y dought
ter of helchias: a very sayne wo
man, & tohene as feared God. Her father &
hir mother also were godly peopple, & taught
their doughter acordinge to y lawe of Mo
ses. ¶ Now Joachim (hir husband) was a
greate rich man, & had a sawe: each adre ioy
ninge wnto his house. And to him resorted
the Iewes cennely, because he was a man
of reparation amonge them. The same yre
were there made two iudges, sech as the
LORDE speaketh of: All the wisdome of
Babilon, cometh from y elders: y is: yrem
y iudges, which seme to rule the people. The
case came to Joachims house, y all such as
had any thinge to do in the lawe, came thi
ther. vnto them.

they misshew in as the backe done, so se what
the matter was. So when the elders tolde
them, the firmances were greatly ashamed,
for wher there was neuer sode a repore ma-
de of Susanna. On the morow a fier came
to the people to Joachim his houshoulde, and
to two elders came also, full of myshewous
miraculous agaynst Susanna, to bringe
her vnto death, & spake thus before the peo-
ple: Susanna is a daughter of hel
chance, Joachim his wife. And immediatly they
saw for her. So she came wth her father & mo-
ther, & her children, & all her kynrede. Now Su-
sanna was a wonderfull person, & maruelous fayr-
e of face. Therfore the wicked men commaun-
ded to take of the clothes from her face (for
she was covered) & at the lesse, they might
be satisfide in hir beutie. Then hir frendes,
wth all they & she wth her, begane to wepe.

These two elders stode vp in the myddest
of the people, & laye their bondes vpon
the head of Susanna, which wepte, and leted
apromerke heanen, for hir herte had a sur-
mis in the LORDE. And the elders sayde:
As we were walkinge in the orcharde ale-
ne, this woman came in wth her two mayds:
whom she leueth awaye from her, & spaked
of the orcharde doores. With that, a yonge slou-
e (which there was by) came vnto her, & laye
vth her. As for vs, we stode in a corner of the
orchard. And wher we sawe this wickednes,
we came so hert: perceaued, & they had med-
led together. But we coude not holde him,
for he was stronger then we: thus he opened
vth her, & gat him awaye. Now wher we had
wth this woman, we axed her, what yonge sle-
w this man: but she wolde not tell vs. This
is y^{er} matter, & we be witnesses of y^{er} same.

The common sorte belused them, as those
y^{er} were the elders & iudges of the people, &
so they condemned her to death. Susanna
went out wth a leude voyce, & sayde: O euerlast-
ing God, thou searcher of secretes, thou y^{er}
knowest all thinges a fore they come to pas-
sion: thou woteit, y^{er} they haue borne false wit-
nesse agaynst me: & beholde, I must dye, wher-
as I neuer dyd any sode thinges, as as these
men haue maliciously inuented agaynst me.
And y^{er} LORDE herde hir voyce, for wth he
was led forth to death, y^{er} LORDE raised vp y^{er}
spise of a yonge childe, whose name was Da-
niel, which cried wth a loude voyce: I am cleme-
nt of this bloude. He all y^{er} people turned the
rounde him, & saide: Wher means these woe-
des, y^{er} thou hast spoke? Daniel stode in y^{er} myd-
dest of the, & sayde: Are ye sode foolles? O ye
childe of Israel: y^{er} eu nre diuines: He has

us here condemned a daughter of Israel vnto
death, and knowe not the truth: wherfore
we sye an iudgment agayne, for they haue
spoken false witness agaynst her.

Wherfore the people turned agayne in
all the haist. And the elders (that is, the prin-
cipall heades) sayde vnto him: come sit dow-
ne here amonge vs, and shewe vs this mat-
ter, seyinge God hath giuen thee as greates
honoure, as an elder. And Daniel sayde vnto
them: Put these two asyde one from another,
and then shal I heare of them. When they we-
re put a iunior one from another, he cal-
led one of them, and sayde vnto him: O thou
olde cankered carle, that hast used thy
wickednesse so longe: thine miraculus de-
eds which thou hast done a fore, are now co-
me to lighte. For thou hast giuen false iud-
gements, thou hast oppressed the innocent,
and letten the guiltie go free, where as yet the
LORDE saith: The innocent and righte-
ous se thou slaye not. Wel than, yf thou
hast sene her, tel me, vnder what tre sawest
thou them talkinge together? He answer-
ed: Vnder a Mulberry tre. And Daniel say-
de: very wel, & now thou shalt see vpon this
innocent head. Lo the messenger of the LORDE
hath receaued the sentence of him, to cut
ye in two.

Then put he him asyde, and called for
the other, and sayde vnto him: O thou seer
of Canaan, but not of Iuda: saymisse hath
disceined the, and lust hath subuerted thine
herte. Thus deale ye a fore wth the daugh-
ters of Israel, and they (for feare) consented
vnto you: but the daughter of Iuda wolde
not abyde youre wickednesse. Now tel me
than, vnder what tre didest thou take them
speakinge together? He answered: vnder a
pomegranate tre. Then sayde Daniel vnto
him: very wel, now thou seyst also euen vth
thine head. The messenger of the LORDE
stomberd waityng with the foorce, to cut
the in two, and to slaye you both.

With that, all the whole multitude ga-
ue a greates shoute, and praised God, which
allwaye deliuereth them: y^{er} put their trust
in him. And they came vpon the two elders,
(whom Daniel had commuice wth their owne
mouth: that they had giuen false wit-
nesse) and deale wth them, euen likewise
as they wolde haue done wth their neigh-
bours: see they dyd a cordinge to the
lawe of Moyses, and put them to death. Thus
the innocent bloude was saued the same
daye.

¶ The churchias to his wife praised God for

The scope of Bel.

their daughter Susanna, with Joachim his
husbande and all 3 kinrede: that there
was no dishoneste sounde in her.

From that daye forth was
Daniel had in greace
reputaciō in the
sight of 3
people.

The ende of the story of
Susanna.

The story of Bel, which is the xiij. Chapter of Da niel after the Latin.

I Here was at Babilon an ymage,
called Bel: and there were spent
vpon him euery daye, xij. cakes,
x. shepes, and sixe greate pottes of
wine. And vnto the kynge wooshipe himself,
and wente daylie to honde him: but Daniel
wooshiped his owne God. And the kynge
sayde vnto him: Why doste not thou wooshipe
Bel: he answered and sayde: Because I
maye not wooshipe thinges, that be made of
honde, but the livinge God, which made
heaven and earth, and hath power vpon all
flesch. The kynge sayde vnto him: thinkest
thou not, 3 Bel is a livinge God: Or list
thou not, how much he eateth and drynkech
euery daye: Daniel smiled, and sayde: O kyn
ge, because not thyselfe. This is but made of
claye within, and of metall without, neither
eateth he euer any thinge.

Deut. 4. c
and 1. a
Exo. 20. 4
Deut. 5. d
Matt. 4. d

Leu. 24. c

Leu. 24. c

2 Then the kynge was wroth, and called
for his prestes, and sayde vnto them: If ye
tell me not why this is, that eateth vp these
respous, ye shal dye: But if ye can certifie
me, that Bel eateth them, then Daniel shall
dye, for he hath spoken blasphemy agaynst
Bel. And Daniel sayde vnto the kynge: let it
so be, accordinge as thou hast sayde. The prestes
of Bel were iij. besyde their wyues and
chylde. And the kynge wente with Daniel
in to the temple of Bel. So Bela prestes say
de: Lo, we wil go out, for thou 3 meate the
re: O kynge: 3 poure in the wyne: when shew
the doore fast, and stalle it with thine owne sig
ner: and come iowen when thou comest in, if
thou fyndest not, that Bel hath eaten vp all,
we wil suffer death: or els Daniel, that hath
lyed vpon vs. The prestes thoughte them sel

The scope of Bel.

ues sure enough, for vnder 3 alcare they had
made a pery entrance, 3 there was no
in euer, and ate vp what there was.

So when they were gone forth, the
kynge set meate before Bel. Now Daniel had
comanded his seruantes to buye wyne
and these he sifted thorow one all the tem
ple, that the kynge might se. Then meate
they out, 3 sparre the doore, sealinge it with
kynge's signet, and so departed. In 3 morn
came the prestes with their wyues and chyl
dren (as they were wonte to do) and an ad
dionte vp all. In the morninge betwixt
the break of the daye, the kynge arose, 3 Da
niel with him. And the kynge sayde: Daniel,
at the stalle whole yet: he answered: My
kynge: they be whole. Now as some say
had opened the doore, the kynge looke
alcare, and cried with a loude voyce: What
art thou O Bel, and why the is no deuce.
Then laughed Daniel, and helde the kynge,
that he shulde not go in, and sayde: Dese
the pavement, marcke well, wher foot
pes are these: The kynge sayde: I se the
steppes of men, women and chylde.

Then for the kynge was angry, and
the prestes, with their wyues and chylde,
they shewed him 3 pery doore, wher they
came in, 3 ate vp such thinges as were vnto
3 alcare. For the which cause 3 kynge
them, 3 deliuered Bel in to Daniels hand,
which destroyed him and his temple.

And in that same place there was a
grete dragon, which they of Babilon wooship
ped. And 3 kynge sayde vnto Daniel: I se
thou, if this is but a god of metall, as
lieth, he eateth 3 drinketh so 3 thou
saye, that he is no livinge God, then woos
shipe him. Daniel sayde vnto 3 kynge: I wil
wooshipe the LORD my God, he is 3
ynge God: as for this, he is not the God of
life. But geue me leaue, O kynge: 3 I wil
trye this dragon without fauour in fast.
The kynge sayde: I geue 3 leaue. Then Da
niel toke pitch, fatte, and hairie wool, and he
seth them together, and made longes
of this he put in 3 Dragons mouth, and 3
dragon barst in fonder: and Daniel sayde
there is he whom ye wooshipped.

When they of Babilon herde that, they
toke grete indignacion, and gathered them
together agaynst the kynge, sayinge: The
kynge is become a Iewe also, he hath
yeb Bel, he hath slayne 3 dragon, and
the prestes to death. So they came to 3
gr, 3 sayde: let us haue Daniel, or els we
desiro ye the and thine doore.



Now when y^e kynge sawe, that they rus-
shed in so fast upon him, & that necessity com-
mained him, he desired Daniel unto them:
which cast him in to the Lyons denne, where
he was sixe dayes. In the denne there were
seuen Lyons, and they had geuen them euery
daye two bodies and two shepe: which they
were of great cheere, that they might deuo-
re Daniel.

There was in Jewey a prophet called
Abacuc, which had made potage, and bro-
ker had in a depe plaetter, and was goinge
in to the selde, for to bringe it to y^e moore.
But the angell of the LORDE sayde unto
Abacuc: go carry the meate that thou hast in
to Babilon, unto Daniel, which is in y^e Lyons
denne. And Abacuc sayde: LORDE, I ne-
uer sawe Babilon: and as for the denne, I
knowe it not. Then the angell of the LORDE
toke him by the coppe, and bare him by the
hairs of the heade, and (tho' now a mightie
wynde) set him in Babilon upon the denne.
And Abacuc cried, sayenge: O Daniel thou
servant of God, have, take the breakfast, y^e
God hath sent y^e. And Daniel saide: O God,
hast thou thoughte upon me: wel, thou never
forsest them that loue the. So Daniel arose,
& ate: and the angell of the LORDE set Aba-
cuc in his owne place againe immediately.

Upon the seventh daye, the kynge wente to
to seepe Daniel: and when he came to the
denne, he looked in: and beholde, Daniel sat
in the myddell of the Lyons. Then cried y^e kyn-
ge with a loud voice, sayenge: Great art
thou, O LORDE God of Daniel: y^e he drewe
him out of the denne. As for those that were
y^e cause of his destruction, he dyd cast the
in to the denne, and they were deuoured in a
moment before his face.

A freeth, more the kynge unto all peo-
ple, kynnedes and tunges, that dwelt in all
countreys, sayenge: peace be multiplied with
you. My commaundement is, in all the domi-
nyon of my realme: that men shalre and ston-
de in awe of Daniel's God, for he is the Ly-

nyng God, which endureth euer: his kyn-
gdom abydeth vncorrupte, and his power is
euerslasting. It is he that can deliuer
and saue: he both wonders and
marvelous workes in hea-
uen and in earth, for
he hath saued
Daniel
from the power of
the Lyons.

Luc. 1. c
Eli. 4. b
Oft. 1. b
Dan. 1. d

The ende of the Scioye of Bel.

The first boke of the Madabecs,

What this boke conteyneth.

Chap. i. Of the power of Alexander kynge
of Macedonia. Of certayne vnsayfull Treas-
ures. Of the greete tyranny of Antiochus, or
how miserably he destroyed Ierusalem: which
God suffered to be plagued, because they had
forsooken him.

Chap. ii. How feruently Matthias and his
sonnes stryue for the honoure of God and wel-
fare of the people: how lawfully he executed his
sentence in the hour of his death, so be shod
fast in the lawe of God.

Chap. iii. Of Judas Maccabees that was the
captayne, and of his noble actes agaynst An-
tiochus.

Chap. iiii. v. Of the glorious victory, that God
gaue Iudas agaynst Belsias and Lysias: how
they wyne the citie, and closede the temple a-
gayne, or how they fight afterwards agaynst
the Gentiles.

Chap. vi. Antiochus besiegeth Elymas in pre-
sida. Judas layeth siege to the castles Ierusa-
lem, the kynge goeth aboute to helpe the: that
are therein.

Chap. vii. The tyranny of Demetrius. They to
feruce with the people of God, or kepe it not.

Chap. viii. Judas hearinge how reasonable the
Kenyans are, sendeth for to make peace with
them.

Chap. ix. How Judas was slaine in the battell
and how there came vp berth after his death.
Jonathan was captayne after him, and gotte
the victory of Belsias.

Chap. x. Of Alexander the sonne of Antiochus.
Demetrius maketh peace with Jonathan, &
so both Alexander afterwards. Ptolemy ge-
neth his daughter Cleopatra vnto Alexander.
Demetrius dyeth Jonathan.

Chap. xi. Ptolemy sendeth agaynst Alexander
and Jonathan, and promyseth to geue Demo-
trius his daughter, when he shal geue all Ire-
vy vnto Alexander. The death of Antigonus
and Ptolemy, the raigine of Demetrius. Demo-
trius and Jonathan are frendes. Alexander
sinneth with the kynge dome upon him.

Chap. XII. The Jewes wente unto the Romaynes and Spartians to renewe the olde friendship. Triphon receauech Jonathan with sayre wordes, and then causeth him and his to be slayne.

Chap. XIII. After the death of Jonathan is Symon his brother made Capitaine of the people which goeth forth agaynst Triphon, and battelth his brother. Triphon slayeth Antiochus haynously. Symon maketh peacc with Demetrius and layeth siege to Gasa.

Chap. XIV. Demetrius setteth hisle agaynst the poble Demetrius to take peacc in Jewry. Simo ruleth well the Romaynes and they of Spac to renewe the peacc with Symon.

Chap. XV. Antiochus cometh longynghly unto the Jewes and persecuteth Triphon. He battelth the Jewes with the Jewes.

Chap. XVI. The faithfulness of Symon his sonne. Ptolomy slayeth them of carnally, and betrayeth the londe.

The first Chapter.



After that Alexander the sonne of Philippe, kynge of Macedonia wente south of the londe of Cechim, and slew Darius kynge of the Persias and Medes:

It happened, that he toke greate warres in honde, wanne very many stronge cities, and slew many kinges of the earth: goinge thow to the endes of the world, and gettinge many spoyles of the people: In so much, that he woulde stode in greate awe of him, that therfore was he poble in his heret. Now whē he had gathered a mightie ströge hooff, & subdued the lodes and people with their prynces, so that they became tributaries unto his: he fullfild. And whē he perceaned that he must needs die, he called for his noble ofstares (which had bene brought up with him of children) & parted his kyngdome amonge them, whyle he was yet alive. So Alexander raygned 14. years, and then dyed.

After his death fell the kyngdome unto his prynces, and they obtayned it euery one in his rowme, and caused them selues to be crowned as kynges: and so by their childre after them many years, & much wickednesse increased in the world. Out of these came yf ungracious roce, noble Antiochus the sonne of Antiochus the kynge (which had bene a pledge at Rome) & he raygned in the 117. year of the raigne of the Cules.

In those dayes wete thre out of Israel wicked men, which moued much people to their couel, sayyng: Let vs go & make a covenante with the heethen, that are rounde aboute vs: for since we departed from them, we haue had much sorow. So this deuyc pleased them well, and certayne of the people

toke upon the for to go unto the heethen, which game them licence to do after the custom of the heethen. Then set they up an open place (as Jerusalem) of the lawe of the heethen, and were nomore circumcised: but they kepte holy Testamete, and loyued them lawfully. And so they were cleane solde to do wicked.

So when Antiochus be game to be mightie in his kyngdome, he wente abode to egypte the londe of egypte also, that he might haue the dominion of two realmes. Then this entred he in to egypte with a strong hooff with charrettes, elephants, horses & a greate nombre of shippes, and began to warre agaynst Ptolomy the kynge of egypte. But Ptolomy was a stayed of him, and fled: and many of his people were wounded to death. Thus Antiochus wanne many stronge cities, and toke awaie a greate good out of the londe of egypte.

And after that Antiochus had fynyshyd egypte, he turned agayne in the Cefar, & wente towarde Israel, and came up to Jerusalem with a mightie people: and most piously into the Sanctuary, and toke away the golden altare, the candlestick, and all the ornaments therof: the table of the shewbread, the pouringe vessel, the charygers, the golden spones, the vales, the crownes and golden apparell of the temple, and brake downe all, he toke also the silver and golde, the precious Jewels, and the secretes treasures that he fild. And when he had taken away all together, caused a greate murder of men, and so fullfild his malicious pryde, he departed in to his owne londe.

Thus there arose greates bewynnes and misery in all the londe of Israel. The prynces and the elders of the people mourned, the yegemen and the maydens were desolite, and the sayre beuoye of women was thought the byrdgreame and the byrdet of the mourninge: the londe and the people that were therein, was moued: for all the heuf of Jacob was brought to confusion.



23

adit. 15

1an. 7. a
ad 1. b

Mat. 1. 2

23
1eur. 7. a
udic. 1. 2
1ec. 4. 4

¶ Then two yeares the kynge sent his che-
 106 **ff**ermenter vnto the cities of Iuda, which
 came to Iherusalem with a greate multitude
 of people. speaكية peaceable wordes vnto
 the, but all was disceate: for when they had
 gaue him credence, he fell sobely vpon the
 107 **ai**r, and smote it soe, and destroyed moche
 people of Iſrael. And when he had spoyled
 the cite, he set fyre on it, caſtinge downe hou-
 108 **ſ**es and walles on every syde. The women &
 their children toke they captiue, and led a-
 waye their cattell. Then buyled they the caſ-
 tel of David with a greate and thicke wall,
 and with mightie towres, & made it a strong-
 holde for them. Desyre all this they set
 109 **wa**rd people and vngodly men to kepe it,
 sharpe with weapons and vnto: gaue
 to the goodes of Iherusalem, and layed the
 110 **ſ**treth: thus became it a thewſy caſtell.

¶ And this was done to laye waite for the
 people that wente in to the Sanctuary, and
 for the crall destruction of Iſrael. Thus
 they shed innocent bloude on every syde of
 111 **S**anctuary, and defiled it: In ſomoch that
 the citeſyns were fayne to departe, and the
 cite became an habitation of ſtraungers,
 byng deſolate of hir owne ſede, for hir or-
 112 **n**naments were fayne to leaue her. Hir ſanc-
 tuary was cleue waſhed, hir holy dayes we-
 113 **r** returned in to mourninge, hir Sabbathes
 were had in deſolation, and hir heire broughte
 to naughte. Loke how greate hir glory was
 114 **ſ**he, ſo greate was hir confuſion, and hir
 115 **ſ**treth in to ſorrow.

¶ Antiochus alſo the kynge ſent out a com-
 116 **mi**ſſion vnto all his kynngdome, that all the
 people ſhulde be one. Then they left every
 man his lawe, and all the heithen agreed
 to the commaundement of kynge Antiochus:
 For many of the Iſraelites confented there
 117 **u**nto, offeringe vnto Idols, and deſyinge
 the Sabbath. So the kynge Antiochus ſent
 his meſſengers with his commiſſion vnto
 118 **J**erusalem, and to all ſ cities of Iuda: that
 they ſhulde ſolowe ſ lawes of the heithen,
 and ſhalde eſchew bu-cofferynge, meat-offe-
 119 **r**inges, or peace-offerynges: to be made in the
 temple of God: & that there ſhulde no Sab-
 120 **b**ath nee hys faſt daye be kepte: but com-
 maunded, that the Sanctuary and the ho-
 121 **l**y people of Iſrael ſhulde be deſiled.

¶ He commaunded alſo that there ſhulde
 be ſet up ocher altares, temples and Idols:
 to offer up ſwynes fleſh and other vncleane
 beaſtes: that men ſhulde leaue their children
 122 **ſ**acrificed, to deſile their ſoules with
 all maner of vncleaneſſe & abhominacion:

that they might ſo forget the lawe, and
 chaunge all the holy ordinaunces of God:
 and that who ſo ever wolde not do a cōtrary
 to the commaundement of kynge Antio-
 123 **ch**us, ſhulde ſuffre death. In like maner
 commaunded he choiue out all his realmes,
 and ſet rulers ouer the people, for to com-
 124 **p**ell them to do theſe thinges, commaund-
 inge the cities of Iuda to do ſacrifice vnto
 Idols.

¶ Then wente the people vnto the heit-
 125 **h**en by heapes, ſo ſode the lawe of the LOR-
 DE, and committed moche euell in the londes:
 yee and chaiced out the ſecret Iſraelites,
 which had hid them ſelues in corners and
 126 **h**idre places. The xv. daye of the moneth
 Caſeu, in the xlv. yeare, ſet kynge Antio-
 127 **ch**us an abhominable Idol of deſolation v-
 pon the altare of God, and they buyled al-
 tares choiue out all the cities of Iuda on
 every ſyde, before the doores of the houſes,
 and in the ſtreets: where they burnt incen-
 128 **ſ**e, and byd ſacrifice. And as for the boſes
 129 **o**f the lawe of God, they brent them in the
 fyre, and rente them in peeces. What ſo ever
 he was that had a boſe of the Teſtaments
 of the L O R D E founde by hym, yee who ſo
 130 **e**uer embowed himſelf to kepe the lawe of
 the L O R D E, the kynngs commaundement
 was, ſ they ſhulde put him to death. And
 choiue his anconce they executed theſe
 131 **th**inges every moneth, vpon the people of
 Iſrael that were founde in the cities.

¶ The fyne and eueryng daye of the mo-
 132 **n**eth, what tyme as they byd ſacrifice v-
 pon the altare (which ſtoode in the ſteade of
 the altare of the L O R D E) a cōbryng to
 the commaundement of kynge Antiochus,
 they put certayne women to death, which
 133 **h**ad cauſed their children to be circumciſed:
 For only that, but they hanged vpon the
 134 **h**ill by the neckes choiue out all their hon-
 135 **o**rs, and ſlewe the circumciſers of them.

¶ Yet were there many of the people of Iſ-
 136 **r**ael, which detemred in them ſelues, that
 they wolde not eate vncleane thinges: but
 choſt rather to ſuffre death, than to be deſ-
 137 **i**led with vncleane meates. So becauſe they
 wolde not breake the blessed lawe of God,
 they were cruelly ſlayne. And this greates
 138 **ſ**trany increaſed very ſore vpon the people of
 Iſrael.

The ii. Chapter.

¶ **I**n thoſe dayes there byd ſitte up do-
 139 **n**e Machabees the ſonne of Symeon

the priest out of the kynne of Iouris) frō Je-
 rusalem, and dwelt vpon the mount of
 Sion, and had v. sonnes: The called Gad-
 dia: Symon, called Thasi: Judas, other wy-
 fe called Maccabeus: Eleazer, other wyfe
 called Abaton: and Jonathas, whose sur-
 name was Apphus. These same the euell, &
 was done amonge the people of Iuda and
 Jerusalem. And Maccathias sayde: Wo is
 me, alas that euer I was borne, to se this mi-
 fery of my people, and y peccours destruccio-
 of the holy cite: & thus to sye so still, it beyng
 deliuered in to the hondes the enemies,
 Mac. 1. b. **h**ir Sanctuary is come in to the power of
 strangers, hir temple is, as it were a man y
 hath lost his good name, hir precious orna-
 ments are caried awaye captiue, hir olde
 men are layne in the struce, and hir yonge
 men are fallen thowen the swordes of the e-
 nemies.

What people is it, that hath not some
 possession in hir kyngdome? O: who hath
 not gotten some of hir spoyles? All hir glo-
 ry is taken awaye. She was a Queene, and
 now she is become an handmayde. Beholde
 our Sanctuary, oure beweie and honoure
 is maist awaye, and desyld by the Genti-
 les. What helpeth it vs then to lyue? And
 Maccathias rente his clothes, he and his son-
 nes, and put sack cloth vpon them, & mou-
 ned very sore.

Then came the men thither which were
 sent of kyng Antiochus, to compell such as
 were fled in to the cite of Molebin, for to do sa-
 crifice and to burne incense vnto Idoles, and
 to forsake the lawe of God. So many of the
 people of Israel consented and enclined vnto
 them, but Maccathias and his sonnes re-
 mained stedfast. Then spake the commissa-
 ners of kyng Antiochus, & sayde vnto Mac-
 cathias: Thou art a noble man, of hie repa-
 ration and greate in this cite, hauinge sa-
 uen children and brethren. Come thou therfore
 first, and fulfill the kynges commaundement,
 like as all the Greithen haue done, yee and y
 men of Iuda, and such as remaine at Jeru-
 salem: so shalt thou and thy children be in y
 kynges fauoure, and enriched with golde,
 silver and greate rewardes.

Maccathias answered, and spake with a
 loude voyce: Though all nations obeye the
 kyng Antiochus, and fall awaie euer y man
 frō kynges y laue of their fathers: though
 they consente to his commaundementes, yet
 will I & my sonnes and my brethren, not fall
 from the laue oure fathers. God forbid we
 shalbe what were not good for vs, that we

shalbe forsake the lawe and obseruance of
 God, and to agre vnto the commaundemes-
 of kyng Antiochus. Therefore we will do
 no such sacrifice, neither breake the staun-
 of s laue, to go another waye. And whil he
 had spoken these wordes, there came one of
 the Jewes, which openly in the sight of al,
 byd sacrifice vnto the Idoles vpon the altar
 in the cite of Molebin, a cowardlye to the ky-
 nges commaundement.

When Maccathias sawe this, he gaue
 him at the here, so that his tymbre flew
 withall, and his reach kindled for very y-
 le of the lawe. With that he gaue a shrye
 forth, and fylled the Jewes wth the an-
 swe and steeue y kynges commissor, the
 compelled him to do sacrifice, & despyred the
 altar at the same tyme: soch a sele had he
 to the laue of God, like as Phineas had
 to Zambri the sonne of Salom. And Mac-
 cathias cried with a loude voyce thowen y
 ste, sayenge: Who so is firmen in the lawe,
 will kepe y commaundement, let him followe me.
 he and his sonnes fled in to the mountaynes,
 and left all that euer they had in y cite. Ma-
 ny other godly men also departed in to the
 wyldernes: with their children, their wyues
 and their cattell, and remayned there: hid
 thymself in creeces (so seie vpon them).

Now when the kynges seruantes sawe
 the host, which was at Jerusalem, the cite
 of David herde, that certayne men had bre-
 ken the kynges commaundement, and
 gone their waye to the wyldernes in se-
 crete places, and that there were many
 parted after them: they followed vpon
 to fighe agaynst them in the Sabbath day,
 and sayde: Will ye yett rebel? Or ye haue
 & do the commaundement of kyng Antio-
 chus, and ye shall lyue. They answered: We
 will not goe forth, neither will we do the kynges
 commaundement, to defile y Sabbath day.
 Then beganne they to fighe agaynst the
 newertelisse they gaue them noce: they
 firere, neither cast they one stone at them,
 nor made fast their piety places, but sayde:
 we will dye all in oure innocen cy, becauise
 we shal testifie with vs, that ye put vs to death
 wrongeously. Thus they fought agaynst
 them vpon the Sabbath, & slawe both
 men and cattell, their wyues and their children:
 the nombre of a thousande people.

When Maccathias and his brethren
 sawe this, they mourned for them: they
 sayde one to another: Who seeth us all
 as oure brethren haue done, and fighe agaynst
 oure lyues & for oure lawes agaynst the

then when shall they the sooner rote vs one of churche. So they cōcluded amonge the felmes at the same tyme, sayenge: What shal we be that cometh to make battayll vs vs upon the Sabbath daye, we will fight agaynst him, & not vnder day, as o' brethren y were murdered so haynously. Vpō this came the Synagoge of the Jewes vnto the strong men of Israel, all such as were feruent in the lawe. And all they that were fled for persecution, came to helpe them, and to stande by them: In so much that they gathe red an host of men, and slew the wicked doers in their gelousy, and the vngodly men in their mach. Some of the wicked fled vnto the helthen, and escaped.

Thus Machabias and his frendes went about, and destroyed the altiers, and circumcised the children, that had not yet receaued circumcision: so many as they found within y coostes of Israel: and folowed mightily vpon the children of pryde, and this aere prospered in their bondes: In so much, that they kepte the lawe agaynst the power of the Gentiles and the Synoges, and gaue no ouer their dominion vnto wicked doers.

¶ After this when the tyme drew on fast, that Machabias shulde dye, he sayde vnto his sonnes: Now is pryde and perfection increased, now is the tyme of destruction and wrath full displeasure: Wherefore (o my sonnes) be ye feruent in the lawe, and iopere youre lynes for the Testament of the fathers: call to remembrance vnto what aces our fathers dyd in their tyme, so shall ye receaue greate honoure and an euerlasting name.

¹²⁴ Remember Abraham, was not he founde
¹²⁵ to be faithfull in remacion, and it was recced
¹²⁶ ved vnto him for righteousnesse: Joseph in
¹²⁷ tyme of his trouble kepte the commaunde
¹²⁸ ment, and was made a loide of Egypte. Phi
¹²⁹ les our father was so feruent for the ho
¹³⁰ noure of God, that he openyed the coue
¹³¹ nant of an euerlasting ierusalem. Iosue for
¹³² fulfilling the worde of God, was made the
¹³³ capteyne of Israel. Calch bare receiue befo
¹³⁴ re the congregacion, and receaued an herita
¹³⁵ ge. David also in his mercifull byndnesse, op
¹³⁶ tained the throne of an euerlasting byngdo
¹³⁷ me. Elias beyng gelous and feruent in the
¹³⁸ lawe, was taken vp in to heaue. Hananiah,
¹³⁹ Azarias and Misael remayned sted fast in
¹⁴⁰ faith, and were deliuered out of the fyre. In
¹⁴¹ like maner Daniel beyng vngodlie, was sa
¹⁴² ued from the mouth of the L. your.

And thus ye maye conside thow to due
all ages sene the worde begame, that who
so euer put their trust in God, were not ouer
come. Feare not ye then the wordes of an
vngodly man, for his glory is budonge and
womew: to daye is he set vp, and to morow
is he gone: for he is turned in to earth, and
his memoriall is come to naughte. Wherefore
(o my sonnes) take good herce vnto you,
and quyte youre selues like men in the lawe
for yf ye do the thinges that are commaun
ded vnto in the lawe of the L O R D E your
e God, ye shal obtaine greate honoure ther
in.

And beholde, I knowe that youre brether
Symon is a man of wysdome: fe that ye ge
ue care vnto him alwaye, he shall be a fa
ther vnto you. As for Judas Machabeus,
he hath euer bene mightie and strōge from
his youth vper: he is your capteyne, and
vnto the battayll of y people: Thus shall
ye byng vnto you all those that fauoure
the lawe, and se that ye auenge the wronge
of youre people, and recompence the hel
then agayne, and applie youre selues wole
to the commaundement of the lawe. So
he gaue them his blessinge, and was layed
by his father: and dyed in the CLVI, yere
at Iudon, where his sonnes buried him in
his fathers sepulchre, & all Israel made grea
te lamentacion for him.

The lii. Chapter.

¶ Then stode vp Judas Machabees in
his fathers steade, and all his brether
helped him: and so dyd all they that
helde with his father, and fought with de
uetyfullnesse for Israel. So Judas gat his peo
ple greate honoure: he put on a dyrt place
as a gaunte, and arayed him self with his
harnesse, and defended the boost with his
swearde. In his aces he was like a lyon,
as a Lyons whelp roaring at his pryde.
he was an enemy to the wicked, and hūted
them our: and burne vpon the, that wered his
people: So that his memie fled for feare
of him, and all the workers of vngodlynes
were put to trouble: soch lucke and prosper
ty was in his hande. This greued byuers Eyn
ges, but Iacob was greatly reioyced thow
his aces, and he gat him self a greate
name for cuer.

he wente thow the cities of Juda, des
troyng the vngodly out of them, carryng
awaye the wrath from Israel, and recea
uyng soch as were oppressed: and the fame
of him wente vnto the vttermost parte of y

G
Meb. n. bMat. 10. c
Esa. 1. c
and 40. l
2. pet. 2. l
Iacob. 11
Iacobi. 14. l
Phil. 3. c
and Jo. dX
Iosephus
cap. 9. p. 3
12. AntiqIud. 10. l
a. Mac. 2.

carch. Then Appollonius (a pryncce of Syria) gathered a mightie greate hoost of the heethen z out of Samaria, to fight agaynst Israel. Whiche when Judas perceaued, he wente forth to meete him, foughte with him, slawe him, and a greate multitude with him: the remanente fled, and he toke their substance. Judas also toke Appollonius omne swarte, and foughte wth it all his life longe.

B Now when Seron (another pryncce of Syria) herbe says, that Judas had gathered vnto him the congregacion and church of the faithfull, he sayde: I will get me a name and a prayse thowout the realme: for I will go fighte with Judas and them that are with him, as many as haue despised the Kynges commaundement. So he made him ready, and there wente with him a greate mightie hoost of the victory, to slonde by him, and to be auenged of the childre of Israel. And when they came nye vnto Bethoron, Judas wente forth agaynst them with a small company. And when his people sawe such a greate hoost before the, they sayde vnto Judas: How are we able (beinge so fewe) to fighte agaynst so greate a multitude and so stronge? Iudge we be so weery, and haue fasted all this daye.

Bur Judas sayde: It is a small matter for many to be overcome with fewe: see the re is no difference to the God of heauen, to deliuer by a greate multitude or by a small company: for the victory of the battell stoneth not in the multitude of the hoost, but

C the strenght cometh from heauen. Beholde, they come agaynst vs with a presumptuous and proude multitude: to destroye vs, ouer wyues and oure children, and to robbe vs. But we will fighte for oure lynes and for oure lawes, and the **LORDE** himself shall destroye the before oure faces: therefore be not ye afrayed of them.



So soone as he had spoken these wordes, he keppe suddenly vpon the. Thus was Se-

ron smytten, and his hoost put to flight. Judas followed vpon them beyonde Bethoron vnto the playne felde: where there were layne eight hundred men of them, and the residue fled in to the tonde of the phyllynes. Then all the heathen on every syde were afrayed for Judas and his hartnes: so the tumeure of him came vnto the Kynges cares, for all the Gentiles coude tell of the wartes of Judas.

So when Kyng Antiochus herde these thinges, he was angrie in his mynde: for he seme forth and gathered an hoost of his whole realme, very stronge armie: and opened his treasury, and gaue his hoost yeaeres wages in hande, commaunding them to be ready at all tymes.

Nevertheless when he sawe, that there was net money ynough in his treasury, and that thowout the disorde and persecution, which he made in 3 tonde, to put downe y^e lawes that had bene of olde tyme, his customes and tributes of the tonde were ynysht: he feared that he was not able for to beare the costes and charges any longer, net to haue such grize, to geue so liberally as he dyd afore, moie then the wyngard were before him.

Wherefore he was heary in his mynde, and thoughte to go in to Persiden, for to take tributes of 3 tonde, and so to gather much money. So he lefe Lysias a noble man of the Kynges bloude, to ouersee the Kynges busynesse, from the water Ephrates vnto the borders of Egipte: and to kepe well his owne Antiochus, till he came agayne.

Moreover, he gaue him half of his hoost and elephantes, commaunded vnto him every thinge of his mynde, concerninge that which dwel in Juda, and Jerusalem: that he shulde sende out an army agaynst them, to destroye and to rote out the power of Israel and the remanente of Jerusalem: to put out their memoriall from that place, to set straungers for to inhabit all their quarters, and to parce their tonde amonge them. Thus the Kyng toke the other parte of the hoost, and departed from Antioch (a cite of his realme) ouer the water of Ephrates, iuche hundred and xliij. yeaer, and wente thowout the hie countrees.

And Lysias chose vnto him prynces the forme of Doumimo, Tycanos and Gorgas mightie men, z the Kynges frendes. These he sente with xl. thousande foot men and vii. thousande horsmen, for to go in to 3 tonde of Juda, and to destroye it, as the Kyng

commanded. So they wente forth with all their power, and came to Emmaus in to the playne silde. When the machabees herde the rumoure of them, they and their seruantes toke very much siluer and golde, for to breche the children of Israel to be their bondmen. There came vnto them also yet more men of warre on euery syde, out of Syria & the firm of the Palestynes.

¶ Now when Judas and his brethren sawe that trouble increased, and that the hoost beganne vnto their borders: consideringe of such wordes which he commaunded vnto the people namely, that they shulde veterly waite and destroye them: They sayde one to another: Let vs redresse the decaye of oure people, let vs fighte for oure folke and for oure Sanctuary. Then the congregation were sone ready gathered to fighte, to praiue and to make supplication vnto God for mercie and grace.

¶ As for Jerusalem, it laye voyde, and was as it had bene a wyldernes. There wente no man in nor out at it, and the Sanctuary was troden do rone. The alcauntes kepte the castell, there was the habitation of the heben. The nyech of Jacob was taken awaye, the pyne & the harpe was gone from amonge them.

The Israelites gathered them together, and came to Maspha before Jerusalem: for in Maspha was the place where they praye to aser tyre. So they fasted that daye, and put sad clothes vpon them, cast asphes vpon their hodes, rente their clothes, and layde forth the bodies of the lawe: wherout & heiden soughte the lacknesse of their ymagis) and broughte the prestes ornaments, the sollinges and the Tyches. They set there also the abstyners (which had fulfilled their dayes) before God, and cried with a loude voyce towards heauen, sayenge: what shal we do with these? and whither shall we carrye them awaye?

¶ For thy Sanctuary is troden downe and desyle, thy prestes are come to heynnesse and dishonour: and beholde, the heben are come together for to destroye vs. Thou knowest what thinge the ymagin agaisnt vs. how maye we stonde before them, excepte thou o God, be oure helpe?

They blewe oute their cornettes also with a loude voyce. Then Judas ordered captaynes ouer the people: ouer thousandes, ouer hundredes, ouer fiftie, and ouer ten. But as for such as buylded them houses, married wyues, planted them vynyardes, and those

that were fearfull: he commaunded them euery man to go home, according to & lawe. So the hoost remoued, and pitched vpon the South syde of Emmaus.

And Judas sayde: Arme your selves, be stronge (o my children) make you ready agaynst tomorrow in the morninge, that ye maye fighte with these people, which are agreed together to destroye vs: oure Sanctuary. Better is it for vs to dye in battayle, then to se oure people and oure Sanctuary in such a miserable case. Therefore best, as v will is in heauen, so be it.



The iiii. Chapter.

¶ Then toke Gorgias fyue thousande men of force, and a thousande of the best hoismen: and remoued by night, to come nye where & James hoost laye, and so to slaye them sodenly. Now the men that kepte the castell, were the cōueyers of them. Then arose Judas to smyte the chefe and principall of the Kinges hoost at Emmaus, for the army was not yet come together. In the meane season came Gorgias by night in to Judas tentes: & when he founde no man there, he soughte them in the moūtaines, and thoughte they had bene fled awaye because of him. But wofull it was to see, Judas shrowed himself in & silde with chie thousande men only, which had nether harnesse nor sweates to their mynbes.

But on the other syde, they sawe that the heiden were mighty and well harnessed, and their hoismen aboue them, and all these well experite in fettes of warre. Then sayde Judas to y men that were with him: Feare not ye the multitude of them, be not affrayed of their valente runninge: remember how oure fathers were deliuered in the red see, when Pharao threatened them with a greate hoost. Euen so let vs also crye now towards heauen: and the LORD shall haue mercy vpon vs, and remember the commaundment of oure fathers, see and destroye

Deu. 20
Iudic. 7Mat. 2
Luc. 11. 2Josephus
ubi sup.

Deu. 20

Exo. 14

1. Mac. 2

this hoost before our face this daye: And all heithen shal knowe, that it is God himself, which deliuereth and saueh Israel.

Then the heithen lift vp their eyes: and when they sawe that they were commynge agaynst them, they wente out of their tentes in to the battaill: and they that were of Judas, blew up the trompettes. So they **Mac. d** buckled together, and the heithen were discomfited, and fled ouer the playne silde: but the hymn of them were slayne. For they folowed vpon them vnto Baramoch, and in to the silde of Idumea towarde Azot and Jammia: so that there were slayne of them vpon a this thousand men. So Judas turned agayne with his hoost, and sayde vnto the people: Be not grey of y spoyle, we haue ye a battaill to fight: for Gorgias z his hoost are here by vs in the mountaynes, but stande ye fast agaynst our enemies, and ouer come them: then maye ye safelyeate the spoyle.

C As Judas was speakynge these wordes, there appeared one parte of them vpon the mount. But when Gorgias sawe that they of his partie were fled, and the tentes burnt vp: (for by the smoke they might vnderstande what was done) they perceauinge this, were very sore afraied: and when they sawe also that Judas and his hoost were in y silde ready to stryke battaill, they fled euerychome in to the londe of the heithen.

So Judas turned agayne to spoyle the tentes, where they gat moch golde and syluer, precious stones, purple z greate riches. Thus they wente home, and sunge a psalme of thankesguyng and prayed God in heauen: for he is gracious, and his mercy endureth for euer: And so Israel had a greate victory in that daye.

Now all the heithen that escaped, came and tolde Lysias euery thinge as it hapened. Wherefore Lysias was sore afraied and grieved in his mynde, because Israel had not gored such mysfortune as he wolde they shoulde, nether as the kynge commaunded. The nexte yeare folowinge, gathered Lysias aboute the score thousande chosen men of force, and fyue thousande horsmen, to fight agaynst them.

D So they came in to Jewry, and pitched their tentes at Bethon, where Judas came agaynst them with tenthousand men. And when he sawe so greate mightie an hoost, he made his prayer and sayde: Blessed be thou (O sauoure of Israel) which diddest destroye the violent power of the giant

te, in the bonde of thy seruant: Dadd, and gaucst the hoost of the heithen in to the hande of Ionathas (the sonne of Sani) and of his recapen bearer.

But this hoost now in to the bonde of y people of Israel, and let them be confuted in their multitude and horsmen. Make them a fray, z discomfite the boldnes of their strength, y they maye be moued thorow their destruccion. Cast them downe the row the swerde of thy loners, then shal all they that knowe thy name, praye the with thankesguyng.

So they stroke the battell, and there was slayne of Lysias hoost, fyue thousand men. Then Lysias seynge the discomfyng of his men, and the mannyesse of the Jews, howe they were ready, ether to lye out by life men: he wente vnto Amioch and dysposed out men of warre: that when they had gathered together, they might come agayne in to Jewry. Then sayde Judas and his brethren beholde, our enemies are discomfited: let vs now go vp, to cliffe and to repyre the Sanctuary.



Upon this, all the hoost gathered them together, and wente vp vnto mount Bethon: when they sawe the Sanctuary loked wastefull, the altar defyled, the doores downe, the shrubbes growinge in the court, like as in a wod or vpon mountaynes, yet sawe that the prestes Calles were broken downe. They rente their clothes, made greate lamentacion, cast asshes vpon their heades, fell downe flat to the grounde, and acried noyse with the trompettes, and acried vnto heauen.

Then Judas apoynted certayne men to fight agaynst those which were in the court, all they had clensed the Sanctuary. So he chose prestes y were undefyled, such as had pleasure in the lawe of God: and they clensed the Sanctuary, z bare out the defyllmentes in to an vnclene place. And so it was

udit. 13 c
sal. 106 a
17 a. 19 a
ad. 20 a

Mac. 7 c

Re. 7 g

as the altar of burnt offerings was with
 toward, he took advantage, what he might
 do with all, so he thought it was best to de-
 stroy it, lest it should happen to do them any
 harme for the heathen had beset it, & there-
 fore they broke it downe. As for the stones,
 they layed them vp upon the mountaine by
 the house in a convenient place: till there ca-
 me a prophete to shewe, what should be done
 with them.

So they took whole stones according to
 the lawe, and buylded a new altar such one
 as was before, and made vp the Sanctuary
 within and without, and halowed the court
 as. They made new ornaments, & brought
 of candlestickes, the altar of incense, and the
 table in to the temple. The incense layed they
 upon the altar, & lighted the lampes which
 were upon the candlestickes, that they might
 burne in the temple. They set the shewbread
 upon the table, and hanged vp the vails, and
 set vp the temple, as it was afore. And upon
 the xx. daye of the ix. month (which is cal-
 led the month of Caslee) in the C. lviij. yea-
 re: they rose vp by tymes in the mornynge
 so to do sacrifice (accordinge to the lawe) vpon
 the new burnt offeringe altar, that they
 had made: after the tyme and season that
 the heathen had beset it. The same daye was
 it set vp agayne, with songes pipes, harpes
 andymballes.

And all the people fell upon their faces,
 worshippinge and thankyng the God of
 heauen, which had given them the victory.
 So they kept the dedication of the altar
 viij. dayes, offeringe burnt sacrifices and
 thank offerings with gladnesse. They dec-
 orate the temple also with crownes, and shyl-
 des of golde, and halowed the portes and
 alkes, and hanged bores upon them. Thus
 was there very grate gladnes amonge the
 people, because the blasphemy of the heathen
 was put awaye.

So Judas and his brethren with the
 whole congregation of Israel, ordered, that
 the tyme of the dedication of the altar shoul-
 be kept in his season from yeare to yeare,
 by the space of viij. dayes, from the xx.
 daye of the month Caslee: yee and that w-
 ith and gladnesse.

And at the same tyme buylded they vp
 mount Sion with hye walles and stronge
 towers rounde aboute: lest the heathen shoul-
 be come and treade it downe, as they dyd
 afore. Therfore Judas set men of warre in it,
 to keep it: and made it stronge, for to defende
 the house: that the people might haue

a refuge agaynst the EDOMITES.

The V. Chapter.

It happened also that when the heathen
 rounde aboute herbe, how that
 the altar and the Sanctuary were
 set vp in their olde estate: displeasid them
 very sore, wherfore they thought to destroye
 the generation of Jacob that was amonge
 them: In so much that they beganne to
 slaye and to persecute certayne of y^e people.
 Then Judas soughte agaynst the children of
 Esau in Idumea, and agaynst those which
 were at Arabathane (for they dwelt rounde
 aboute of Israclites) where he slew a spoyle
 a greates multitude of the. He thought
 also vpon the malice and unfaithfullnes of
 the children of Ben, how they were a sin-
 ner and slope vnto the people, and how they
 layed waite for them in the hie waye: wher-
 fore he shat them vp in to towers, and came
 vnto them, condemned them, and bent vp
 their towres, with all that were therein.

Afterwarde wente he agaynst the chil-
 dren of Ammon, wherof he somde a myghty
 power and a greates multitude of people,
 with Tymothy their captayne. So he stro-
 ke many battayls with them, which were
 destroyed before him. And when he had slay-
 ne them, he wanne Gazer the cite, with the
 towres belonginge thereto, and so turned a-
 gayne in to Jewry. The heathen also in Ga-
 laad gathered them together, agaynst the
 Israclites that were in their quarters, to
 slaye them: but they fled to the castel of Da-
 thiman, and sent letters vnto Judas and
 his brethren, sayenge: The heathen are ga-
 thered agaynst vs on euery syde, to destroye
 vs, and now they make the for to come and
 laye siege to y^e castel, wherunto we are fled, &
 Tymothy is the captayne of their host: co-
 me therfore, and deliuer vs out of their hon-
 der: for there is a greates multitude of vs
 slayne all ready. Yee and oure brethren that
 were at Tabin, are slayne and destroyed: wel-
 nye a thousande men) and their wyues, their
 children and their goodes haue the enemies
 led awaye captiue.

Whyle these letters were yet a readinge,
 beholde, there came othere messengers from
 Galilee, with rente clothes: which tolde them
 the same tydings, and sayde, that they of
 Prolomais, of Tirus and of Sidon were
 gathered agaynst them, and that all Gali-
 lee was filled with enemies to destroye Is-
 rael. When Judas and his people herd this,
 they came together (a greates congregation)
 to deuise, what they might do for their bre-

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chien, that were in trouble and besieged of their enemies. And Judas sayde vnto Symon his brother: chuse þe our certayne men, and go deliuer thy brethren in Galilee: As for me and my brother Jomachas, we wyl go in to Galaadithim. So he lefe Josephus þe some of Zachary, and Marias, to be captaynes of the people and to kepe the remnant of the hoost in Jeruy, & commaunded them, sayenge: Take the ouersight of this people, and sechate ye make no warre agaynst the Heithen, vntill the tyme that we come agayne. And vnto Simon he gaue the thousande men for to go in to Galilee, but Judas himself had eight thousande in to Galaadithim.

C Then wente Symon in to Galilee, and stroke bynne baretis wth the Heithen: whom he discomfited, and solomned vpon thym vnto the porte of Ptolomais. And there were slayne of the Heithen almost iij. thousande men. So he toke the spoyles of them, and caried awaye the Iudaicas (that were in Galilee and Arabias) with their wyues, their children and all that they had, and broughe thym in to Jeruy with greete gladnesse. Judas Machabees also and his brother Jomachas, wente ouer Iordane, and trauayled iij. dayes iourney in the wyldernes: Where the Nabathees met thym, and receaued thym loyngly, and tolde the every thinge that had happened vnto their brethren in Galaadithim, and howe that many of them were besieged in Darasa, Dofor, Alimie, Casphor, Magerch and Carnaim (all these are stronge walled and mightie greete cities) and þe they were kepte in ocher cities of Saload also: and tomorow they are apoynted to brynge their hoost vnto these cities, to take thym and to wynde thym in one daye.

So Judas and his hoost turned in all the hast in the wyldernes toward Dofor, and wanne the cite, slawe all the males with the swerde, toke all their goodes, and set fyre vpon the cite. And in the night they toke their iourneys from thence, and came to the castell. And by tymes in the moynge when they looked vp, beholde, there was an innumerable people bearynge labers and ocher instrumetes of warre, to take the castell and to ouercome thym.

When Judas sawe that the battayll beganne, and that the noyse therof wente vp and range in to the heauen, and that there was so greete a drie in the cite: he sayde vnto his hoost: fighte this daye for youre brethren. And so came behynde their enemies

in this compaign, and blewe vpon thym with speeres, and cried in their praye to God.

But as soone as Tymotheus hoost perceaued that Machabees was there, they fled from him, and þe ocher flewe thens vnto the righte foie: so that there were killed of them that same daye, almost eight thousande men. Then departed Judas vnto Mafpha, layde siege vnto it and wanne it, slawe all the males in it, spoyle it, and set fyre vpon it. From thence wente he and his Captayn, Magerch, Dofor and the ocher ciuitis in Saload.

After this gathered Tymotheus another hoost, which pitched their tentes bynne Ephron beyonde the water. Judas sent to spy the hoost, and they broughe him wordes againe, sayenge: All the Heithen that be rounde aboute vs, are gathered vnto him, and the hoost is very greete: see they haue bynne the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are readye to come and fighte agaynst the. So Judas wente on to meete them.

And Tymotheus sayde vnto the captaynes of his hoost: when Judas and his hoost came nye the ryuer: yf he ouer first, we shall not be able to withstande him: for wyll, he will be to stronge for vs. But yf he barre not come ouer, so that he pitch his tentes beyonde the water: then will we go ouer, for vs shall be stronge ynough agaynst him. Now as soone as Judas came to the ryuer, he apoynted certayne scribes of the people, and commaunded thym, sayenge: se that yeloue name behynde vpon this syde of ryuer, but let every man come to the battayll. So he wente first ouer vnto them, and his people after him.

And all the Heithen were discomfited by fore him, and let their wepens fall, and ranne in to the temple that was at Carnaim. Which cite Judas wanne, and burnt the temple with all þe were in it: So was Carnaim subdard, and mighte not withstode Judas. Then Judas gathered all the Iudaicas that were in Galaadithim, from þe least vnto the most, with their wyues and their children (a very greete hoost) for to come in to the sonde of Juda.

So they came vnto Ephron, which was a mightie, greete and stronge cite, and laye in their waye. For they coude not go by the righte of the righte honde ner of the left, but must go thowrow it. Therefore lest they that were in the cite, wolde not let thym go thowrow, but walled vp the portes with stones.

And Judas sent vnto the with peaceable words, sayenge: Let vs passe thowre your londe, that we maye go in to oure owne countreye: there shal no body do you harme, we wil be only go thowre. But they wolde not let them in.

Wherfore Judas commanded a proclamation to be made thowre out the hooff, that euery man shulde kepe his ordre: and so they dyd their best like valaunte men.



And Judas beseged the cite all that daie and all that nyght, and so wanne it: where they slawe as many as were males, and they royd the cite, and spoyled it, and wete thowre all the cite ouer them that were slayne. Then wente they ouer Iordan in to the plaine silde beside Bethsan. And Judas helpeth those forwarde that came behynde, and gaue the people good exortacion all yf were thowre, till they were come in to the londe of Iuda. Thus they wente vp vnto the mounte Sion, where they offred with much and thankesguyng: because there were none of them slayne, but came home agayne peaceably.

Now whate tyme as Judas and Jonathan were in the londe of Galaad, and Symon their brother in Galilee beside Ptolemais: Then Josiphus the sonne of Zacharias and Alarias the captaynes, bearinge of the actes that were done and of the battels that were frotten, sayde: Let vs go get vs a name also, and go fighte agaynst the heithen that are rounde aboute vs.

So they gaue their hooff a commande-ment, and wente towarde Jamnia. Then came Georgias and his men out of the cite, to fighte agaynst them: Josiphus also and Alarias were chafed vnto y borders of Jewry, there were slayne y daie of y people of Israel ij. iii. men: so there was a greates misfortune of people, and all because they were not obedient vnto Judas and his brethren, but thought they shulde quyre them siluys man

fully. Therefore they came not of these feode of these men, by whom Israel was helped. But the men that were with Judas, were greatly commended in the sight of all Israel and all heithen, where so euer their name was herde vps, and the people came vnto them byddinge them welcome.

After this wente Judas forth with his brethren, and foughe agaynst the children of Esau, in the londe y litch towarde the south where he wanne the cite of Sebidon and the townes that lye beside it: and as for the walle and towres rounde aboute it, he bent them vp. Then removed he to go in to the londe of the Philistines, and wente thowre Samaria. At the same tyme were there many prestes slayne in y batesa yll, which wilfully without aduysment wente out for to fighte to get them honoure. And when Judas came to Asot in the Philistynes londe, he brake downe their altares, bent the ymages of their Idols, spoyled the cite, and came agayne in to the londe of Iuda.

Deut. 7.

The VI. Chapter.

When kynge Antiochus transylted thowre the hye countrees, he herde that Elymas in Persia was a noble and plenteous cite in siluer and golde, that there was in it a very rich temple: where as were clothes, cote armoures and stylbes of golde, which Alexander the sonne of Philippe kynge of Macedonia had left behynde him. Wherfore he wente aboute to take the cite and to spoyle it, but he was not able: for y citis were warned of it, and foughte with him. And so he fled, and departed with greates heynesse, and came agayne in to Babilon. Moreover there came one which broughte him tidings in Persie, yf his hooffes which were in the londe of Iuda, were dynen awaye, and howe that Lysias wente forth first with a greates power, and was dynen awaye of the Jewes: howe they had wonne the victory, and gotten greates goodes out of the hooffes that perished: howe they had broken downe the abhominacion, which he set vp vpon the altare at Jerusalem, and senced the Sanctuery with hie walle, like as it was a fore: yre and Bethsura his cite also.

1. Mac. 2. and 4.

1. Mac. 1.

So it chaunced, that when the kynge had herde these wordes, he was a fraied and greued very sore. Wherfore he layed him downe vpon his bed, and fell sicke for very sorrowe and all because it had not happened as he had deuysed. And there continued he longe,

for his greife was ever more and more, so þe sawe he must needs dye. Therefore he sent for his frendes, & sayde unto them: þe slepe is gone from mine eyes, for þe very sorowe & vexaciõ of herre þe þave. for when I confide in my mynde þe greate adversitee þe I am come unto and the ploudes of hevynesse which I am in, where as afore tyme I was so merry, and so greatly set by (by reason of my power) Againe, consideringe þe enill þe I have done at Jeru sale, from whence I roote all þe riches of golde and siluer þe were in it, I sent to fetch awaye the inhabitours of Jewry without eny reason why I knowe, þe these troubles are come upon me for the same cause. And beholde, I must dye with greafe sorow in a straunge londe.

Then called he for one Philippe a frende of his, whom he made ruler of all his realme and gave him the crowne, his robe and his rynge: that he shulde call his sonne Antiochus unto him and bringe him up, till he might raigne himself. So the kynge Antiochus dyed there, in the C. xliij. yeare. When Lysias newe that the kynge was dead, he ordered Antiochus his sonne (whom he had brought up) to raigne in his fathers steade) and called him Espator. Now they that were in the castell (at Jerusalem) kepte in the Jewes rounde aboute the Sanctuary, and sought ever still to do them harme, for the strengthenynge of the heichen.

Wherefore Judas thought to destroye them, and called all the people together, þe they might laye sege unto them. So they came together in the C. iij. yeare, and beseged the layenge forth their ordinaunce and instrumentes of warre. Then certayne of them þe were beseged wente forth unto whom some of godly men of Israel ioyued the selues also, and wente unto the kynge, sayenge: how longe will it be, or thou punish and avenge our brethren? We have bene ever mynbed to do the father service, to walke in his statutes, and to obeye his commaundementes: Therefore our people fill from vs, and where þe ever they founde eny of us, they slawe them: and they have not only medled with vs, but with all our countrees: and beholde, this daye are they beseginge the castell at Jerusalem, and have made up the stronge holde in Bethsura: And yf thou dost not puerue them right soone, they will do more then these, and thou shalt not be able to overcome them.

When the kynge herde this, he was very angry, and called all his frendes, the cap-

taines of his fore men and of all his þing men together. The hyed men of warre of our of other realmes and out of the Ier of the sea, which came unto him. And the nombre of his hoost was an hundred thousand, & xxxij. Elephanes wold exa cast to battell. These came thither Iudaea into Bethsura, and beseged it a longe season, and made by force instrumentes of warre against it. But the Jewes came out and burnt them, and sough the life men. Then departed Iudas from the castell at Jerusalem, and returned þe hoost towarde Bethsura our agaynst the kynges armye.

So the kynge arose before the day, and brought the power of his hoost in to Iudaea to Bethsura, where the hoostes mette them to the battayll, blowing the trumpetes. And to prouoke the Elephanes for the fight, they shewed them the sappe of red grapes and molberies. And beynd the Elephanes amonge the hoost, so that by contrary Elephante there stode a III. men without rest, and helmettes of stele upon their heades: Rec unto every one of the Elephanes also, were ordered v. C. bowmen of the best, which waited of the Elephante, goinge the re so ever he wente, and departed not from him. Every Elephant was covered with a large cover of red, where upon were xxxij. Seleucian men with wepens to fight, & which was a man of Jude to take the best.

As for the remanance of the hosten, he set them upon both the sides in two parties with trumpetes, to prouoke the hoost, and to steere vp downe as were slowe in the armye. And when the Sonne shone upon their heades of golde and stele, the moontaynes glowed agayne at them, & were as bright as the creffterres of fyre. The kynges hoost also was denyed, one parte upon the his countaynes, the other lowe beneth: so they made the kynge good hebe, and kepinge them at bay. And all they that dwelle in the londe, were afrayed at the noyse of their hoost, when the multitude wente forth, and when the the weapens smote together, for the hoost was both greate & mightie. Judas also and his hoost entred in to the battayll, and slew v. C. men of the kynges armye.

Now when Eleazar the sonne of Saur dyd see one of þe Elephanes decked with the kynge badge, and was a more goodly bestlyd the other: he thought þe kynge shulde trypp him, and to perde himself to be yllur his people, and to get him a perpetuall name.

Mac. p.
b. c. d. e.
C
Ilephas
1p. 14
2p. 11
Mac. s. d.

Ma. 4. g
D
Ma. 12. a

Wherfore he ranne with a courage vnto the Elephance in the myddest of the hooff, slayinge them dozens of both the sydes, and slawe many aboute him. So wente he to the Elephance feet, and put him vnder him, and slawe him: then fell the Elephance downe vpon him, and there he dyed. Iudas also and his men feinge the power of the King, and the mightie violence of his hooff, departed from them. And the Kinges armye wente up agaynst them towarde Ierusalem, and pitched their tentes in Jewry besyde mount Sion. To ouer the Kinge came letters vnto him that were in Bethsur.

But when they came out of the cite, because they had no wyales within, and the lorde laye vntill the Kinge toke Bethsur, and sent men to kepe it, and turned his hooff to the place of the Sanctuary, and layed siege to it a greete while. Where he made all maner ordinance: handbowes, fyris dartes, castelles to cast stones, scorpions to shute stones, and slinges. The Jewes also made abundance agaynst theirs, and foughte a long season.

But in the cite there were no wyales, for it was the seventh yeare of the warres, and those waulles that remayned in Jewry had eaten up all their foare. And in the Sanctuary were few men left, for the hanger came vpon them, that they were scarce abode every man to his owne place.

So when Antiochus herde, that Philippe whom Antiochus the Kinge whyle he was in Iuange, had ordered to bringe vnto Antiochus his sonne, that he might be Kinge, was come agayne out of Persia and Media vnto the Kinges hooff, and thoughte to opene the Kingdome: he gaue him to the Kinge in all the haiff and to the capeynes of his hooff, and sayde: we decrease by all, and our wyales are but small: Agayne, the place that we laye siege vnto, is very strong, and it were our parte to se for the realme. Let us agree with these men and take us vnto them, and with all their people, and giuente them to lye a fere their lawe, as they desire. For they be greued and do all the things agaynst vs, because we haue besyde their lawe. So the Kinge and the princes were content, and sent vnto them to make peace, and they receaued it. Now when the Kinge and the princes had made an othe vnto them, they came out of the castel, and the Kinge wete up to mount Sion. But when he sawe that the place was well fenced, he wote the othe that he had made, and com

manded to destroye the wall rounde aboute. Then departed he in all the haiff, and returned vnto Antioche, where he founde Philippe hauynge dominion of the cite. So he foughte agaynst him, and toke the cite agayne in to his handes.

The VII. Chapter.

In the XL. yeare came Demetrius sonne of Seleucus from a cite of the sea coast, and there he bare rule. And it chaunced, that when he came to Antioche the cite of his progenitors, his hooff toke Antiochus and Lysias, to bringe them vnto him. But when it was tolde him, he said: let me not se their faces. So the hooff put them to death. Now when Demetrius was set vpon the throne of his Kingdome, there came vnto him wicked and vngodly men of Israel: whose capeyne was Alcimus, that wolde haue bene made hie priest. These men accused the people of Israel vnto the Kinge, sayinge: Iudas and his brethren haue slayne thy frendes, and dryuen vs out of our owne lond. Wherfore sende now some man to whom thou giest credence, that he maye go and se all the destruction, which he hath done vnto vs and to thynges sone, and let him be punished with all his frendes and fauourers.

Then the Kinge chose Balthasa a frende of his, which was a man of greete power in the realme (beyond the greete water) and sent him vnto the Kinge: and sent him to se the destruction that Iudas had done. And as for that wicked Alcimus, he made him hie priest, and commaunded him to be avenger of the children of Israel. So they rode up, and came with a greete hooff in to Ierusalem of Iuda, sendinge messengers to Iudas and his brethren, speakinge vnto them w peaceable wordes: but vnder disceite. Therfore Iudas and his people belued not their saynges, for they sawe that they were come with a greete hooff.

A fere this came Iudas to Ierusalem vnto Alcimus and Balthasa, crushing the best vnto them. And first, Iudas requyred peace of them, sayinge: Alcimus I priest is come of the side of Iuda, how can he disceite vs? So they gaue them lousige wordes, and Iudas wote them, and sayde: we wil do you no harme, neither youre frendes: and they belued them. But the very same daye toke they the men of them, and slawe them: according to the wordes Iudas wote: they haue cast Iudas flesh of Ierusalem, and shed their bloude rounde aboute Ierusalem, and there was none that wolde burye them.

C So there came a greate feare and dread amonge the people, sayenge: there is nether reach nor righteousness in them, for they have broken the appoyntment and oath that they made. And Balthides removed his hoost from Jerusalem, and pitched his tent at Bethzach: where he sent forth, and toke many of them that had forsaken him: he slew many of the people also, and cast them in to a greates pyre. Then committed he the londe unto Alcimus, and left men of warre with him to helpe him, and Balthides himself went unto the kynge. And thus Alcimus defended his his pasture, and all such as were of Israel, rescued unto him: In so much that they opened the Ise of Judas, and byd much well unto the Jerusalem.

Now when Judas sawe all the myschefe that Alcimus and his company had done (ye more then the death them selves) unto the Israelites: he wente forth rounde aboute all the borders of Jewry, and punished those unfaithfull renegades, so that they came no more one in to the countrey. So when Alcimus sawe, that Judas and his people had gotten the upperhande, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the worst of them that he coude. Then the kynge sent Ticanor, one of his chiefe pyncea, which bare euill wyl unto Israel, and commaunded him, that he shoulde verely destroye the people.

D
Ma. 11-2

So Ticanor came to Jerusalem with a greate hoost, and sent unto Judas and his brethren with frendly wordes (but vnder disceate) sayenge: there shal be no warre betwixte me and you: I wil come with a few men, to se how ye do, with frendshipe. Upon this he came unto Judas, and they saluted one another peaceably: but the enemies were appoynted to take Judas by violence. Neuertheles it was tolde Judas, y he came unto him: he vnder disceate: wherefore he gat him awaie from him, and wolde se his face nomore. When Ticanor perceaued y his counsell was betrayed, he wente out to fight agaynst Judas, beside Capphasalama: Where there were slayne of Ticanors hoost, v. M. men: the residue fled vnto the castell of Dand.

After this came Ticanor vpon vnto mount Sion, and the priests with the elders of the people wente forth to salute him peaceably, & to shewe him y borne sacrifices y were offered for the kynge. But he laughed the to

scorne, mocked the, desired their offerings, and spake vnbreuedly, yee and swore in his wrath, sayenge: If Judas and his hoost be not deliuered now in to my handes, as soon as euer I come agayne (and saye well) I shal burne vpon this hoost. With that, went he out in a greate anger. Then the people came in, and stode before the altar of the temple, weeping & sayenge: For so much as thou (O LORD) hast chosen this hoost, the thy name mighte be called vpon them, and they shoulde be an house of prayer and petition to thy people: We avenge of this man the hoost, and let them be slayne with y sword: remember the blasphemies of them, & iustify them not to continue any longer.

When Ticanor was gone from Jerusalem, he pitched his tent at Bethboan: there an hoost met him out of Syria. And Judas came to Abasa with ii. M. men, & made his prayer vnto God, sayenge: O LORD, because the messengers of thy kynge stande in blasphemye of the, the angel wente forth, and slawe an Chero. thousande of them: Thus so destroye thou this hoost before we see that other people maye thinke, how that he hath blasphemed thy Sanctuaries, and iustify him, a corbidge to his malice.



And so the hoostes stroke the filde, the thirtene daye of the month Adar: and Ticanors hoost was discomfited, and he himself was first slayne in the battayle. When Ticanors men of warre sawe that he was kyled, they cast awaye their weapons and fled: but the Jewes followed vpon them an whole dayes iourney, from the 3er vnto Gazara, blowinge with trumpettes, and makinge tokeus after them. So the Jewes came forth of all the corners aboute aboute, and blente out their homes vpon them, and turned agaynst them: Thus were they all slayne, and not one of them left.



Then they toke their substance for a pay, and smote of Ticanous heade & his right hande (which he helde vp so piouly) and broughte it with them, and hanged it vp aboue Jerusalem. Wherfore the people were exceedingly reioysed, and passed ouer than theye in greates gladnesse. And Judas ordeined that þe same daye (namely the xiiij. daye of the month Adar) shoulde be kepte in myghty merye. Thus the londe of Iuda was in this life whyle.

The viii. Chapter.

Iudas herde also the fame of the Romanes, that they were mightie and valiant men, agreable to all things that are requyred of them, & make peace with all men, which come vnto them, and how they were doughty men of strength. Wherfore he, it was colde him of their battles & noble actes which they dyd in Galilee, how they had conquered them and brought them vnder tribute: and what greates things they had done in Spayne, how that with their wysdome and sober behauiour they had wonne the wyues of Syluz and golde that are there, and openyed all the londe, with ocher places farre from the: how they had discomfited and slayne downe the kynge that came vpon them from the westmost parte of the earth, and how ocher people geue them tribute everye year: how they had slayne and ouercome Philip and Derfus kynge of Cethim and ocher kyns in Iuda, which had broughte their ouerthrowne agaynst them: how they discomfited grece Antiochus kynge of Asia (that wolde needs fighte with them) hauynge an hand and xx. Elephantes, with heiften, charrettes, and a very greate host: how they toke him self alyue, and ordeined him (with such as shoulde raigne after him) to paye the a greates tribute, yea and to fynde the good herites and plege: Wherfore all this, how they had takē from him Iudis, Media and Lydia (his best lonces) and gotten them to

lynge Lumenus Aga ynto, how they perceauynge þe Grekes were comynge to meete them against the captaine of an hoste which gaue the batayll, slewe many of the: led a myghty armye and children captiue, spoiled the, toke possession of their londe, destroyed their stronge holdes, and subdued the to be their bonde men vnto this daye. Moreover, how þe so for ocher kynngdomes & Isles, which some tyme with stode the, they destroyed them, and broughte them vnder their dominion: But helpe euer their owne frendes and those þe were confederate with them, & conquered kynngdomes both farre & nyer: & who so euer herde of their remouance, was affrayed of them: for whom they wolde helpe to their kynngdomes, those raigned: & who they lyked not them to raigne, they put him downe: And how they were come to greates preeminence: hauynge no kynge amonge the, neither eny man clothed in purple, to be magnifick there: thowmache had ordeined the synes a parlement, where in there sat iij. C. and xx. Senecours dayle vpon the counceill, to dispatche euer the busynesse of the people, and to kepe good ordre: And how feure years they chose a Mayre, to haue the gouernance of all their londe: to whom eury man was obedient, and þe there was neither warre nor disencion amonge them.

Then Judas chose Elepennus the sonne of Ihon the sonne of Jacob, & Jason the sonne of Eleazar, & sent the vnto Rome for to make frendshipe & a bonde of loue with them: þe they mighte take fro them the bondage of þe Grekes, for þe Jewes saue þe Grekes wolde subdue the kynngdome of Iuda. So they went vnto Rome (a very greates iourney) & came in to þe Parlyment, & saide: Iudas Machabens with his brethren & the people of þe Jewes haue sent vs vnto you, to make a bonde of frendshipe & peace with you, & ye to noze vs as yo louers & frendes. And þe matter pleased þe Romanes right well, wherfore it was writte vp of þe which þe Romanes made a wyte inze in tables of Lead & sent it to Jerusalem þe they mighte haue by the memoriall of þe same peace & bonde of frendshipe, after this maner: God saue þe Romanes & þe people of the Jewes both by see & by londe, & kepe þe frendes & enemye fro the for euermore. If there come first eny warre vnto þe Romanes or eny of their frendes thowmache all their dominions þe people of þe Jewes shal helpe the (as þe tyme requiereth) & wth all their herites. Also the they shal neither geue nor receiue vnto their enemies vialace, weapons, money nor shippes: but shal

fil this charge at the Romaynes pleasure, & take nothing from them therfore. Againe yf the people of the Jewes ha pp first to haue warre, the Romaynes shal stande by the with a good wil, accordinge as the tyme wil suffice: Neither shal they gene vnto the Jewes enemies, vnto rales, weapons, money ner shippes. Thus are the Romaynes content to do, & shal fulfill their charge without any discease.

Accordinge to these articles, the Romaynes made the bande with the Jewes. Now after these articles (sayde they) yf any of the parties will put to them, or take any thinge from them: they shal do it with the consente of both: and whar so ever they adde them vnto them, or take from them, it shall stande fast. And as touchinge the euell that Demetrius hath done vnto the Jewes, we haue written vnto him, sayenge: Wherfore layest thou thy heuy yoke vpon the Jewes our frendes and louers? If they make any complainte of the agayne vnto vs, we shall defende them, and fighte with the by sea and by lande.

The X. Chapter.

In the meane season when Demetrius herde that Liciano: & his hoost was slayne in the felde, he proceeded further to sinde Barchides and Alcimas againe in co Jewry, and those that were in the right wyng of his hoost, with them. So they wete forth by the waye that ledeth vnto Galgala, and pitched their tentes before Melisloch which is in Arbellis, and wanne the cite, and slewe moche people. In the first moneth of the Cliv. yere, they brought their hoost to Jerusalem, and rose vp and came to Barea, with xx. III. fore men, and ii. III. housmen.

Now Judas had pitched his tente at Eusa, with thie thousande chosen men. And when they sawe the multitude of the other army yf it was so greates, they were sore afrayed, & many conveyed them selues out of the hoost. In so moche yf there abode no mo of them but viij. C. men. When Judas sawe that his hoost fayled him, and that he must needs fighte: he drake his herte, yf he had no ryme to gather them together: wherfore the man was in extreme trouble. Tench helpe he sayde vnto them, yf remayned with him: Op, let vs go agaynst our enemies, peraduanture we shal be able to fighte with them. But they wolde haue stopp'd him, sayenge: we shall not be able, therfore let vs now saue oure lyues, and turne agayne to the buchien, and then wil we fighte agaynst the,

for we are here but fewe. And Judas sayde: God forbid, that we shoulde sit from them. Wherfore yf oure tyme be come, let vs be manfully for oure brethren, and let vs not slayne oure honoure. Then the hoost removed out of the tentes, & stode agaynst them. The housmen were deuyded in two parties: the slyng casters and the archers were before the hoost, and all the mightie men were foremost in the felde. Barchides hoost was in the right wyng of the battell, & the hoost drewe nye in two parties, and blew sixten peeces. They of Judas syde blew yf ten peeces also, & the earth shooke at the noise of the hoostes, and they stroke a sildre from the morow till night. And when Judas sawe Barchides hoost was strongest of the right syde, he toke with him all the partye, and brake the right wyng of their ordie, and sloued vpon them vnto the mount Zion.

Now when they which were of the left wyng, sawe that the right syde was defamed, they persecuted Judas and them that were w him. Then was there a sore battell, for many were slayne and wounded of both the parties, Judas also himself was hurt, and the remanant fled. So Jonathan and Syme toke Judas their brocher, and banded him in his fathers sepulchre in the cite of Bethan. And all the people of Israel made greue lamentacion for him, and mourned long, sayenge: Alas, that this worthy man should slayne, which deliuered yf people of Israel. As for other thinges pertaininge to the battell of Judas, the nobles actes that were done, and of his worthynesse: they are not writen, for they were very many.

And after the death of Judas, which came vp in all the coastes of Israel, and there arose all such as wolde vngodlyly. In these dayes was there a greates death vnto the lande, and all the countrey gaue ouer them selues & their vnto Barchides. So Barchides chose mightie men, and made them lordes in the lande. These soughte out and made search for Judas frendes, and brought them vnto Barchides: which auenged himself vpon them with greates despise. And there came so greates trouble vnto Israel, as was not sene the man that no prophet was sene there.

Then came all Judas frendes togither, and sayde vnto Jonathan: In so moche as thy brocher Judas is dead, there is none left him to go forth agaynst & enemies, agaynst Barchides, and such as are aduersaries vnto oure people. Wherfore this daye we do this for him, to be oure paynce and captiue

in this our battell. And Jonathan took the governance upon him at the same tyme, and ruled in steade of his brother Judas. When Achabes gat knowlege therof, he sought for to slaye him: But Jonathan and Symon his brother, perceauyng that, fled into the wilderness of Thebena with all their company, and pitched their tentes by the way side of Aiphar.

Which when Achabes vnderstode, he came ouer Jordan with all his host vpon the Sabbath daye. Now had Jonathan (since his brother Thon's captiuitie of the people) to paye his friends the Tributes, so they wold leaue them their ordinaunce, for they had much. So the children of Jambai came out of Nabata, & toke Thon & all that he had, & moued their waye withall. Then came out also Jonathan & Symon his brother, & the children of Jambai made a greace marriage, & broughte of hyde from Nabata with greace pompe: for she was a daughter to one of the noblest princes of Canaan. Wherefore they remembered the bloude of Thon their brother, and wene vp, and hyd them selues vnder the shadowe of the monnes ync.

So they lift vp their eyes, and looked: and beholde, there was much a doo, & greate reyn: for the byrde grone came forth, & his fides and his brethren met them with cym pans, instrumentes of musick, and many warps. Then Jonathan and they that were with him, rose out of their shawtinge place agaynst them, and slew many of them. So for the remnant, they fled into so many mountaynes, and they toke all their substance. Thus the marriage was turned to mourninge, and so many of their melody in to lamentation. And so when they had awenged the bloude of their brother, they turned agayne vnto Jordan.

Achabes hearinge this, came vnto the river of Jordan with a greate power vpon the Sabbath daye. And Jonathan (synging his company) let vs get vp, & fyghte agaynst our enemies: for it stonde not with vs to daye, as in tymes past. Beholde, I memo are in our waye, & water of Jordan vpon the one syde of vs, with bandes, fennes and woodes of another syde, so that there is no place for vs to departe vnto. Wherefore crye now vnto heauen, that ye maye be deliuered from the power of youre enemies. So they strode the battell. And Jonathan stretched out his hande to smyte Achabes, but he fled backward. Then Jonathan and they that were with him leaped in to Jordan,

& swymmed ouer Jordan vnto him, & there were slayne of Achabes syde thate daye, a thousande men.

Therefore Achabes with his host returned agayne to Jerusalem, & buylde vp fortresses stronge holdes that were in Jeru. Jericho, Emmaus, Bethon, Bethel, Chanaan, Phara & Thopo, with walles, with portes & with lockes: & set men to kepe them, & they might use their malice vpon Israel. He walled vpon Bethsura, Gazara & the castell at Jerusalem also, & prouyded them with men & voyces: & he toke also the chiefe men somes in the countrey for pledges, and put them in the castell at Jerusalem to be kepte.

Afterwards in the Clij. yere in the seconde moneth, Alcimus commaunded, that the walles of the ynnest Sanctuary shoulde be destroyed, & the buyldinges of prophets also. And when he beganne to destroye the, & thinges that were aboute, were hymbered: for he was smitten with a palsy, & his mouth sturte, so that he coude nomore speake nor commaunde any of his house concerninge his business. Thus dyed Alcimus in greate misery at the same tyme. And when Achabes sawe that Alcimus was dead, he turned agayne to the kyng, & so the londe was in rest, yere. Then all the vngodly men helde a counsell, sayenge: Beholde, Jonathan and his company are at ease, & dwell without care. What for let vs bringe Achabes hither, & he shall take them all in one night.

So they wote & gaue Achabes this counsell, which arose to com to a greate host, & sent letters priuily to his adremtes which were in Jewry, to take Jonathan & those that were with him: but they might not, for the other had gotten knowlege of their deuyce. And Jonathan toke L. men of the countrey (which were the rynglebers of the kyng) slew them. Then Jonathan and Symon with their company departed vnto the cite Bethsura, which lieth in the wilderness, and repaired thither because therof, & made it stronge. When Achabes knewe this, he gathered all his host, and sent word to them that were of Jewry. This came he and layd siege to Bethsura, and songe agaynst it a longe season, and made instrumentes of warre. Now Jonathan let his brother Symon in the cite, and wente forth himself in to the countrey, and came with a certayn number, and slew Odreas and his brethren and the children of Phasiron in their tentes: so that he beganne to be stronge, & to increase in power.

As for Symon and his company, they

The i. booke of the Hachabees.

of many charges, and geue you rewardes. And now I discharge you 3 Jewes from tributes, I forgive you the customes of silke, and release you of the crowne taxes, of the thirde parte of silke, and half of the frutes of trees, which is myne owne dewty. This I leave for you, from this daye forth: so that they shall not be taken of the londe of Iuda nor of the thre cities which are adioyned therunto one of Samaria and Galilee, from this daye forth for evermore. Ierusalem also with all thinges belönginge therco, shal be holy and free, yet 3 tributes 3 tributes shal pertaine unto it. As for the power of y casual which is at Ierusalem, I remeyce 2 geue it unto the hye priest, that he maye set in it such men, as he shall chuse to kepe it. I frely deuyce all the Jewes that are prisoners cho rose out all my realme: so that every one of them shalbe free from payenge any tribute, yet men of their caell.

All the solitarie feastes, Sabbathes, Twemones, the dayes appoyned, the thre daies before and after the feast shal be free for all the Jewes in my realme: so that in them no man shal haue power to do any thinge, or to make any busynesse agaynst any of them in any manner of cause. There shal xxx. M. also of the Jewes be written vp in the kynge booke, and haue their wages payed, as all wher most of warte of the kynge shalbe he ward of them shalbe ordened certayne, to kepe the kynge stronge holdes: yet and some of them shalbe set ouer the kynge busynesse, that they maye faithfully deale with the same. The Jewes also shal haue paynces of their owne, 2 walke in their owne lawes, as the kynge hath commaunded in the londe of Iuda.

And the thre cities that are fallen vnto Iewy from the countre of Samaria and Galilee: shalbe taken as Jewy, and be vnder one: neither be subiecte to any straunge lord, but to the hye priest. As for Ptolomais and thre londe pertainyng therco, I geue it vnto the Sanctuary at Ierusalem, for the necessary expences of the holy thinges. Moreover: I will geue enery yere xv. M. Syden of silver out of y kynge chedder (which pertaineth vnto me) to the worke of the temple: yet 2 lotte what remaineth (which they had curmatters in hande in tymes past, have not payed) that same shal they geue vnto them also. And beydes all this, the v. M. shales which they take yearly of the reues of the Sanctuary, shal belöngue vnto the priest: the do seruyce.

The x. Chap. Ho. lxxviii.

Item, who so euer they be that ste into the temple at Ierusalem: or which the libertie thereof: where as they are fallen in to the kynge daunger for any manner of busynesse, they shall be pardoned, and all the goodes that they haue in my realme, shalbe free. For the buyldinge also 2 repayinge of the worke of the Sanctuary, expences shalbe geuen out of the kynge chedder: yet and for the makinge of the walles rounde aboute Ierusalem, for the breakinge downe of the olde, and for the settinge vp of the stronge holdes in Jewy, shal 3 coffes and charges be geuen out of the kynge chedder.

But when Jonathan and the people her be these wordes, they gaue no credence vnto them, neither receaued them: for they remembered the greates wickednesse that he had done vnto Israel, and howe he had vntoed them. Wherefore they agreed vnto Alexander, for he was a prince that had dealed friendly with them, and so they stode by him allwaye. The gathered kynge Alexander a greate hoost, and broughte his armye agaynst Demetrius. So 3 two kynge stode bartayll together, but Demetrius doost fle, and Alexander followed after and fell vpon them. A mightie foue felde was it, continuinge till the Sonne waxe downe, and Demetrius was slayne the same daye.

And Alexander sente embassours vnto Ptolomy the kynge of Egypte with these wordes, sayenge: For so much as I am come agayne to my realme, and haue gotten the dominion, ouer come Demetrius, conquered the londe, and striken a felde with him, so that we haue discomfited both him and his hoost, and ste in the throne of his kynge dome: Let us now make frendshipe together, geue me thy daughter to wife: so shall I be thy foine in lawe, and both geue the rewardes, and his greates dignitie. Ptolomy the kynge gaue answer, sayenge: Happy be the daye wherein thou art come agayne to the londe of thy progenitors, and set in the throne of thy kynge dome. And now will I fulfill thy wyrtynge: but mete me at Ptolomais, 3 we maye se one another, and that I maye marry my daughter vnto the accordinge to thy besyde. So Ptolomy wode out of Egypte with his daughter Cleopatra, 2 came vnto Ptolomais in 3 Cris. yere: where kynge Alexander met him, 2 he gaue Alexander his daughter Cleopatra, and married them at Ptolomais with greates worshippe, like as the matter of kynge is to be.

Then wrote kynge Alexander vnto Ionathas, that he shulde come and meeke him. So he wente honourably vnto Prolomais, & there he met the two kynge, and gaue them greace pfectures of golde and syluer, & founde fauoure in their sighte. And there came to gether agaynst Ionathas certayne wicked men and vngracious perfonnes of Israel, makinge complaynes of him, but the kynge regarded them not. As for Ionathas, the kynge commaunded to take of his garnitures, and to clothe him in purple: and so they dyd. Then the kynge appoynted him to syt by him, and sayde vnto his prynces: So with him in to the myddest of the cite, and make a proclamacion, that no man complayne agaynst him of eny matter, and that no man trouble him for eny maner of cause.

So it happened that when his accusers sawe the worshippe which was proclaimed of him, & he was clothed in purple: they fled euery where. And the kynge made moch of him, more him amonge his chiefe frenches, made him a duke, and partaker of his deminion. Thus Ionathas wente agayne to Jerusalem with peace and gladnesse. In the xlv. yearc came Demetrius the sonne of Demetrius from Grece in to his fathers londe: wherof when Alexander herde tell, he was right sorry, and returned vnto Antioche. And Demetrius chose Appollonius (which had the gouernance of Celosyna): to be his captaine.

So he gathered a greace hoost and came vnto Iamnia, and sende wordes vnto Ionathas the hie priest, sayeng: Darrest thou stande vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouest thy strength agaynst vs in the mountaynes. Now therefore if thou trustest in thine owne strength, come downe to vs in to the playne felde, and there let vs proue oure strength together: thou shalt synde, that I haue valourne men of warre with me: and shalt knowe who I am, & the other that stande by me.

Which saye, that youre force is not able to stande before oure face, for thy fathers haue bene trawse chased in to their owne londe. And now, how wyle thou be able to abyde so greace an hoost of hoismen and footemen in the felde, where as is neether rocke, stonier place to fle vnto?

When Ionathas herde the wordes of Appollonius, he was moued in his mynde: wherfore he chose f. thousande men and wente out of Jerusalem, and Symon his bro-

ther met him for to helpe him: And they choo their tentes at Joppa, but the cite keppe him forth, for Joppa was an helde of Appollonius. Then Ionathas layd siege to it, and they that were in the cite, for very feare let him in: and so Ionathas waite Joppa. Appollonius hearinge of this, toke with thousande hoismen, with a greace hoost of fote, and wente as though he wold goe in to Joppa, & came immediately in to the playne selde: because he had so many hoismen, and put his trust in the. So Ionathas stode vpon him to Joppa, & there they foughte the battayll. Now had Appollonius left a thousande hoismen behynde them pryudy in the cite. And when Ionathas sawe that such maner was layd behynde them, they were moued aboute the enemies hoost, and shewethes at the people from the morninge to the euenyng. As for Ionathas people, they kepte their ordre as he had commaunded them, & the enemies hoises were enee labouryng.

Then broughte Symon forth his hoost, and set them agaynst the fote man. For the hoismen were weery allready. So he discomfited them, and they fled. And they that were scattered in the felde, gat them to Joppa, and came in to the temple of Dagon that Ido. & they mighte here saue their lyues. But Ionathas set fyre vpon Joppa and all the cities rounde aboute it, & toke their goodes, and bit vp the temple of Dagon with all them that were fled in to it.

Thus were slayne and betwixt xviij. thousande men. So Ionathas remoued the hoost from thence, and broughte them to Scalon: where f. men of the cite came forth, and met him with greace worshippe. After this wente Ionathas and his hoost agayne to Jerusalem, with greace substance of good. And when kynge Alexander herde the se thinges, he thoughte to do Ionathas more worshippe, & sent him a colar of golde, as the vsite is to be geuen vnto such an arte of the kynge nexte bloude. He gaue him also f. & lxx. of Accaron (which the londe belonyng vnto) in possession.

The XI. Chapter.

After that kynge of Egypce gathered a hoost, (like the londe) f. liich vpon the sea shore: and many shippes: and wente aboute thowou disceate to sea: and came to the borne of Alexander, & to ioyne it vnto his owne realme. Vpon this he toke his iourney in to Syria, & was letten in to the cite, and he came forth to meeke him: for kynge Alexander had commaunded them so to do, because

Iosephus
ap. a lib.
v. Antiq.

Mac. 9. 8

he was his father in lawe. Now when Pto-
lomy entered in to any cite, he left me of war-
re to depart, and this he dyd thorow out all
of cite. And when he came to Azotus, they
shewed him the temple of Dagon and Azotus
that was burnt up, with the other thinges
which were destroyed, the dead bodies
cast abroad, and of graves that they had ma-
de by the way syde, for such as were slaine
in the fildes: And tolde the kynge that Jona-
thas had done all these thinges, to the intent
they might see him euill will. But the kyn-
ge sayde not a worde thereto.

And Jonathas met the kynge with great
honour at Joppa, where they saluted one
another, and took their rest. So when Jona-
thas had gone with y^e kynge, vnto the wa-
ter that was called Eleutherus, he turned
agayne to Jerusalem. Now Ptolemy had
gotten the dominion of the cities vnto Se-
leucia vpon the sea coast, ymagynynge wic-
edly to conuulse agaynst Alexander, & sent
ambassadors vnto Demetrius, sayynge: Come,
let vs make a bond betwixt vs, so shall I
give the my daughter that Alexander hath,
and thou shalt raigne in thy fathers kyn-
gdom. I repente that I gaue Alexander my
daughter, for he goeth abouce to slaye me.
And thus he flattered Alexander, because
he wolde haue had his realme.

Thus he tolde his daughter from him, ga-
ue her vnto Demetrius, and so sold Alexander,
so that his malice was openly knowne.
And Ptolemy came to Antioche, where he
set two crownes vpon his owne heade: the
crown of Egypte and of Asia. In the mes-
siasion was kynge Alexander in Cilicia,
in they that dwelt in those places, had
rebelled agaynst him. But when Alexander her-
de of this, he came to warre agaynst him.
So kynge Ptolemy broughte forth his host
and met him with a mightie power, and cha-
ced him awaye. Then fled Alexander in to
Zabdy, there to be defended, and kynge Pro-
loms honoure increased. And Zabbid the
Arabian smote of Alexanders heade, and
sent it vnto Ptolemy. But the thirde daye
after, died kynge Ptolemy himselfe: and they
whom he had set in the stronge holdes, re-
uolued of those that were within y^e cities.
And Demetrius reigned in y^e hundredch and
sixtie yeare.

At the same tyme gathered Jonathas
them that were in Jewry to laye siege vnto
the castell which was at Jerusalem, and so
they made many instrumentes of warre a-
gainst it. Then were there certaine yngod-

ly performes (which haued their owne peo-
ple) vnto kynge Demetrius, and tolde him,
that Jonathas besieged y^e castell. So when
he herde it, he was angry, and Immediately
came to Ptolemais, and wrote vnto Jona-
thas, that he shalde not laye siege to the cas-
tell, but come and speake with him in all the
haile. Tenderthelasse when Jonathas herde
this he commaunded to be yege it. He chose
also certayne of the elders and piesses of Is-
rael, and put him self in the parcell, and toke
with him golde, syluer, clotheing and diuer-
se presentes: and wente to Ptolemais vnto
the kynge, and founde him gracious.

And though certayne yngodly men of
his owne people made complaints vpon
him, yet the kynge intreated him, like as his
puddecessours had done before: and promo-
ted him in the sight of all his frendes, confir-
med him in the hie priefthode with all the
wooshipe y^e he had a fore, and made him his
chefe frende. Jonathas also desired the kyn-
ge that he wolde make Jewry free, with the
the head cities of Samaria and the lon-
des pertainynge thereto: vpon this vnto Jo-
nathas promysed him the Calaitenes. Whe-
re vnto the kynge consented, and gaue Jona-
thas wytynges of the same, comeynyng the
se moodes: kynge Demetrius sendeth greetyn-
ge vnto his brother Jonathas and to the
people of y^e Jewes. We sende vnto here a co-
py of the lettre which we dyd wyte vnto
oure elder Lashenus, concerninge you, that
ye shalde knowe it.

Kynge Demetrius sendeth greetynge vnto
oure elder Lashenus his elder. For the faithfulness
that our frendes the people of the Jewes
kepe vnto vs, and for the louynge y^e bondes
which they beare towarde vs: we are deter-
med to do them good. Wherefore we ordene
all y^e coastes of Jewry with the the cities,
Lyda and Ramatha (which are a ceded vnto
Jewry from Samaria): all y^e lodes pertainynge
there vnto, to be freely separated
for such as do sacrifice in Jerusalem: both com-
meynyng the payntes which the kynge to
ke yearly a cored tyme, & y^e frutes also of the
earth & trees. As for other tithes & tributes
y^e belonged vnto vs, we discharge the theof
from this tyme forth. In like maner we frai-
de vnto the all the customes of salt and crow-
ne taxes, which were broughte vnto vs. And
this freedome shal they haue firme & steadfast
frō this tyme forth for euermore. Therefore
se y^e make a copy of these of letters, and de-
liuer it vnto Jonathas: that it maye be kept
vpon y^e holy mount in a convenient place.

E After this, when Demetrius the kynge sawe that his londe was in rest, and that no resistance was made him: he sent awaye all his hoost euery man to his owne place, excepte an armie of straungers, whom he brought from the Iles of the heiden, where fore all his fathers hoost had endd wyll at him. Now was there one Triphon (that had bene of Alexanders parte afore) which when he sawe that all the hoost murmured agaynst Demetrius: he wente to Emaluel the Arabian (that brought vp Antiochus the sonne of Alexander) and laye sore upon him, to deliuer him this yonge Antiochus: that he might raigne in his fathers seade. He tolde him also what greates enell Demetrius had done, & how his me of warre loued him nor: so remayne there a lōge season.

And Jonathan sent vnto kynge Demetrius, to dryue them out which were in the castell at Jerusalem and in the other refuges, for they dyd Irael greates harme. So Demetrius sent word vnto Jonathan, sayenge: I wil not only do these thinges for the and thy people, but at tyme conuenite I wil do bech the & thy people greates worshippe. But now thou shalt do me a pleasure, if thou wilt send me men to helpe me: for all myne armie is gone fto me. So Jonathan sent him iij. M. stronge men vnto Antioche, and they came vnto the kynge, wher fore the kynge was very glad at their commynge. But they that were of the cite, euen an Cxx. thousande men gathered them together, & wolde haue slayne the kynge, which fled in to his court: & the citefins depreded the stretes of the cite, and beganne to fight.

Then the kynge called for the Jewes helpe, which came vnto him all together, & were abode thow the cite, and slawe the same daye an C. M. men: set fyre vpon the cite, gat many spoiles in that daye, and deliuered yf kynge. So when the citefins sawe that the Jewes had gotten their wyll of the cite, and they them selues dyspoynted of their purpose: they made their supplication vnto the kynge, sayenge: Graunte vs peace, and see the Jewes easse from troublinge vs and the cite, and vpon this they cast awa ye their weapons. Thus they made peace, and yf Jewes gat greates worshippe in the sight of the kynge, and in the sight of all that were in his realme, and were spoken of thow out the kynge dome: and so they came agayne to Jerusalem with greates goodnes.

So the kynge Demetrius sat in the throne of his kynge dome, and had peace in his lōde

Therethe he dyssembled in all that he spake, & with deceit him self from Jonathan, & rewarde him a goodnes of benefices which he had done for him, but troubled him very sore. After this came Laphen agayne with yonge Antiochus, which raigned & was crowned kynge. Then they gathered vnto him all yf men of warre, wher Demetrius had put awaye: these fought agaynst Demetrius, which fled & came to bacfe. So Triphon toke the Seleucus & reanne Antioche. And yf Antiochus wente vnto Jonathan, sayenge: I confirme the in thy presthode, & make yf ruler of all countrees, if thou mayest be a frende of yf kynge.

Vpon this he sent him golden vessels to serue in, and gaue him leue to dryue yf golde, to be clothed in purple, and to weare a bar of golde. He made his brother Symon so captayne, from the coastes of Tyne vnto the borders of Egipte. Then Jonathan toke his iourney, & wente thow yf cite by the water of Jordan, and all the men of warre of Syria gathered the vnto him to helpe him. So he came vnto Hecalon, and they of the cite receaued him honorably: & from thence wente he vnto Gaza, but they wolde not let him in: wherfore he laye by the sea to it, turninge vp and spoylinge the paces that were abonce the cite.



And the citefins of Gaza submytted themselves vnto Jonathan, which made peace with them, but toke of their summe to paye, sent the to Jerusalem, & wente thow the countrey vnto Damascus. Now when Jonathan herbe that Demetrius princes was come in to Calces (which is in Galilee) with greates hoost, purposinge to put Demetrius out from troublinge in the realme: he came agaynst them, and lefte Symon his brother in the londe: which came to Bethsara, and laye by se to it a lōge season, and deliuered them. So they desired to haue peace of him, which he graunted them, & after that

put them out from thence, toke the cite, and sent to kepe it. And Jonathas with his host came to the water of Gensar, 2 by tryall in the moynynge gat them to the playne side of Ajoa.

And beholde, the hostes of the Zechen marche in the felde, 2 layed watch for the in the mountaynes: so þ when Jonathas came agaynst the, the other (which were layed to watch) rose out of their places, 2 fought, 2 they that were of Jonathas syde, fled every man: 2 there was not one of the leste, except the Monathias the sonne of Abalemus, and Judas the sonne of Calphi the captayne of the host. The Jonathas rence his clothes, layed earth vpo his heade, made his prayer, 2 turned agayne to the in y felde: where they fought together, and he put them to flight. Now when his owne mē þ were fled, same that they turned agayne vnto him, 2 helpe d him to followe vpon all their enemies vnto their tentes at Cabon. So there were slaine of the Zechen the same daye, iij. M. men, 2 Jonathas turned agayne to Jerusalem.

The xlii. Chapter.

Jonathas synge that þ tyme was nere for him, these certaynemen and sent them vnto Rome for to stablish to remaine the frendshipe w the. He sent letters also vnto Sparta, and to oether places in like maner. So they wrote vnto Rome and crued in so y council, 2 sayde: Jonathas y helpe þ the people of y Jewes sent vs vnto you, for to rence y olde frendshipe 2 bonde of loue. Vpo this y Romaynes gaue the fre responses, þ mē shalde lede the home in to y side of Judas peaceably. And this is y copy of the letters that Jonathas wrote vnto the Spartians:

Jonathas y hye prest w þ elders, prestes, 2 the other people of y Jewes, kinde greetynge vnto y Spartians their brethren. There we receiue sente lōge agoo vnto Onias y hye prest, from Arius which than raigned among you: that ye are oure brethren, as the wyng made therevpon specifieth. And Onias increased the embassie oure that was sent, honorably, and receaued þ letters: wherein the it was mention made of the bonde of loue 2 frendshipe. But as for vs, we haue no such minynges: for why, we haue the holy booke of scripture in oure bondes to oure comfort. Neuerthelesse we had rather sende vnto you for the trynyng of þ brotherhode and frendshipe: lest we sholde be straunge vnto you, for it is longe sene þ tyme þ ye sent word vnto vs. Wherefore in y sacrifices þ we of

fre 2 oether ceremonies vpon þ hye solempne dayes and oether we allowe remember you without ceasynge (like as reason is, and as it becommeth vs to chynke vpon oure brethren) ye and are ryght glad, of youre profperous honoure.

And though we haue had greute troubles and warres, so that the synge about vs haue soughten agaynst vs: yet wolde we not be greuous vnto you ner to oether of oure louers and frendes in these warres. For we haue had helpe fro beaus, so that we are deliuered, and oure enemies subdued. Wherefore we chose Clementis the sonne of Antiochus and Anipater the sonne of Jason, and senthem vnto the Romaynes, for to rence the olde bonde of frendshipe and loue with them. We commaunded them also to come vnto you, to saluce you, and to deliuer you b letters, concerninge the renouacion of þ brotherhode. And now ye shal do right wel, to geue vs an answer there vnto,

And this is the copy of the wyryng, which Arius the kynge of Sparta sente vnto Onias: Arius kynge of the Spartians sendeth greetynge vnto Onias the hye prest. It is founde in wyryng, that the Spartians and Jewes are brethren, and come of the generation of Abusham. And now for so much as this is come to oure knowlege, ye shal do wel, to wyte vnto vs of youre prosperite. As for vs, we haue wyeten 6 mynde vnto you: oure carell and goodes are yours and yours, ours. These thinges haue we commaunded to be shewed vnto you.

When Jonathas herbe, that Demetrius prices were come forth to fight agaynst him with a greater host the season, he wente fro Jerusalem, 2 met the in the side of Gemath, for he gaue them noe space to come in to his owne countre. And he sent spyes vnto cheire tentes, which came agayne and tolde him, that they were appoynted to come vpo him in the night season. Wherefore when the Sone was gone downe, Jonathas commaunded his men to watch all y night, 2 to be ready w weapons for to fight: and set watchmen rounde aboute the hoost. Now when the aduersaries herbe that Jonathas was ready vnto his men to the battayll, they feared 2 were afrayed in their herres, 2 kymbled frys in their tentes, brake vp, and gat them awaye. Neuerthelesse Jonathas and his company knewe it not till the morninge, for they sawe the frys burnynge.

Then Jonathas followed vpon the, but he might not ouertake them, for they were

gone ouer the water Eleutherus. So Iona-
thas departed vnto β Arabia: whiche were
called Sabades) (leue them, & toke their goo-
des. He proceeded furthur also, and came vnto
Damascus, & wente thowrow all that coun-
tre. But Simon his brother toke his iourney
and came to Mscalon and to the nexte strong-
holde: departing vnto Joppa, and wan-
ne it. For he hearde, that they wolde stonde
of Damascus partie: wherfore he sent mē of
warre in the cite, to kepe it. After this came
Jonathas home agayne, & called the elders
of the people together: and deuised with the
foi to buyde vnto the strong holde in Jewry,
and the walles of Ierusalem, to see vp an
hye wall betwixte the castell and β cite, for
to separate it from the cite, that it might
be alone, and that men shulde nethe bye nor
sell in it.



Vps this they came together for to buyde
vp the cite: and for moche as the wall vps
the brooke of the west syde (called Capthe-
ta) was fallen downe, they repaired it. And
Simon set vp Abiada in Sephela, and ma-
de it strong, settinge portes & lockes vps it.
Now when Triphon purposed to raigne in
Asia, to be crowned, and to slaye the kynge
Ariochus: he was affrayed that Jonathas
wolde not suffre him, but fight against him.
Wherfore he wente aboute to take Jona-
thas, and to kyll him.

So he departed, and came vnto Bethsan.
Then wente Jonathas fowth against him to
the battayll with fourtye thousande choser
men, and came vnto Bethsan also. But whē
Triphon sawe that Jonathas came with
so greate an hoost to destroye him, he was
affrayed: and therfore he receaued him ho-
nourably, commended him vnto all his friends,
gaue him rewardes, and commaunded
his men of warre to be as obedient vnto him
as to himselfe.

And saide vnto Jonathas: why hast thou
caused this people to take soch manyle, seyn

ge there is no warre betwixte vs: These
sent them home agayne, & those certayne
to waite vpon the, & come thowrow
Ierusalem: for I will geue it the, whiche
strong holde, men of warre, and their equy-
pment. As forme, I must departe, this is on-
ly of my comyng. Jonathas beleued this,
vnto as he sayde, puttinge awaye his bow,
whiche wente in to β Ierde of β Ierde. He
but iij. M. by him, wherof he sent ij. M. in
to Gallice, & one M. wente with himselfe.

Now as soone as Jonathas ment into
Ierusalem, the citefyns spured the
of the cite, and toke him, and steele all them
with the swerde, that came in with him.
Then sent Triphon an hoost of fore and
hosmen into Gallice and in to the great
plaine felde, to destroye all Jonathas com-
pany. But when they knewe that Jonathas
was taken, and all they slayne that went
vpon him: they toke counsell together, and
came fowth ready to the battayll. So when
they which folowed vpon them, sawe that
was a matter of life, they turned backe a-
gayne. As for the other, they wente in to
Ierde of Iuda peacefully, & bewrayed Jona-
thas, & them that were with him righte so.
And Irael made greate lamentacion. Of
all the heithen β were rounde aboute them,
soughte to destroye the. For they sayde: how
haue they no captayne, nor any man to helpe
them. Therfore let vs ouercome them,
and rote out their name from amongest us.

The XIII. Chapter.

When Symon hearde that Tri-
phon gathered a greate hoost, he
came in to β Ierde of Iuda, and to de-
stroye it: and sawe β the people was in great
fearefulnesse and care: he came vnto Ierusa-
lem, and gathered the people together, & ga-
ue the exortacion, sayenge: Ye knowe what
greate battayll I and my brethren & mys-
thers house haue stryten for the lawe of
the Sanctuary, and what manner of troubles
haue sene: thowrow occasion wherof, all my
brethren are slayne for Irael's sake, and I
am left alone. And now let not me hurt my
owne life in any manner of trouble, for I
am no better then my brethren: but will save
my people and the Sanctuary, our bre-
thren and our wyues: for all the heithen are
gathered together, to destroye vs of our
malice.

At these wordes the hartes of the people
were kyndled together, so that they came
with a loud voice, sayenge: Then shall we
be captayne in steade of Iudas & Jonathas

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thy brethren, euen thou our hatell, & what sauer thou commaundest vs, we shall do it. So he gathered all the men of warre, makinge haste to smyth all the walles of Ierusalem, which he made stronge rounde aboute.

B Then sent he Ionathas the sonne of Absalom & a fresh hoste vnto Ioppa, which diuidenth ouer y were in the castell, and returned there himself. Triphon also removed from Ptolemais with a greate armye, to come in to the londe of Iuda, and Ionathas with him in warde. And Simon pitched his tentes at Addon before the playne side.

Now when Triphon knewe that Symon sate vp in seade of his brother Ionathas, and that he wolde warre agaynst him: he sent messengers vnto him, sayenge: Where is as we haue kept Ionathas thy brother, as for money that he is owynge in the kynge a compace, concerninge the buynesse y behold in honde. Other foie sende now an C. talens of syluer and his two sonnes for sauerie, that when he is letted forth he shal not forsaue vs: and we shal sende him agayne. Heretofore Symon knewe, that he dyssembled his wordes: yet commaunded he the reueryt children to be deliuered vnto him: lest he shoulde be the greater enemye agaynst y people of Iuda, and saye: because he sent han not the money and the children, therefore is Ionathas dead.

C So Symon sent him the children and a hundred talens, but he dyssembled, & wolde not let Ionathas go. Afterwarde came Triphon in to the londe, to destroye it, and wente rounde aboute by the waye, y ledeth vnto Adon. But where so euer they wente, thither wente Symon and his hoste also. Now they that were in the castell, sent messengers vnto Triphon, that he shoulde make haile to come by the wyldernesse, and to save them vnto: And Triphon made ready all his hoisemen to come that same night. Heretofore it was a very greate newe, so that he came not in Galaadithim. And when he knewe the Baschama, he slew Ionathas and his sonnes there, and then turned for to go home in to his owne londe.

This tyme Symon so to set his brothers too course, and buried it in Modin his fathers see. So all Irael bewailed him with greate lamentacion, and mourned for him very longe. And Symon made vpon the sepulchre of his father and his brethren a buyllynge hye to loke vnto of sic stene behynde and before: and sic vpon iijen pylers, one

agaynst another (for his father, his mother and foure brethren) and sic greate pylers reuibe aboute, with armes vpon them for a perpetuall memory, and carned shippes besyde the armes: y they might be sene of me sayynge in the see. This sepulchre which he made at Modin, standeth yet vnto this daye.

Now as Tripho wente forth to walke w y yoge kynge Antiochus, he slew him trayterously, and raigned in his stede. crowned himself kynge of Asia, and byd moche well in the londe. Symon also buylde vp the castles in Ieruy, makinge them stronge with hye towres, greate walles, portes and lockes, and layd vp vnto the stronge holdes. And Symon chose certaynemen, and sente them to kynge Demetrius to desyre him, y he wolde discharge the londe from all bondage, for Triphon had spoyled it very sore. Where vpon Demetrius the kynge answered him, to write vnto him after this maner:

Demetrius y kige sendeth greeteinge vnto Symon the hye pasc his friends, with the elders and people of the Jewes. The golden crowne and precious stone y ye sente vs to vs, haue we receaued: and are ready to make a stedfast peace with you, yet and to write vnto oure officers, for to release you, concerninge the thinges wherein we made you fre: and the appoyntment y we made with you, shal be firme and stable. The stronge holdes which ye haue buylde, shal be youre owne. As for anye ouer sighte or fauour committed vnto this daye, we forgiue it, and the crowne take that ye oughte vs also. And where as was anye other tribute in Ierusalem, it shal now be no tribute: and loke who are meete amongst you to be in oure court, let them be written vp, that there maye be peace betwixt vs.

This the yode of the seithen was taken from Irael, in the hundredth and seuentie year. And the peple of the Jewes beganne to write in their letters and actes on this maner: In y first yeare of Symon the hye pasc, and prync of the Jewes.

In those dayes wente Symon vnto Gaza, and besyged it rounde aboute, where he set vp ordinaunce of warre. And wanne a citie, which he toke. So they that gat in to the citie leapt into the cite, which was in a greate feare: In so moche that the people of the cite rente their clothes, and clymmed vp vpon the walles with their wyues and children, besytinge Symon to be as one with them, sayenge:

¶ **W** rewards vs not after o wisdomes, but tu

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gracious vnto vs, and we shal do y^e seruyce.
 3 Then Symon for very pity, wolde fight no more agaynst them, but put them out of the cite, and caused the houses (wherin the ymages were) to be clenfed; and so mured the cite with psalmes of prayse, giuinge thanks vnto the L O R D E. So when he had cast all abhominacions out of the cite, he set soch men in it as kepte the lawe of God, and made the cite stronge, and builded a dwellinge place for himself.

Now when they in the castell at Jerusalem were keepe so strately, that they coude not come forth ner in to countra, and might neither bye ner sell: they were very hungrie, and many of them famished to deathe: Insomuch that they besought Symon to be ac one with them, which he granted them. So he put them out from thence, and clenfed the castell from fylchynesse. And upon the xiiii. daye of the seconde moneth in the xliij. yeare they entred in to it with thankesgyuinge and bianches of palme trees, with harpes, crowdes, cymbals, and lutes, synginge psalmes and songes of prayse vnto God, for that the greate enemy of Israel was ouercome.

And Symon ordered that the same daye shulde be kepte euery yeare in gladnesse, and made stronge the hyll of the temple that was by syde the castell, where he dwelt himself with his company. Symon also perceauyng that Iohn his sorme was a mightie man of armes, made him captayne of all the hostes, and caused him to dwell at Gaza.

The XIII. Chapter.

21 **I**n the xliij. yeare gathered kynge Demetrius his hoost, and departed vnto Media, to gett him helpe for to fight agaynst Crispus. Now when Arsaces the kynge of Persia and Media herbe, that Demetrius was entred within his borders: he sent one of his prynces to take him alyue, and so bringe him vnto him. So he worke and slene Demetrius hoost, toke himselfe, brought him to Arsaces, which keepe him in ward. And all the londe of Iuda was in rest, so longe as Symon liued: for he soughte the wealth of his people, therefore were they glad to haue him for their ruler, and to do him worshippe allwaye.

Symon wanne the cite of Joppa also for an haven towne, and made it an iurisdiction in to the Iea of the see. He enlarged the borders of his people, and conquered them more

londe: he gathered vp many of their people that were prisoners: he had the bound of Gaza, Betsura and the castell, which clenfed from fylchines, and there was no man that resisted him: So that euery man in his grounde in peace, the londe of Iuda and the trees gaue their frute and increase. The elders sat all in iudgment, and toke their iuryce for the wealth of the londe: the yungemen put on worshippe and harness vnto them. He prouyded wyntayles for the cite, and made goodly stronge holdes of them: that the same of his worshippe was spoken vnto the ende of y^e world. For he made peace betwixen our the londe, and Iuda was full of myrrh and ioye.

Euery man sat vnder his vyne & figge tree, and there was no man to fraye them away. There was none in y^e londe to fight agaynst them, for then the kinges were ouercome. He helped those that were in aduersity among his people, he was diligent to se y^e lawe: for: as for such as were vngodly and with he toke thei awaye. He set up y^e Sanctuary, and increased the holy vessels of the temple.

When y^e Romaynes and Sparcians had gotten wode, y^e Jonathas was dead, they were righte foy. But when they herbe y^e soun his brocher was made by pest which steade, and how he had worne the londe a gayne wth the cities in it: they wrote vnto him in tables of laron, to renewe the frendshipp bonde of loue, which they had made with Iudas & Jonathas his brether. With writings were red before the congregacion at Jerusalem.

And this is the copy of the letters, that the Sparcians sent: The Senators and teyngs of Sparta sende greetinge vnto Iudas y^e greate peest wth the elders, priestes, & y^e other people of the Jewes their brether: Wherby embassours that were sente vnto o^r people certified vs of youre worshippe, honours and prosperous wealth: we were glad of this of munge, and haue written the earande which they spake before the counsaill of the people, namely, that Lumenius the sorme of Antiochus, and Antipater the sorme of Jason the Jewes embassours are come vnto vs, for to renewe the olde frendshipp with vs. Now this the people consented, that thei might be honorably increased, and that the copy of their earande shulde be written in the speciall booke of the people, for a perpetual memory vnto the Sparcians: yet and that we shal sende a copy of the same vnto y^e mon the greate peest.

After this byd Symon sende Numerias vnto Rome, with a golden shylde of a thousande pounde weight, to confirme the frendshipp with them: whiche when the Romaynes receiued, they saide: what chaunce shal we recompense agayne vnto Symon & his children: for he hath stablished his brethren, and ouercome the enemies of Israel. Wherfore they graunted him to be fre. And all this wrote the Jewes in tables of lacion, and nailed it vnto the pilers vpon the mount Sion. The copy of the writinge is this:

The xxij. daye of y moneth Elul in the clxxxij. years in the thirde yeare of Symon the hye prest, in the greatesse congregacion of y iustes, rulers of the people, and elders of the countrey at Asaramel, were these wordes openly declared:

¶ Sois much as there was moche warre in our londe, therefore Symon y sonne of Hasdrubas (come of the children of Jacob) and his brethren, put them selues in perill, and resisted the enemies of their people: that their Sanctuary and lawe might be maintained, and byd their people greatesse worshippe. Jonathan in like maner, after that he had gouerned his people and bene their hye prest byd, and yetty buried beside his eldes.

After that wolde their enemies haue trodden their holy churche vnder soote, destroyed their londe, and vnterly wasted their Sanctuary. Then Symon withstode them, and foughe for his people, spent moche of his owne money, weakened the valeant men of his people, gaue them wages, made stronge y ciues of Iuda, with Bethsura that lieth vpon the borders of Jewry, (where the ordinance of their enemies laye fortye yeres in Ierusalem there for to kepe it.

¶ He made fast Joppa also, which lieth vpon the see, and Gaza that bordereth vpon Aegypt, (where the enemies dwelle afore) and there he set Jewes to kepe it: and what sould he mete for the subduynge of the straitnes, that laye therein. How wbe the people sawe the noble actes of Symon, and what worshippe he purposed to do for them, his godly behauiour, and faithfulness which he kepe vnto them, & how he foughe by all waies y wealth of his people, because he byd all this, therefore they chose him to be their pryncer & hye prest. And in his tyme they prospered wel by him, so y the seieth wretche our of their londe: & they also which were in the cite of Dauid at Ierusalem in the castell, where they were out and besi-

led all thinges that were aboue the Sanctuary, and bid greatesse harme vnto denshytes) and Symon put men of the Jewes in it, for the defence of the londe and the cite, and set vpon the walles of Ierusalem.

¶ And kynge Demetrius confirmed him in his hye presthode, made him his frende, and byd him greatesse worshippe. For he herde that the Romaynes called y Jewes their frendes, louers and brethren: how honourably they receaued Symons embassytours: how y Jewes and iustes consented that he shulde be their pryncer and hye prest perpetually (all God rayssed vpon the true prophet) and that he shulde be their captayne, to care for the Sanctuary, and to sit officier vpon the wicketes thereof, ouer the londe, ouer the weapons, ouer the houses of defence, to make piouysness for the holy churche, and to be obeyed of euery man, and all the writinges of y londe to be made in his name: that he shulde be clothed in purple and golde, and that it shulde be lawfull for none of the people no prestes to breake any of these churche, to withstode his wordes, nor to call any congregacion in the londe without him: that he shulde be clothed in purple, and were a cote of golde: And yf there were any which disobeyed or diale this ordinance, that he shulde be punished.

So all the people consented to allowe Symon, and to do accordyng to these wordes. Symon also himselfe set it vpon him, and was contente to be the hye prest, the captayne and pryncer of the Jewes and prestes, and to gouerne them all. And they commaunded to make this writinge in tables of lacion, and to fasten it vnto the compassse of the Sanctuary in an open place: and to laye vpon a copy of the same in the treasury, that Symon and his posterite might haue it.

The xv. Chapter.

After this, kynge Antiochus the sonne of Demetrius sente letters from the Ies of the six, vnto Symon the hye prest and pryncer of the Jewes, and to all the people, concerninge these wordes: Antiochus the kynge sendeth gretinge vnto Symon the hye prest and to the people of the Jewes. For so much as certayne wicked men haue gotten the kynngdome of our pryncer, I am purposed to chalenge the realme agayne, and to restore it to the olde state.

Wherfore I haue gathered a greatesse host

and made shippes of warre: that I maye go
 to showe the contrarye, and be auenged of them
 which haue destroyed oure londe, and ma-
 yed many cities in my realme. And therfore
 nowe I make the frye also from all the tribu-
 ces, wherof all kynges my progenitors ha-
 ue discharged the, and from other customes
 (wher from they haue releasid the) what so-
 euer they be: And I geue the leaue to synre
 money of thine owne within thy londe. As
 for Ierusalem, I wold that it be holy and frei-
 and all the weapens and houses of defence
 which thou hast buylded and kepest in thine
 handes, shal be thine. Wher as any thinge
 is as shal be comyng vnto the kyng, I soue-
 reigne it the, from this tyme forth for euermore.
 And when we haue openyed oure kyng-
 dome, we shal do the, thy people and the temple
 greates worshippe: so that youre honoure
 shal be knowne thowout oure y whole world.

In the Christyng year went Antiochus in
 to his fathers londe, and all the men of war-
 re came together vnto him, so that fewe we-
 re left with Tripbon. So the kyng Antio-
 chus foloweth vpon him, but he fled vnto Da-
 ra, which lieth by the see syde: for he sawe y
 there was myschance commyng vnto him,
 and that his heest had forsaken him. Then
 came Antiochus vnto Dora wth an hūdrith
 & twenty thousande men of armes vpon so-
 ce, and eight thousande horsemen. So he com-
 passed the cite rounde aboute, and y shippes
 came by the see. Thers they wered the cite by
 londe and by water, in so much that they suf-
 fered no man to go in nor out.

1. Ma. 14. d

In the meane season came Tamerius (y
 they that had bene with him) from the cite
 of Rome, hauinge lettres wryten vnto the
 kynges and prouincias, wherin were contey-
 ned these wordes: Lucius the Mayre of Ro-
 me sendeth gretyng vnto Ptolomy the kyng.
 The embassours of the Jewes oure fre-
 des being sent from Symon the hye prest
 and from the people of the Jewes, came vnto
 vs, for to reuise the olde frendshipe and
 bonde of lōne, and brought a shylde of golde
 weyng a thousande pounde, which we we-
 re contente to receaue of them. Wherfore we
 thought it good to wryte vnto the kynges
 & prouincias, to do them no harme, nor to take
 parte agaynst the, their cities nor countrees
 neyther to mayntene their enemies agaynst
 them. If there be any wickid persones ther
 fore fled from their countree vnto you, deli-
 uer them vnto Symon the hye prest, y he maye
 punysh them accordinge to their owne lawe.

The same wordes wrote the Romayne

also vnto Demetrius the kyng, to Araba,
 Araba, Arfacas and to all regions in Sa-
 sianes, to them of Sparta, Bala, Man, Sa-
 bon, Caria, Samos, Pamphilia, Lyca, Al-
 carnassium, and to y Rhodowes, Sidon,
 Sida, Arabo, Beryna, Strydon, to Cyren
 and to Cyren. And of euery letter they sent
 a copy to Symon the hye prest and to the pe-
 ple of the Jewes. So Antiochus the kyng
 brought his host vnto Dora the second
 tyme, to take it: where he made diuers enten-
 ce of warre, and kepte Tripbon in the
 cite of noe come forth. Then Symon for-
 chas two thousande chosen men to helpe
 him with golde, silver and other plenteous
 treasures: wherof he wolde not receaue any,
 but brake all y couenaunt which he made
 with Symon a fore, & withdiene himselfe
 vnto Symon, for to reason with him, say-
 yng: He withholde fro me Joppa and Gazan
 the castell that is at Ierusalem which are ci-
 ties of my realme, whose borders ye haue
 destroyed, and done greace euell in the londe
 wher ye the dominacion in many other
 places of my kyngdome. Wherfore deliuer
 nowe the cities which ye haue takē, wth y tributes
 of places y ye haue rule vpon whiche the
 hebers of Jemyry: Or els geaue me five
 hundred talentes of syluer, yee and for the
 same ye haue done in the cities and for the
 tributes of the same, other fyue hundred talen-
 tes. If no, we shal come and fight agaynst
 you.

So Antiochus the kyng sent
 to Ierusalem, and when he sawe y greates
 shipe and honoure of Symon in golde, sil-
 ver and so greates plenty of ornaments he
 was wiled, and tolde Symon as the
 kyng maunded him. Then answered Symon
 and saide vnto him: As for vs, we haue
 neither other mens londe, nor withholde
 any only oure fathers heretage, which our
 fathers had wrighteously in possession a
 certayne tyme. This heretage of our
 fathers haue we chalenged in piece of
 tyme. In wher as thou shal playnest
 concernyng Joppa and Gaza, they
 byd greace harme to the people
 and in d londe, yee wyl we geaue
 talentes for them.

Tenentes Antiochus answered
 him not one worde, but turned agayne
 wrightly vnto y kyng, and tolde him
 all that he had sene, and the greates
 dignite of Symon, and all that he
 had sene, and the kyng was wright
 angry. In the meane tyme fled
 Tripbon vnto Antiochus. Then the
 hye prest made Antiochus captiue
 of the see.

gave him an hoost of fote men and horsmen, commandinge him to remoue þe hoost toward Jewry, & to buyde vp the cite of Cebon, to make vp þe portes, & to warre agaynst þe people of the Jewes. As for the kynge him self, he followed upon Trifon. So Cendebes came unto Jamnia, & beganne to vexe þe people, to reade downe Jewry, to take the people prisoners, to slaye the & to buyde vp Cebon: where he set horsmē & ocher men of warre, that they might come forth and go throu the stretes of Jewry, like as the kynge had commanded him.

The XVI. Chapter.

¶ Then came Jhon vp from Gaza, and tolde Symon his father, what Cendebes had done amonge their people. Upon this called Symon two of his eldest sones, Judas & Jhon, and sayde vnto them: I and my brethren & my fathers house, haue euer from oure youth vp vnto this daye, foughten agaynst the enemies of Israel, & God gaue vs good fortune to deliuer Israel of tyme. And now for so much as I am one, be ye in steade of me & my brother, to go forth & fighte for oure people, & the helpe of God be w you. So he chose xij. mighty iungemen of the countee, with horsmen alſo, which wente forth agaynst Cendebes and rebeld at Moden.



In the morninge they arose, & wote in to þe playne felde: and beholde, a mightie greates hoost came agaynst the, both of fote men & horsmen. Now was there a water brooke betwixte them, & Jhon remoued the hoost toward them. And when he sawe that the people was afrayed to go ouer þe water brooke, he wente ouer first him self: and the men sounge this, followed him.

¶ Then Jhon set his horsmen & fote men in oone, the one by the ocher, for their enemies horsmen were very many. But when they came vp the prestes trompeted, Cendebes

fled w his hoost, where of many were slayne, and the remnaue gat them to their stronge holde. Judas also Jhons brother was wounded at þe same tyme. And Jhon followed hill vpon þe enemies, till he came to Cebus whiche he buyded. The enemies fled also vnto the countee þe were in þe felde of Azocus, & thofe dyd Jhon burne vp: Thus they were slayned. Many of them, & Jhon turned agayne peaceably in to Jewry.

¶ And in the silde of Jericho was Ptolomy the sonne of Abodas made captaene: which because he had abundance of siluer & golde, (for he had married the daughter of Symon the hie prest) waxed proud in his mynde, & thought to conquire the lde, ymageninge falsed agaynst Symon & his sones, to destroye the. Now as Symon was gone aboute thowen the cities, þe were in þe countee of Jewry, and carynge for them: he came downe to Jericho, with Macabias & Judas his sones, in the xxxviij. yeare, in þe month called Sabar. Then Ptolomy þe sonne of Abodas receaued them (but w disceite) in to a stronge house of his called Dod, which he had buyded, where he made them a bancker.

¶ So when Symon & his sones were merry & had drunken well, Ptolomy stode vp w his men (whiche he had byd there) & toke their weapons, entred in to the bancker house, & slew Symon w his two sones, & certayne of his seruantes. Such greates vnfaichfulnesse dyd Ptolomy in Israel, and recompensd euill for good. Then wrote this Ptolomy þe same vnto the kynge Antiochus, requyryng him that he shulde sende him an hoost to helpe him: & so shulde he deliuer him the countee, w the cities & tributes of the same. He sent ocher men alſo vnto Gaza, for to take Jhon: & wrote vnto the captaenes to come to him, & he shulde geue them siluer, golde and rewardes. And to Jerusalem he sent ocher, to take it and the Sanctuary.

¶ The ranne there one before, & tolde Jhon in Gaza, that his father & his brethren were slayne, and howe that Ptolomy had sente to slaye him alſo. Whē Jhon hearde this, he was sore abasshed, and layed hys oserthanes that were come to destroye him, and slewed them: for he knowe, that they wente aboute to kill him.

¶ As for ocher thinges concernyng Jhon: of his warres, of his noble actes (wherin he behaued him self manfully) of the buydinge of walles which he made, and ocher of his doo: They are written in the cron-

cles of his presthode, from the tyme forth
 þ he was made hys prest a fter his father.

The ende of the first booke of
 the Machabees.

The seconde booke Of the Machabees.

What this booke coneyneth.

Chap. I. The Jewes wyte vnto Aristobolus
 of the cleansing of the temple, and of the fall
 of tubercanes. Of the fyre that was by in
 the pre.

Chap. II. What Jeremy requyred of the Jewes
 that were in prison, and of their soles.

Chap. III. The ghyft synged helde the temple
 at Jerusalem in honour. The variance be-
 twixte Simon and Onias. What Appolonius
 & Heliodorus dyd at Jerusalem. The punish-
 ment of Heliodorus.

Chap. IIII. The wickednes of Symon. The falshe
 saluice of Onias. Jason laboureth to be hys
 prest. Of hys wickednesse, and how he was try-
 en awaye. The alienacion of the presthode.
 Antimachus dystroyeth Onias, and God stry-
 keth him therfore.

Chap. V. Wondrous thynges done at Jerusa-
 lem. Jason fallen vpon the cite, handleth ab-
 hominably, and yet is fayne to feare the last.
 The syng of Egypte taketh vnto the cite agayne
 with greates bloodsheddyng.

Chap. VI. The synge pasceth forth in his ty-
 ranny, as well in other cities where the loue
 of Gods feare, as at Jerusalem. All this sen-
 deth God for the wickednes of the people. The
 sterf saluice of Heliozar.

Chap. VII. The death of the viij. brethren & their
 mother. How constant they are to suffre, ra-
 ther then to obeye the wicked syng.

Chap. VIII. The monyngste of Judas Machabe-
 us, and how Philippe maketh agaynst him. Ju-
 das comforteth his people, and ouercometh
 Heliozar.

Chap. IX. Of Antiochus and his payde, & how
 God punished him.

Chap. X. Machabeus wynteth the holy cite a-
 gayne, and cleanse it. Saporas foloweth his
 father Antiochus. Judas Machabeus ouereth
 him self well.

Chap. XI. What Lysias purposed. Judas with
 slaweth him. God taketh his parte. Lysias &
 Judas are at one.

Chap. XII. Timotheus, Appolonius and other,
 ymagin treason. Judas Machabeus punish-
 eth them wynteth Caspin & other cities.

Chap. XIII. Antiochus & Lysias make the fourth
 agaynst the Jewes. Judas gathereth the peo-
 ple, & bydoeth them call vpon God, goeth on,
 and besyde Bethanstrath a greates battell.

Chap. XIII. Of Demetrius the sonne of Seleucus.
 The treuerous dealinge of Nicimus. He
 cannot breake th' falschite the bonds made with
 Judas Machabeus. Of the malynes of Rasis.

Chap. XV. Elitacanos wicked purpose. Judas ge-
 neth his people godly consolation. Of his mira-
 cles and visions, and how Heliozar perished.



The first Chapter.

he bishop of y James which
 be at Jerusalem in the londe
 of Jewry, with vnto this bo-
 cheif of y Jewes that are the
 row our Egypte: good frende,

health and peace.

God the LORDE be gracious vnto you,
 & thynke vpon his conemauns þ he made of
 Abrahams, Isaac & Jacob his faithfull ser-
 uantes: and geue you all such an heritage
 ye maye loue and serue him, yet and persue
 me his will with an whole herte and of a
 willinge mynde: he ope youre hertes in his
 lawe and in his commandmentes, sende
 you peace: heare youre prayres, be at one
 with you, and neuer forsake you in tyme of
 trouble. This is heare oure prayer for you.

What tyme as Demetrius reigned, in the
 CXXI. yere, we Jewes wote wnto you in y
 trouble and violence that came vpon vs.
 In those yeres a fter that Jason departed
 out of the holy londe and syngdom, they
 bent vp the portes, and shed innocent bloo-
 de. Then made we oure prayer vnto þ LORDE,
 and were herde: we offered, and lighted
 the candelo, settinge forth cakes and bowe.
 And now come ye vnto the feoff of tubercanes
 cleas in the moneth Casleu.

In the CXXIIII. yere y peopel þ was at
 Jerusalem and in Jewry, the counsell and
 Judas him self, sent this wholsome saluta-
 cion vnto Aristobolus syngre ptolemyes ma-
 ter, which came of the generation of the
 anoynted prestes: and to the Jewes that we
 re in Egypte: In so moch as God hath bly-
 dyed vs from greates perils, we therfor thin-
 ke. And why: he broughe men out of Per-
 sia by heapes, to fight agaynst vs and the
 holy cite. For as he was in persia (namely,
 þ captaune w' the greates boofe) he perished
 in the temple of Helanus, beinge v'cometh
 thotow the deuycce of Helanus prestes. For
 as he was purposed to haue dwelt there, An-
 tiochus & his felowes came thither, to receiue
 moch moneye for a dowry. So wote Helanus
 prestes had layd forth þ moneye, he came
 with a small company in to the compass of
 the temple, and so they shut the temple.

Now when Antiochus entred by open
 gethe peny inuance of the temple, þ prestes
 stoned þ captaune to deathe, hered this
 in pece that were with him, in ste of their
 heades, and thaxeth them out. In all thynges
 God be playid, which hath deliuered the
 wised in to oure bondes.

Where as we now are purposed to kepe the purification of the temple vpon 3 xlv. daye of the month Casleu, we thought necessary to certifie you therof: that ye also might kepe the tabernacle fast daye, & the daye of the fyre, which was geuen vs when Nehemias offered, after that he had set vp 3 temple & the altar. For what tyme as our fathers were led awaye vnto Persia, 3 puffed vs (which then sought the hono^r of God) to ke 3 fyre purelye from 3 altar, & hyd it in a valley, where as was a depe dreye pyre: ther in they kepte it, because the place was unknowne to euery man. Now after many yeres when it pleased God, 3 Nehemias shulde be sent from the kynge of Persia: he sent the chylde^ren of those prestes (which had hyd the fyre) to see it. And as they tolde vs, they founde no fyre, but thicke water.

The commaundment he them to drinke it vp, & to drynge it hum, & 3 offerynges withall. Wherupon 3 sacrifices were layed on 2 of dead, the prest Nehemias commaunded to sprinkle them 2 the wod wth the water. Wher this was done, & the tyme come 3 the Sonne shone, which afore was hyd in the cloude: ther was a grate fyre kyndled. In so much 3 euery man marueled. Now all the prestes prayed, while the sacrifice was a makinge. Jonathan prayed first, and 3 other gaue an ioynt.

And Nehemias prayer was after this maner: O LORD E God maker of all thynges, thou fearfull & stronge, thou righteous & mercifull, thou 3 art onely a gracious kynge, onely syberall, onely iust, Almightye and everlastinge, thou 3 deluyerst Israel from all trouble, thou 3 hast chosen the fathers & halowed them: cease the offeringe for the whyle people of Israel, presume thine owne portion, & halowe it. Gather those together, 3 are scattered abrode from vs: deluyere them 3 are vnder the Scythes bonoage, lake vpon them which are despyred & abhorred, 3 the Sonne make knowe 2e, how 3 thou art of God: purghe them 3 oppresse, and proudlye put vs to dishonoure. See 3 people agayne in thy holy place, like as Moses hath spokk.

And the prestes songe Psalmes of thankesgynge, so longe as the sacrifice endured. Now when the sacrifice was dyent, Nehemias commaunded the greates stones to be brought in to the residue of the water. Which when it was done, there was kyndled a flame of the alfo: but it was consumed theroon the lye, 3 shyned from the altar. So whyle this matter was knowe, it was tolde the

kyng of Persia, that in the place where the prestes (which were led awaye) had hyd fyre, there appeared water in steade of fyre, & that Nehemias & his company had purified the sacrifices withall. Then the kynge consideringe & ponderynge 3 matter diligently, made him a temple, to proue the thynges 3 was done. And wher he founde it so in dede, he gaue the prestes many giftes & dynerse remembrance: yet he toke them wth his owne hande, & gaue the. And Nehemias called the same place Tephthar, which is as much to saye as a cleansing: but many men call it Teph.

The ii. Chapter.

It is founde also in the writings of 3^r Jeremy the prophet, 3 he commaunded them which were caried awaye, to take fyre, as it is sayde a fore, he commaunded them also, 3 they shulde not forget the lawe & commaundementes of the LORDE, & 3 they shulde not erre in their myndes, wher they se ymages of syluer & golde wth their ornaments. These 2 such other thynges commaunded he them, & exorted them, that they shulde not leaue the lawe of God go our of their hertes.

It is wycten also, how the prophet (at 3 commaundment of God) charged them, to take the tabernacle & the arte wth them: he wente forth vnto the mountaine, where Moses kyndred vp, & sawe 3 heretage of God. And when Jeremy came there, he founde an open caue, wherin he layed the tabernacle, 3 arte & the altar of incense, & so stopped the hole. There came certayne men together also followinge him, to marck the place, but they coude not fynde it. Which when Jeremy perceived, he reposed the, sayinge: As for that place, it shalbe knowne, vntill 3 tyme that God gather his people together agayne, & recalle the vncd mercy. Then shal God shewe them these thynges, & the maiesty of the LORDE shal appear, & the cloude also, like as it was shewed vnto Moses: like as when Salomon desyred 3 the place might be sanctified, & it was shewed him.

For he byng a wyseman, handled honorably & wysly: offeringe into God in 3 halowinge of the temple, when it was synished. And like as when Moses prayed vnto the LORDE, the fyre came downe from heauen, & consumed the burnt offeringe: Even so prayed Salomon also, & the fyre came downe from heauen, & consumed the burnt offeringe. And Moses sayde: because the fyre offeringe was not eaten, therfore it is consumed. In like maner Salomon kepte the dedication

(or halowynge eight dayes.

C In y Annotacions z wrytynges of .J. Jeremy, weate these thinges put also: z how he made a libary. z how he gathered out of all countrees the bokes of the prophetes, of David, the epistles of the kynges, and of the presences. Then so Judas also, loke what he lerned by experyence of warre, z such thinges as hath happened vnto vs. he gathered the all together, z so we haue them by vs. If ye now desire to haue the same, sende some bodye to fynd them vnto you. Where as we the are aboute to celebrate the purification, we haue written vnto you. Therefore ye shall do well, yf ye kepe the same dayes. We hope also, that the God (which deliuered his people, z gaue them all y heretage, kyngdome, priesthode z Sanctuary) sh he promised them in the lawe, shal shortly haue mercy vpo vs, z gather vs together from vnder the heauē in to his holy place: for he hath saued vs fro greates perils, z hath clenst the place.

D As concernynge Judas Machabees z his brethren, the purification of the greates temple, the dedication of the altar, yee z of the warres sh edecene noble Antiochus and Lepator his sonne, of the shyminges y came downe from heauen upon thes, which manfully defended the Jewes. (For though they were but fewe, yet defended they the whole londe, downe awaye sh enemies hoost, reconered agayne the temple, sh was spoken of theow out all the world, deliuered the cite, doynge their best sh the lawe of the LORDE which was put downe, might w all tranquilitye be restored agayne vnto the LORDE. It was so mer ciful vnto the.) As touchynge Jason also of Cyren, we haue vnder take espendionly to byynge in to one boke, the thinges sh were comprehended of him in fyne. For we cōsiderynge the multitude of the boke, and how harde it shalbe for them sh wolde medle with stones and axes (and that be cause of so dyuers matters) haue vnder taken so to comprehend the stories: that such as are disposed to reade, might haue pleasure and pastyme therein: and that they which are diligent in such thinges, might the better thinke vpon them: yee and that who so euer red them, might haue profite thereby.

E Nevertheless we cure sines that haue medled with this matter for the shortynge of it, haue taken no small labour, but greates diligence, reachynge and trauayle. Like as they that make a frais, wolde saye do other men pleasure: then so we also (for many mens sake) are very wel content

to take the labour, where as we maye shelye conprieche, the thynge that othe we haue truly reytent:

For he sh buyrdeth an house a new, and prouyde for many thynge to z wolde bydynge: but he that paymeth it aforwarde, (seth but only what is comly, men an comenient to garnysh it wiche). Can so do re also in like maner. And why: that he paymeth to wayte a story for the best, must with his vnderstandinge gather the matter together, sit his wordes in order, and diligently seth out every parte: But he that afterwarde will shorten it, vseth few wordes, and reacheth not the matter at the largest. Let this be sufficient for a pologe, and will we be ymie to shere the matter: for it is but a foolish thinge to make a long pologe, and to be shote in the story it self.

The iii. Chapter.

What tyme as the holy cite was inhabited in all peace and unity, z when the lawes were yet very well kepte. (For so was it ordered by Onias the hye priest and other godly men, that men an men to wisch chaste.) It came there, the euen the kynges and prynces the filios by the place: greates worship, and garnish of temple with greates giftes: In so much that Seleucus kyng of Asia of his comraun, bare all the costes belonginge to the saye cite of the offermynges. Then Symon of the trybe of Ben Jamin, a ruler of the temple, laboured to worke some myschance in the altar the hye priest refused him.

Nevertheless when he might not come Onias, he gat him to Appollonia the some of Theria (which thil was the cite in Calosyria and Phenicca) and toke him, sh the treasury in Jerusalem was full of inumerable money, and how that the com goodnes (which belonged not vnto the offermynges) were exchaubynge greates alforre: and how it were possible, that all these myghtome vnder the kynges power.

Now when Appollonia had shoud the kyng of the moneye, as it was told him: y kyng called for Heliodorus his sounde, and sent him with a commancoment to byynge him the sayde money. Immediately Heliodorus toke his iourney, but wth a colour, as though he wolde goe to Calosyria and Phenicca to vseth the cite, but his purpose was to fulfill the kynges pleasure. So when he came to Jerusalem, and was louyngly receaued of the hye priest: in the cite: he toke what was determed

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ing the moneye, and shewed the cause of his commynge; he asked also, yf it were so in vnde. Then the hye priefte tolde him, that there was such money layed up for the upholding of weddinges and fatherlesse childre, and how that a certayne of it belonged vnto Symeon Tobias a noble man: and that of all the moneye, which that wicked Symon had bequethed there were iij. hundredth talents of syluer, and ij. hundredth of golde: yet that it were impossible for those men meaninge to be discaued: that had layed up their moneye in the place and temple, which is had in ierusalem thorow the whole world, for the maintenance and honoure of y^e same. Whereunto Heliodorus answered, y^e the priefte had commaunded him in any wyse to bringe him the moneye.

So at the daye appointed, Heliodorus entred into the temple to ordeine this matter. There was no small feare thorow out the whole cite. The prieftes fell downe before the altar in their vestmentes, and called vnto heauen vpon him, which had made a lame conceytinge sinne generall to kepe, that they shoulde be safely perserued, for soch a contrarye them vnto kepynge. Then who so had let the hye priefte in the face, it wolde haue greeued his herte: for his countenance and the chaunginge of his colour, declared the inward sorrowe of his mynde. The man was all in bewyffe, and his body in feare: wherby they that looked vpon him, might perceiue the greife of his herte. The other people also came out of their houses by heapes vnto the common prayer, because the place was like to come in to confusion. The women came together thorow the streetes, with haire dished aboune their buskes.

The virgins also that were kepte in ranke vnto Onias, some in the walles, other some led out at the wyndowes: yet they all helpe vnto their honde towards heau. & prayed. A miserable thinge was it, to looke vpon the cōmyn people, & the hye priefte beinge in such trouble. But they besought Almighty God, that the goodes which were committed vnto them, might be kepte whole, for those that had deliuered them vnto their kepynge. The vnto the thinge that Heliodorus was demed to do, that performed he in the same place, he him self personally bringe aboune the treasury with his men of warre. But the priefte of Almighty God shewed him self openly, so that all they which presumed vnto Heliodorus, fell thorow y^e power of God in a greate start sinnesse & drede. For

there appeared vnto them an hoste, with a terrible man fynginge vpon him, dedre in goodly arraye, and the hoste smote at Heliodorus with his fore feete. Now he that sat vpon y^e hoste, had harness of golde vpon him.

Moreover there appeared ij. sayes and beuifull yonge men in goodly arraye, which stode by him, scourged him of both the sydes, & gaue him many stripes without ceasinge. With that, fell Heliodorus sodenly vnto the grounde. So they toke him up, beinge compassed aboune with greate hardnesse, and bare him out vnto a beare. Thus he that came with so many runners and men of warre, vnto y^e sayde treasury, was borne out: where as no man might helpe him: and so the power of God was manifest and knowne. For laye still become also by the power of God, destitute of all hope and life. And they prayid the LORD, that he had shewed his power vpon his place and temple, which a litle afore was full of feare & troubles: and that thorow the reuelacion of the Almighty LORD. It was fylled with ioye and gladnesse.

The certaine of Heliodorus sithen praied Onias, that in all haile he wolde call vpon God, to graunte him his life, which was geauynge vnto the goost. So the hye priefte considered the matter, and left the priefte shoulde suspecte that the Jewes had done Heliodorus some euill: he offered an healtchefferynge for him. Now whi^e y^e hye priefte had openyed his petition, the same yonge man in the same clothinge appeared, & stode besyde Heliodorus, sayenge: Thanke Onias y^e hye priefte, for for his sake hath y^e LORD graunted the vnto the: therfore syngye y^e God hath scourged y^e, & gaue him prayse & thanke, and shewe euery man his might & power. And whi^e they had spoken these wordes, they apared nomore.

So Heliodorus offered vnto God, made greate vowes vnto him which had graunted him his life, chailed Onias, toke his bowe, & wote agayne to y^e kinge. The which he vnto cuery man, of y^e greates wordes of God, y^e he had sene wth his eyes. And whi^e the kynge ased Heliodorus who were made to be sent yet once agayne to Jerusalem, he sayde: If thou hast any enemy or aduersary vnto thy realme, sende him thither, & thou shalt haue him punished, yf he escape wth his life: for in y^e place (no doute) there is a speciall power & workinge of God. For he y^e dwelleth in heau. vnto y^e defende y^e place: & all y^e come to do it harme, he punisheth y^e & plageth the. This is now y^e matter concerninge Heliodorus, & y^e kepynge of y^e treasury at Jerusalem.

The III. Chapter.

Ahis Symon now, of whom we spake afore, beinge a buyrayer of the monarchy and of his owne naturall countrey, reported the moost of Onias: as though he had moned helidous vnto this, and as though he had bene a buyrger vp of euell. Thus was he not ashamed to call him an enemye of realms, that was so faithfull an ouer-seer & defender of the cite & of his people: yet so strict in the lawe of God. But when the malice of Symon increased so farre, & choiow his frendes there were certayne manslaughterers comited: Onias considered the parrell & might come thowow this strife, and hem that Appollonius (namely the chiefe loude in Calopis and Phenices) was all set vpon ryaniny, and Symons malice increased the same: he gaue him to the kynge, not as an accuser of the cite & kynge, but as one that by hym self intended the comon wealch of the whole multitude. For he sawe it was not possible to lyue in peace, neither Symon to leaue of from his foolishnesse, excepte the kynge dyd loce thereto.

But after the deatch of Seleucus, when Antiochus (which is called the noble) tode of Eynghome: Jason the brother of Onias laboured to be hys prest: for he came vnto the kynge, and promised him the hundred & xl. talentes of syluer, & of the other riches & talentes. Besides this he promised him yet an C. & l. yf he might haue & scole of y children, and that he might call them of Jerusalem Antiochians. Which when the kynge had graunted, & he had gotten the superiority: he begane immediatly to diuue his kinsmen to the custome of the Gethen, put downe the thinges, that the Jewes had set vp of loue, by Jhon the father of Apoloniemus (which was sent embassadour vnto Rome, for to make the bonde of friendship and loue.) he put downe all the lawes & lycencies of the lawes, and set vp wicked statutes. he durst make a fightinge scole vnder y castell, and set fayne yonge men to leme the maner of wyches and diobels.

CThis was now the begynnyng of the heithenish & straunge obseruacion, brought in thowow the ungracious and vnherte vnicednesse of Jason (which shulde not be called a prest, but an vngodly personne.) In so much, that the prestes were now nomore occupied aboute the straunge of the altar, but besides the temple, regarded not the offernynges: yee gaue their diligece to leme to fight, to mynste, to leape, to dance, & to put ac

stone: not seruyng by & bond of & such, but liked & glory of the Gethes best of all for the which they streue personly, and were gredy to folowe their statutes, yet they liue was in all thinges to be likest, which afore were their enemies & detesters. howbeit to do wickedly agaynst & lawe of God, shal not escape unpunished: but of this we shal speake here after.

What tyme as the Olympianes games were played at Tyro (the kynge had sent beinge prestes) his ungracious Jason wicked men, bearinge from them of Jerusalem (which now were called Antiochians) iij. C. diachmas of syluer for an offernyng Hercules. These had they that carried them, desired vnder such a fashon, as though they shulde not haue bene offered, but bestowed in other uses. Nevertheless he that sent them, sent them to the intent that they shoulde offered vnto Hercules. But because of that that were prestes, they were gemen as to the makinge of shippes. And Appollonius the sonne of Nestas was sent in to Egipt, in cause of the noble men of Eynge Ptolomy Philometer. Now when Antiochus perceiued & he was put out from makinge the realm, he sought his owne profite, departed from thence, came to Joppa, & thence to Jerusalem: where he was honorably receaued of Jason & the cite, & was beguyn in w such lighte and with greates paynt: and so turned his hoost vnto Phenices.

After iij. yeare Jason sent Menelaus the fore sayde Symons brother to beare the money vnto y kynge, & to bringe hym answer of other necessary matters. But he (whiche was piayed of y kynge for magnificence of his power) turned y hys presthode vnto himselfe, & yenge vp iij. C. talentes of syluer for Jason. So wher he had gotten comendement from y kynge, he came, hauinge with yge becymeth a prest, but bearinge y shewe of a cruel tyrante, & the wiatch of a wyche like best. Then Jason (which had bynt his owne brother) stuyng & he him selfe begyled also, was sayne to sle in to y Ides of Ammonites, & Menelaus gaue y domine. But as for y moneye & he had promised vnto the kynge, he dyd nothinge therin, vnto Softramo the ruler of y castell required of him. (For Softramo was the man, & he ethered y customes) wherfore they were called before the kynge. Thus was Menelaus put out of y presthode, & Lysimachus his brother came in his steade. Softramo so was made loude of the Cyprians.

It happened in þe meane season, y þe Char-
sius ⁊ Malaciano made insurreccions, becau-
se they were gawne for a present vnto kynge
Antochus conuincyng. Then came þe kynge
in all þe haist, to still them agayne and to pa-
cifye the matter, leauiyng Andronicus there
to be his deuyt, as one meece therfore. Now
Menelaus supposyng that he had gotten
a right convenient tyme, stole certayne ves-
sels of golde out of the temple, and gaue the
to Andronicus for a present: and some he
sate at Tyus and in the cities therby.

Whiche when Onias knewe of a iheru-
salem, he reuoyd him: but he kepte him in a
sumary before Daphnis, that ierch by
Antioche. Wherefore Menelaus gat him
to Andronicus, and prayed him that he wold
deleue Onias. So when he came to Onias,
he counceiled him craftely to come out of
the sumary, geaynyng him his honde with
an othe (how be it he susceiued him) and the
he slewe Onias, withoute eny regarde of
righteousnesse. For the which cause not on-
ly the Jewes, but other nacions also tolde in
dignacion, and were displeasid for the un-
righteous death of so goodly a man.

And when the kynge was come agayne
from Cilicia, the Jewes and certayne of the
Gretes wene vnto him, complaynyng for
the unrighteous death of Onias. Now An-
tichus himselfe also was fory in his mynde
for Onias, so þe it pleased him, and he recei-
ued, remembreing his sobernesse and manerly be-
hauoure. Wherefore he was so myndid in his
mynde, þe he commaunded Andronicus to be
striped out of his purple clothinge, ⁊ so to be
led thowm out all the cite, yee and þe iugra-
cion man to be layne in þe same place, wher-
e he committed his wickednesse vpon Onias.
Thus þe LORD rewarded him his punyssh-
ment, as he had deserued. Now when Lysimachus
had done many wycked debes in þe
temple thowm the counceill of Menelaus,
and the voyce came abiove: the multytude
gathered thetogether agaynst Lysimachus,
for he had caried out now moch golde.

So when the people arose and were full
of displeasure, Lysimachus armed iij. M. vi-
shuses to defende him: a certayne ryanance
bemyng their capteyne, which was growen
deed in age ⁊ woodnesse. But when the peo-
ple understoode the purpose of Lysimachus,
some gat stones, some good stronge clubbes,
⁊ some cast asshes vpon Lysimachus. Thus
there were many of the wounded, some beyng
de slain, ⁊ all the other chaaced awaye. But
so þe wycked churchrobber himselfe, they

fylled him besyde the treasury. Of these mat-
ters therfore there was kepte a course a-
gaynst Menelaus.

Now when þe kynge came to Tyus, they
made a cōplaine vnto him of Menelaus,
concernyng this busynesse, ⁊ þe embassidours
were the. But Menelaus wente ⁊ promysid
Ptolemy to geue him moch money, yf he wold
be perswade the kynge. So Ptolemy wote of
the kynge in to a court (where as he was set
to coole him) ⁊ brought him out of þe mynde.
In so moch þe discharged Menelaus fro þe
accusacions, þe not withstandinge was cause
of all myschefe: and those poore men (which
yf they had toide their cause, yee before the
Scythians, they shulde haue be iudged inno-
cent) he eodined to death. Thus wote they
soone punysshed, which followed vps þe mat-
ter for þe cite, for þe people, ⁊ for þe holy weisell.
Wherefore they of Tyus wote inuiccion, ⁊
buried the honorably. And so thowm þe co-
uerousnesse of them that were in power, Me-
nelaus remayned still in authorite, increasyn-
ge in malice, to the hurte of the cetyfyns.

The V. Chapter.

At þe same tyme Antiochus made him
ready to go agayne in to Egyppe. The
where therer sente at Jerusalem (L. Onias
16) his oimne runninge to and fro in the ayre,
which had rayment of golde, ⁊ spere. The
re were sine also whole hoordes of me weape-
red, ⁊ houses runninge in an ordie, how they
came together, how they helde forth their
shildes, how þe harnessid men drew out their
sweardes, ⁊ shote their darres. The slyme of
þe golde weapens was sente, ⁊ of all maner of
armure. Wherefore eueryman prayed, þe those
colens might turne to good. Now wher the
re was gone forth a fals rumour, as though
Antiochus had bene ded: Jason cote a M.
m. ⁊ came so deily vps þe cite. The cetyfyns ran
e vnto þe walles, at þe last was þe cite taken,
and Menelaus fled in to the castell.

As for Jason, he spared not his owne ci-
tefyns in the slaughter, nether considered he
what greate euill it were, to destruye þe prof-
perite of his owne kynsmen: but dyd as one
that had gotten the victory of his enemies,
and not of his frendes. For all this gart
he not the superiorite, but at the last recei-
ued confuscion for his malice, and fled agayne
like a vagabunde in to the londe of the
Ammonites. Finally (for a remarde of his
wickednesse) he was accusid before Archa-
the kynge of the Arabians: In so moch that
he was synoure fle from cite to cite, beyng
despyed of euery man as a fosterer of the

lawes, and an abhominable performe. And at y^e last, as an open enemy of his owne nacionall countre, and of the cittyfyns, he was dryuen into *Egypte*.

Thus he y^e fowre put many out of their owne nacyonall londre, persyshed from home him selfe, &c. wente to *Lacedemon*, thinkeinge there to haue gotten succoure by reason of kynrede. And he that afore had casten many one oute vnburied, was a thowen one him selfe, no man mourninge for him, ner puttinge him in his grave: so that he nether enioyed y^e buriall of a straunger, nether was he partaker of his fathers sepulchre.



C Now when this was done the kinge sus-
 peere, y^e the Jewes wolde haue fallen from
 him: wherfore he came in a greates displeasu-
 re out of *Egypte*, & toke the cite by violence.
 He commaunded his men of warre also, that
 they shulde kill & not spare, but slaye downe
 such as w^o stode them, or clymmed vp vpon
 y^e houses. Thus was there a greates slaugh-
 ter of yonge men, olde men, women, children
 and virgins. In iij. dayes were there slayne
 lxx. iiii. thousande put in prison, & no
 lesse solde. Yet was he noe content wth this, but
 durst go in to the most holy temple (*Mene-
 laus* that traytoure to y^e lawes & to his owne
 nacyonall countre, beyng his gyde: & with
 his wicked hondes toke y^e holy vessell, which
 other kynnges & cittyes had gotten thurche for
 y^e garnishinge & hono^r of y^e place: the toke he
 in his hoodes unworthely, & defiled them.

D So madde was Antiochus, that he con-
 sidered not, howe that God was a litle woth
 for the synnes of them that dwelt in the cite,
 for the which such confusion came vpon
 that place. And why? y^e it had not happen-
 ed them to haue bene lapped in many synne,
 this Antiochus (as soone as he had come)
 had boldly bene punished, and shot out
 for his presumption: like as *Heliodorus* was,
 whom *Selenus* the kynge sente to robbe y^e
 treasury. Neuertheles God hath not chosen

the people for the places sake, but the place
 for the peoples sake: and therefore in the place
 become partaker of the peoples trouble,
 but afterwards shall it enioy the woth of
 the kinge. And like as it is now forsaken in the
 woth of almighty God, so when the greates
 God is reconcyled, it shall be set vp in hye
 worshippe agayne.

So when Antiochus had taken a *Massa* &
 viij. *Calentes* out of the temple, he put him
 to Antioche in all the basyl, thinkeinge in his
 pryde, that he might make me sale vpon this
 dyce londre, and to go vpon y^e see, such an hie
 mynde had he. He lefte debetes there to wote
 the people: At *Jerusalem* left he *Philippe* a
Phugian, in maners more cruell the burdill
 y^e set him there: At *Sasim* he left *Antiochus*
 & *Meneclaus*, which were more greuous
 to the cittyfyns then other. Now as he was
 thus set in malycie agaynst y^e Jewes, he sent
Appollonius an hated pryner, wth xij. iiii. c.
 manninge him to slaye all those y^e were of
 perfeate age, and to sell the wom^{en}, maydes &
 children. When he came nomye *Jerusalem*,
 he sained peace, & kepte him still vntill y^e Sab-
 bath daye. And then he commaunded his men
 to take them to their weapens: for y^e Jewes
 kepte holy daye) and so he stowe all them y^e
 were gone forth to the open playe, runninge
 here and there thew^o the cite with his men
 maner, and murdered a greates nombre.
 One *Judas Nachabens* which was the
 tenth, fled in to the wyldernes, led his life
 there with his company amonge the wyde
 beestes and vpon the mountaynes: dwelinge
 there and eatinge grasse, lest they shulde
 be partakers of the synnes.

The Vi. Chapter.

U Or longe after this, sent the kynge
 a messenger of Antioche, for to com-
 pell y^e Jewes to alre y^e ordinaunces
 of y^e sarchers & the lawe of God, to besyde the
 temple y^e was at *Jerusalem*, & to call in the
 ple of *Jupiter Olympian*: & they shulde be
 in *Sasim*, as those which dwell in y^e place
 of *Jupiter* the harberons. This wicked sidi-
 cious of y^e ungodly was heuy vpon all y^e
 people: for y^e temple was full of volupuousnes
 bebbinge & bollinge of y^e beeth, of ribbes
 & barlores togerher. The be wom^{en} were in to
 y^e holy place, & bare in that was noe lawfull.
 The aulter also was full of vnlawfull thinge,
 the which y^e lawe forbiddeth to laye vpon it.
 The Sabbathes were not kepte, the other
 temple fraistes of y^e londre were not repaired.
 To be plaine, there durst no man be a frend
 that he was a Jewe.

In the daye of the kynge byeth they wa
 compelled per force to offere: when y feast
 of Bachus was kepte, they were constrained
 to wear garlandes of yorn, and so to go a
 boone for the honoure of Bachus.

Moreover thowen the counsell of Prolom
 theyer mente oute a commandement in y
 nexte cities of the heithen, y they shulde in
 salute the Jewes in like maner: namely, to co
 pulche for to do sacrifice a fter y lawes of y
 Gentiles: and who so wolde not, to put them
 to death. And pincous thinge was it to se. The
 nexte ij. women accused to have circumci
 sed their sones, whom when they had led
 unto alome the cite: the babca hanginge
 at their busles: they cast them downe head
 longes onto the walles. Some y were crept
 into barnes and had kepte the Sabbath, we
 re accused wmo Philippe, and viene in the
 sit: because that for the feare of God they
 kepte the commandment so fastly, and wol
 den be defouled them silue.

Now y beseeke all those which reade this
 booke: that they resiste not for these folles of
 maner: for wodge the thinges (y are happed)
 for no defraction, but for a chastenyn
 ge of people. And wch: Wher God suffreth
 ex sinners longe to folowe their owne myn
 de, but shortly punyssheth them, it is a toke
 of his gracie: lounge kynedee. For this gra
 uame me of God more then other people,
 y he suffreth not so longe to ssume unpun
 yshed like other nacions, that when the daye
 of iudgment cometh, he maye punyssh the
 in the fulnes of their synnes. If we synne, he
 correcteth us, but he neuer withdraueth his
 mercie fro vs, & though he punyssh aduer
 saries, yett doeth he neuer forsake his people.
 Make this that we have spokt now: w few
 wordes, be for a warninge & exortacion of y
 soule. Now wnt we come to the declaringe
 of the matier. Eleazar one of y principall
 leaders an aged mā & of a welsauourd coten
 dence, was constrained to gaze wt mouth
 & to eate swynes flesh. But he defynge rat
 her to dye gloriouslye: the to liue w shame, of
 fnd himselfe willinge to y martirdome. Now
 wher he saue y he must needs go to it, he toke
 pncipalitye: for he was at a poynt w himselfe,
 y he wolde confite to no vnlaful thinge
 for any pleasure of liue. They y stode bye vt
 pncipall w ppe, but not a righte) for y olde
 yndershippe of the man, toke him asyde pinc
 hand prayed him y he wolde let (och flesh
 be though he him as were laful to eate, & the
 w made a collectiōe as though he had ea
 t of y flesh of y sacrifice like as the kynge

commaunded, for so he might be deliuered
 from death: so for the olde friendshippe of y
 man, they shewed him this kinde. But he
 beganne to confide his discreete and hono
 rable age, his noble and worshipfull flocke,
 and how y frō his youth up he had bene of
 an honest and good conversacion, yett & how
 constantlye he had kepte y ordinaunces and
 lawes commaunded bye God, wherfore he ga
 uen them this answer, and sayde:

Yett had y rather first be layed in my gra
 ue. For it becommeth not myne age (sayde
 he) in any wyse to dyssolue, wherebye many
 yonge performes nighte thinges, that Eleazar
 beinge lxxx. yeare olde and en, were now go
 ne to a straunge life: and so thowen myne y
 pncipallye (for a litle tyme of a transitory life)
 they might be defecated: by this meanes al
 so shulde y defyle myne age, & make it abho
 minable. For though y were now deliuered
 from the tormentes of men, yett shulde y nee
 escape the honde of allmyghty God, neither
 alyne nor deed. Wherfore y wnt dye manful
 ly, & do as it becommeth myne age: Wherby
 y maie peraduenture leane an eraple of stib
 fastnesse for such as be yonge, yf w a ready
 mynde & manfullye dye an honest death, for
 the most worthy and holye lawe.

When he had sayde these wordes, imme
 diadlye he was diuyned to the tombe. Now
 they that led him and were mylde a litle a
 fore, beganne to take displeasure, because of
 the wordes y he sayde: for they thought he
 had spokt them of an hys mynde. But wher
 he was in his martirdome, he mourned and
 sayde: Thou O LORDE, which hast the holy
 knowlege, knowest openly: that n here as y
 might be deliuered frō death, y suffre the
 sore paynes of my body: but in my mynde y
 am wel contente to suffre them, because y
 feare the. Thus this man dyed, leauynge y
 memoriall of his death for an example, not
 only vnto yonge men, but vnto all y people,
 to be stedfast and manly.

The vii. Chapter.

It happened also that there were vij
 brethren (with their mocher) taken, &
 compelled by the kynge agaynst the
 lawe, to eate swynes flesh: namelye w scour
 ges and lathen whippes. And one of them
 rebuked w y cheif, sayde: What sekest thou,
 and what requyrst thou of vs? As for vs,
 we are ready rather to suffre death, then
 to offende the lawes of God and the sa
 thers. Then was the kynge angry, and had
 hate enuylous and biasef pceces. Which
 when they were made hote, immediatly

1. TELIC

ANNO 1. 12

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he commaunded þe tongue of him that spake first, to be cut out, to pull the slynnne ouer his heade, to payre of the edges of his handes and feete: yet and that in the sight of his moether and the other of his biethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was any breath in him) was to be fryed in the caudron, In the which when he had bene longe payned, the other biethren with their moether exorted him to dye manfully, sayyng: The LORD GOD shal regard the trench, and comferte vs like as Moses testifieth and beclareth

Deu. 11. 4
in his song, sayyng: and he wyl haue compassion on his seruantes.

B So whē the first was deed a fere this manner, they brought the seconde to haue him in derision, pulled the slynnne with the hayre ouer his heade, and axed him, yf he wolde eate slynnne flesch, as he were payned in þe other members also thow out his body. But he answered boldly, and sayde: I will not do it. And so was he tormentid like as y first. And whē he was axed as y geuynge vp of y goost, he sayde: Thou most ungracious personne puttest vs now to death, but the kynge of þe world shall raise vs up (which bye for his lawes in y resurrection of ouerlastinge liue.

A fere him, was the thirde had in derision: and when he was requyred, he putte one his tongue, and that right soone, holdinge fowr his hondes manfully, and spake with a stedfast faith: These haue I of beaust, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of him agayne. In so much that the kynge and they which were with him, marred at the yonge mans boldnesse, that he nothinge regarded the paynes.

C Now when he was deed also, they wexed the fourth wath to merces in like manner. So when he was now at his death, he sayde: It is better that we beynge put to death of me, haue our hope and trust in God, for he shal raise vs up agayne. As for the, thou shalt haue no resurrection to liue.

And when they had spoken to the fift, they tormentid him. Then lokte he vnto y kynge, & sayde: Thou hast power amonge me (for thou art a mortall man also y self) to do what thou wilt, but thinke not, þe God hath forsaken & generacion. Wybe the, tary styl a whyle, & thou shalt see the grete power of God, how he wil punyssh the & thy fyde.

A fere him they brought the sixte, which beynge at the poynte of death, sayde: We not discaared (o kynge): for this we suffre for oure

owne sakes, because we haue offēded him God, & therfore marvelous thinges are shewed vpon vs. But thinke not thus, which takest in honde to stryue a gayne (God) that thou shalt scape unpunysht.

This excellent moether (woot by to be well reported of, and had in remembrance) sawe hir seven sonnes dye in one daye, and suffred it pacifely, because of the hope that she had in God: yet she exorted euery one of them in especiall, and that boldly and stedfastly, & pacifite wysdome, walyngyng vpon hir wysht thought with a manly stomacke, and sayde vnto them: I can not tell how ye came nary wombe, for I nether gaue you bieth ner soule, no ner life. It is not I þe ioyned y members of y bodies together, but y mater of y moule, which fashioend y byrd of wofe, & began all thinge so. When he also of his owne may shall geue you breath and liue agayne, like as ye now regarde not youre owne silue for his lawes sake.

Now thoughte Antiochus that she had bespyed him, therfore he let her go with her reprouces, and beganne to exorte the yonge sonne which yet was left: not only woxen but swore vnto him w an oath, y he shoulde make him a rich & welthy man: yf he wolde forsake þe lawes of his fathers) yet and y he shulde geue him, what so euer was necessary for him. But whē the yonge man wolden to be moored, for all these thinges, he called his moether, & counceled her to saue hir sonne liue. And when he had exorted her with many wordes, she promised him, that she shoulde speake vnto hir sonne. So she turned her vnto him (laughynge y cruel cruauite to saue) & spake w a boylde voyce: O my sonne, be not pite vpon me. y bare y. monethes in my wombe, that gaue the sucke, nourished the, and broughte the vp vnto this age. I bestowe (my slynnne) lokte vpon beautes and carny and all that is therein, and conside, that God made them and mans generacion of nauyghis shall thou not feare this hangman, but suffre death stedfastly, liue as thy biethren haue done: that I maye receaue the agayne in the same mercy with thy biethren.

Whyle she was yet speakinge these wordes, the yonge man sayde: Whom lokte yst? Wherfore do ye tary? I will not chere the kynges commaundement, but the lawe that God gaue vs by Moses. As for the that thou ymaginest all myschefe agaynst the Jewes, thou shalt not scape the bonde of God: for we suffre these thinges, because of our slynnne.

1 Although God be angry with us a li-
tle while for chastening & reformation,
yet shall he be at one agayne w his seruants
for their. O shamefull & most abhomi-
nable persons. I praye not thy selfe thou
maye hope in vengeance so malicious upon
the seruantes of God: for thou hast not yet
escaped the iudgement of the God, which is all
mighty & seyth all thinges. My brethren
that haue suffered a litle payne, are now vnder the
iudgement of everlasting life: but thou
the iudgement of God, then shalt be puny-
shed righteously for thy payne.

As for me like as my brethren haue bene
I offer my soule & my body for the lawes of
God, callinge upon God, & he will see one
be shewfull vnto the people: yete & w payne & pu-
nyshment to make the graunce. & he only is
God. In me now & in my brethren & notably of
the mightie God is an one, which righte-
ously is iudged vpon all the people. Then
the Kinge bynded in anger, was more cruell
vpon him then vpon all the other, & tolde indigni-
ty, & he was so lightly regarded. So this
yngre maye be vnderstanded, & put his trust stil
in the LORD. Last of all after the sonnes, was
the Kinge put to death also. Let this now be
prouly spoken, concerninge the offeringes, &
the same cruellnesse. The viij. Chapter.

1 When Judas Machabeus and they
were w him, were prynces in to
the countie, called their kinfolkes & fren-
des together, toke vnto them all such as con-
tained yet in the faith & lawe of the Jewes,
and broughte forth vi. M. men. So they cal-
led vpon the LORD, & he wolde haue an eye
vnto his people, which was trodded downe
of many: to be gracious vnto the people, &
was despyed of the ungodly: to haue compas-
sion vpon the destruction of the cite, (which
was bounde yllike to be laied waste) to heare the
crye of the bloud: & cried vnto him: to reme-
ber the most vnrigheteous dearches of yonge
weemen children, the blasphemies also done
vnto his name, & to punyssh the. Now when
Machabeus had gathered this multitude
together, he was so mightie for the heathen
that the Kinge of the Jewes was turned in to
fear: he fell vpon the countie & cities vna-
nua bent them, toke the most comodious
places, & steme many of the enemies. But spe-
cially he made such chace by night, in so
much that his manlynesse was spoken of
every where.

When Philippe sawe that the man in-
famous by litle and litle, and that the matter
passed wch him for the most parts: he

retore vnto Ptolomy (which was a captay-
ne in Calosina & Phenicia) helpe him in the
Kinges busynes. The Kinge he Licianus Parocli
(a speciall frende of his in all the haile, & gave
him of the comon sorte of the heathen no lesse
then xx. M. harnessed men, to rote out the
whole generacion of the Jewes, hauinge to helpe
him one Gorgias a man of warre, which in
matters concerninge battayls had greates
experience. Licianus ordeined also the rebuz
(which the Romaynes shalde haue had) to
be geuen vnto the Kinge, out of the captay-
re of the Jewes, namely ij. M. salentes. And
immediatly he sent to the cities of the coast,
requyng the Kinge to bye Jewes to be their
seruantes & bonde men, promisyng to fill
them lxxx. And ten for one salente: but he con-
sidered not the wrath of almighty God, &
was to come vpon him.

When Judas knewe of this, he tolde the
Jewes & wote w him, of Licianus comyng.
Now were there some of them fearfull,
not trustyng vnto the righteousnes of God
and sled their waye. But the other & remay-
ned, came together & besoughe the LORD,
to deliuer the Kinge & wted Licianus, which
had sold the Kinge: he came nye them: and
though he wolde not do it for their sake, yet
for the conuauant that he made w their fa-
thers, & because they called vpon his holy
glorious name. And so Machabeus called
his men together, namely aboute vi. M. exor-
tinge them not to agree vnto their enemies,
neither to be afrayed for the multitude of their
aduersaries comyng agaynst them unrighte-
ously: but to fight manly, consideringe
the repute that they had done to the holy place
withour cause, how they had despyed and
oppressed the cite, yee and despyed the lawes
of the fathers. For they (saye he) trust in
their weapens and boldnesse, but ouer con-
fidence is in the almighty LORD, which
is the rewardinge of an eye maye both des-
troye them that come agaynst vs, and all
the world.

He exorted them also to call to remembra-
ce the helpe, that God shewed vnto their fa-
thers: as when they perished and. & lxxx. M.
of Semnachens people: And of the battayll
they had in Babilon agaynst the Galacians:
how they all the Maceдонians came to helpe
the, & toke in feare: how they bynged but on-
ly vi. M. slawe an C. & xx. M. the howe
the Kinge was geuen them from heauen, whereby
they all had receaued many benefites.
Therofore these wordes & me toke good her-
tes vnto the, ready to bye for the same & the

1. Mac. 14

1. Mac. 14

Dan. 10-11
1. Pa. 10-111. Cor. 13-14
1. Gal. 1-21. R. 1-2
1. M. 1-2
1. M. 1-2

courte. So he set upon every company a captayne, one of his owne brethren: Simon, Joseph and Jonathan: geuyng eche one ro. c. man. he caused Esdias also to reade the holy booke vnto them, and to geue them a token of the helpe of God.



1. Ma. 4. b Then he himselfe beinge capitaine in 3 fore
fronte of the battayll, buckled with Ticanor
And God was there helpe, in so much that
they slewe above xx. M. men: & compelled 3 more
partes of Ticanors hooft to fle, they were
so wounded and feable. Thus they toke the
money from those that came to by the, and
followed vpon them on euery syde. But whē
the tyme came vpon them, they returned,
for it was the Sabbath, and therefore they
followed nomore vpon them. So they toke
their weapens and spoylez & keepe the Sab-
bath, geuyng thanks vnto the L O R D E,
which had deliuered them that daye, and
shewed them his mercy. After the Sabbath
they distributed the spoylez to the sicke, to 3
fatherlesse, and to wyddowes, and the resi-
due had they them selues with theirs. Whē
this was done, and they all had made a ge-
nerall prayer: they belonge the mercifull
LORDE to be at one with his seruantes.

Num. 31. d
1. Re. 10. c
Deu. 20. b

Of those also that were with Timotheus
and Bachides, which fought agaynst them,
they slewe xx. M. manne byt and stronge bol-
des, and deuided moo spoylez: euer geuyng
an equall portion vnto 3 sicke, to 3 fatherles
to wyddowes & to aged persons. And when
they had diligently gathered their weaples
together, they layed them all in convenient
places, & the remanent of 3 spoylez brought
they to Jerusalem. They slewe Phylarchus
that wicked personne, which was with Ti-
motheus, and had weded many Jewes. And
when they helde the thanksguyng in Je-
rusalem for the victory, they diene those that
had set fire on the portes of the temple: na-
mely Calisbemes, which was fled in to an
houz: and so they gat a worthy rewarde for

their wickednesse. As for that most un-
cious Ticanor, which had brought a spou-
sants marchalres, to bye the Jewes: he was
thorow 3 helpe of the LORD: brought downe,
euen of them whom he regarded not: in
so much that he pur of his glorious raimet,
slewed by sear, and came alone to Antioch
great shame & dishonour, which he gat from
the destruction of his hooft. Thus he 3
promysed the Romaynes to paye the tribute,
when he toke Jerusalem: began now to
saye planely, that God was 3 defender
of the Jewes, & therefore not possible to
dooude them, because they followed 3 lawes
which God had made.

The IX. Chapter.

At the same tyme came Antiochus
againg with dishonour out of Persia.
For when he came to Persepolis, and
went toke to robbe the temple and to sithen
the citie, the people ranne together and
sifted them selues, in so much 3 he had
more saue to fle with shame. And so after
that flight, it happened, that Antiochus
came agayne with dishonour. But when he
came to Bethsatha, he gat knowledge what
was happened vnto Ticanor Timotheus.
Now as he was awauninge himselfe in
wrath, he thought he was able to stoppe
the injury that was done to them, vnto
the Jewes: and therefore commaundeth
him ready his charer, haistinge on his waye
without cessinge: the indignite of God
to vobryng him, because he had spelt 3
ly, that he wolde come to Jerusalem, and
make it a grave of the Jewes. But the LORD
God of Israel, that seith all things, sent
him with an invisible plague, which man
coude heale.

For as soone as he had spoken these wo-
des, there came vpon him an horrible paine
of his bowels, & a sore greife of the thame.
And 3 was but righe: for he had marred
other mens bowels with dyartres and sin-
guler toimentes, how be it he wolde in no
ceasse from his malice. For he was yet
prouder, and more malicions agaynst the
Jewes: But why he was commaundeth
to make haist in the matter, it happened
he fell downe violentlye frome the charer,
it brusht his body, & dyd him greauous paine.

And so he that thought he might com-
maunde 3 floudes of the sea (so proud he
be beyonde the condicions of man) and to
the hye mountaynes in a paye of wordes,
was now brought downe to the ground:
carried vpon an horslyce, the mlegyng 3

manifest power of God upon him: so that
 his body of his was full of sores, which
 in his payne fill quyd out of his
 skin: In so much that his haire was greued
 with the smell and styncke of him. Thus he
 that a lile a fowle thought he myght reach to
 the starres of heauen, him myght no man
 stande neer beate, for the vehemence of
 styncke.

Therefore he beyng broughte from his
 greue pryde, began for to come to y know-
 ledge of hum self: for the punishment of God
 wroth him, & his payne increased euer mo-
 re: more. And when he him self myght not
 wyche his owne styncke, he sayde these wor-
 des: For reason to be obedient vnto God, &
 that a man desire not to be like vnto him.
 This wretched personne prayed also vnto the
 LORD, of whom he shulde haue obtained
 money. And as for the cite that he came
 was so haiffely, to bringe it downe to the
 grounde, & to make it a graue for dead men:
 now he desired to destroye it. And as to
 thinge of Jewes, whom he had subged, nor
 wold he be buried, but wolde haue cast the
 same into the deuoured of the foules and wy-
 lde bestes, sayenge, that he wolde haue
 destroyede olde and yonger: For he promys-
 sh, to make the like of carysims of Athens.
 And where as he had spoyled the holy tem-
 ple afore, now he wold make promysse to gar-
 nish it with greate giftes, to increase the ho-
 ly ornaments, and of his owne remes to bea-
 re the costes and charges belonginge to the
 offeringes: yee and that he wolde also be-
 come a Jewe him self, to go thorow every pla-
 ce of the world, and to preach the power
 of God.

But when his paynes wolde not cease,
 for the righteous iudgment of God was co-
 mē upon him: for of a very despaine he roo-
 tūdo the Jewes a lecture of intercession, &
 praye these wordes: The kynge and pry-
 nce Antiochus wyll send vnto the vertuous ci-
 tizens of the Jewes, much healeth and good
 prosperite.

If ye and youre children fare well, and
 if all things go after youre mynde: we ge-
 ue greate thankes. In my sicke state also do
 I remembre you louyngly: for as I came
 out of Persia, and was taken with sore biza-
 re: I thoughte it necessary to care for the co-
 mō weale. Forther despayre I in my self,
 but haue a good hope to escape this sickness.

But consideryng that my father led an
 honeste lyfe in y hyer places, & shewed
 what he shalde raigne a fter him, that yf there

happened any cōtrouersy, or any harde thinge
 were declared, they in the lorde myght
 knowe their chiefe lorde, & that shalde be no
 insurrection: Agayne, when I pōnde by my
 self, how that all y mightie men and neigh-
 bours rounde aboute, are laynge waite, and
 lette but for oportunitie to do harme: I haue
 ordered that my sonne Antiochus shal raigne
 after me, whom I oft commended to ma-
 ny of you, when I was in the hyer kyngho-
 mes, and haue wyrtē vnto him as it fol-
 loweth here fter. Therefore I praye you and
 requyre you, to remembre the benefites that
 I haue done vnto you generally and in spe-
 ciall. For I hope that he shall be of sober &
 lowlyng behauiour, and yf he folowe me by
 wyce, he shal be indifferent vnto you.

Thus that murderer and blasphemour of
 God was foue synners: and like as he had
 treated other men, so he dyed a miserable
 death in a strangers countie vpon a moun-
 taing. And his body byd Philippe (that we
 call with him) carry awaye: which carryng
 the sonne of Antiochus, wente into Egyp-
 te to Ptolomy Philometer.

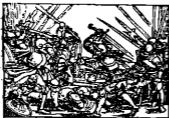
The X. Chapter.

Now the helpe of the LORD, man
 ne the temple and the cite agayne,
 destroyed the altiers and chapels that the
 genthe had buylde thorow the strettes: clen-
 sed the temple, made another altar of bea-
 ste stone, and after ij. yeares they offered sa-
 crifices, set forth the incense, the lightes and
 shewes died. When that was done, they fell
 to worshippinge vpon the grounde, and besoughe
 the LORD, that they myght come nomore
 into soch trouble: but yf they synned any mo-
 re agaynst him, he him self to chasten them
 with mercy, and not to come in the honde
 of those aleuantes and blasphemous men.

Now vpon the same daye that y straun-
 gers polued the temple, it happened that
 on the very same daye it was clenfed agayne.
 namely, the xij. daye of the moneth cal-
 led Casle. They kept viij. dayes in glad-
 nesse, like as in the feast of the tabernacles:
 remembryng that not longe a fow, they had
 be the staffe of y cabarnades vpon the mount
 taynes and in denues like bestes. And to y
 same token they bare greue bones, biazan-
 ches and palmes before him that had geuen
 them good fortune to clenfe his place. They
 agreed also to gather, and make a statute, y
 every yeare those dayes shalde be solemnly
 kepte of all the people of the Jewes.

The ij. booke of the Machabees.

How Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now wil we speake of Titianus the sonne of that wicked Antiochus, how it happened with him: and so with few wordes to comprehend the abovesaid that chaunced in y^e warres. When he had taken in the Kingdome, he made one Lysias (which had bene captayne of the hoost in Phenices and Syria) ruler ouer the matters of the realme. For Proximus that was called Mithron, beyng a ruler for the Jewes, and specially, to see in iudgment for such wronges as was done vnto them; vnderooke to deale peaceably with them. For the which cause he was accused of the frenches before Mithron: and when he was suscepte to be a traytour: because he had left Cyprus, that Philometus had committed vnto him: and because he departed from noble Antiochus, that he was come vnto, he poisoned himself, and dyed.



Now when Gorgias was gouernour of the same places, he tolde strangers and vnderooke oft tymes to warre with y^e Jewes. Moreover the Idumeans that helde the strong holdes, receaued those that were driven from Jerusalem, and toke in hande to warre also. But they that were with Machabees, besoughe and prayed vnto the LORD, that he wolde be their helpe: and so they fell in to the stronge holdes of the Idumeans, & wanne many places by strength: Such as came agaynst them they slew, and kylled no lesse (of all together) then twentye thousande. & were the lesse some (no lesse then syn: thousande) were fled in to two stronge holdes, hauyng: all maner of ordinaunce to withstande them.

Then Machabees leauyng Symon, Josephus, Zacharius and those that were with them, (which were very many) wente to besiege the, and to fight where most nebe was. Now they that were with Symon beyng led with covetousnesse, were increased for money, thowis certayne of those that

The x. Chap.



laye in the towere: toke the Mithron, & let some of them escape. But when it was tolde Machabees what had happened, he called y^e captaynes of the people together, accusyng those persones, that they had selde the brethren for money, and let the armies go. So he slew those traytours, & immediately wente in hande with the Idumeans. And when they had ordred them selues wylly with their waspens & hondes, they flew in y^e two castles moe the twelue thousande.

Now Timotheus whom the Jewes had overcome afore, gathered a multitude of strange people, broughte an hoost also of boyssmen of the Asians, to wyne Ierusalem strength. But when he drewe nye, Machabees and they that were wth him fell to their prayer, spenclede ashes vpon their heades, beyng rydded wth hayre cloth aboute their loines, selbourne before y^e altar, & besoughe the LORD that he wolde be mercifull to them, but an enemy vnto their enemies, and to eade parte agaynst their aduersaries, accordinge as it is promised in the lawe. So after the prayer, they wente on further from the cite: and when they came nye the enemies, they prepared them selues agaynst them.



And by tymes in the morninge at fower of the daye, both the hoostes dailde together. The one parte had the LORD for their refuge, which is the greut of strength, strength and victory. The other had a ml

lystand, which is a capeayne of warre.
 The battayll now beinge greate, there
 appeared unto the enemies from heauen v.
 21 out upon horsbacke with byrdes of golde.
 22 Amonge the Jewes, and two of them haueyn
 ge Machabeus bewrayce them, & keepe him
 safe on euery syde wth their reapeis, but thee
 ianes and lighte wynges upon the enemies.
 there chosyn they were confounded with
 thynesse and so faste afrayed, that they fell
 downe. There were slayne of foote men euen
 eithersande and fyue hundred, and sixe hu
 23 dred horsmen. As for Timotheus him self,
 he fled into Gazar a very ströge holde, whe
 re Cereas was capeayne. But Machabeus
 and his company layed sege to it cheerfully
 24 aij. dayes. And they that were within, cruf
 unge to the strength of the place, cursed &
 25 lauded ceaseingly, and made greate cra
 gings with wicket wordeo. Twentehesse
 upon the fiftie daye in the morninge, xv. thou
 sand men of Machabeus cöpany, beinge set
 on fire in their myndes because of the blas
 phemy: came mansfully vnto the wall, and
 with bolde stomaches they and their other
 companions clymmed vp upon the towres,
 26 and reueralyuge to sic fyue upon the poites, &
 in some those blasphemous persones quye
 k. Two dayes were they destroyenge the
 wall, which when they founde Timotheus
 that was crept in to a corner, they kyled
 him, and sterte Cereas his brother in like ma
 ner with Appollophaneos. When this was
 done, they sunge psalmes, with playes and
 thanksgyuynges vnto the LORDE, which
 had done so greate thynges for Israel, & ge
 neratione the victory.

The XI. Chapter.

Whe longe a fere this, Lysias the Lyn
 ges steward and a Lynsman of his,
 (which had the gouernance of his
 matters,) toke foue displeasur for the thin
 ges that had happened: and when he had
 gathered lxxx. M. men of foote with all the
 best of the horsmen, he came agaynst the
 Jewes, thynkinge to wynde the cite, to ma
 ke an habitation for the heithen, and the
 temple wolde he haue to be an house of la
 27 ore, like as the other goddes houses of the
 heithen are, & to sell þe püestes office euery yea
 re. For consideringe the power of God, but
 was wylde in his mynde, trustinge in y^e mul
 28 titude of foote, in theousandes of horsme,
 and in his lxxx. Elephants.

1. So he came into Jemy & then to Beth
 leas a castell of defence lycenge in a narrow
 place, a furlonges from Jerusalem and wan

ne it. Now when Machabeus and his com
 pany knew that the stronge holdeo were ta
 ken, they fell to their prayers with weeping
 and teares before the LORDE: and all the
 people in like maner besoughe him, that he
 wolde sende a good angell to deliuer Israel.
 Machabeus him self was the first that ma
 de him readye the battayll, & cryinge the
 other that were with him, to isperde them
 selues and to helpe their brethir. And when
 they were goyunge forth of Jerusalem ege
 29 thur with a ready and wyllynge mynde, the
 re appeared before the upon horsbacke a mā
 in whyte clothyng with harness of gol
 de, shakinge his speare. Then they played
 30 the LORDE all together, which had shewed
 them mercy, and were consorted in their mys
 deu: in so much that they were ready, not on
 ly to fyghe with men, but with y^e most cruell
 bestes, yee and to ranne throughe walles of
 yron.



Thus they went on wyllyngly hauryng
 an helper from heaue, and the LORDE mer
 cifully vnto them. They fell mightely vpon
 their enemies like Lyons, broughte downe xi.
 31. thou. men, xvi. C. horsmen, put all þe other
 to flight, many of them beinge wounded,
 and some gat awaye naked. Yee Lysias him
 self was fayne to fle shamefully, and to
 escape. Twentehesse the man was not with
 out vnderstondinge, but considered by him
 self that his power was mynyshid, and por
 32 dud how þe Jewes beinge defended by the
 helpe of Almighty God, were not able to
 be overcome: wherfore he sent them worde,
 and promised, that he wolde confinne to all
 thynges which were reasonable, and to ma
 ke the Lynge their frede. To the which pay
 er of Lysias Machabeus a greed, semyng
 all thynges the comon wealthe: and what so
 euer Machabeus wrote vnto Lysias cöer
 33 uing the Jewes, the Lynge graunted it.
 For there were letters writte vnto y^e Jewes
 from Lysias concerninge these wordes.

D Lysias sendeth greeting to the people of the Jewes. Iohn and Abisalon which were sent from you, deliuered me many things, and requyred me to fulfill the thinges concernynge their earande. Therefore lette what mighte be graunted, I certified I synge therof: and what so euer was comement, I agreed thereto. If ye now will be faithfull in the matters, I shal embouer my self hereafter also to do you good. As concernynge other thinges by every article therof: I have committed them to youre messungers, and to chese whom I sint vnto you, to comon with you of the same, fare ye well. In the vij. daies and xlvij. years, the xxij. daye of the moneth Diocetenebins.

¶ How the synge leere concerneth these ryces: A synge Antiochus sendeth gretinge vnto his brother Lysias. For so much as oure father is now deed, oure will is, that they which are in oure realme, haue without eny infurrecion, and euery man to be diligent in his owne matters. We vnderstande also, that the Jewes wolde not consent to oure father, for to be brought vnto the custome of the Gentiles, but stiffly to kepe their owne statutes: for the which cause they requyre of vs also, let them remayne still by their owne lawes.

¶ Wherfore oure minde is, that this people shalbe in rest: we haue concluded and determined also, to restore them their temple agayne: that they maye lyue accordinge to the vfe & custome of their forefathers. Then shalbe do vs a please therfor, if ye thinke vnto them & agree with them: that when they are certified of oure mynde, they maye be of good chere, and lette to their owne wealth.

And this was the leere, that the synge wroote vnto the Jewes: A synge Antiochus sendeth gretinge vnto the counsell and the other people of the Jewes. If ye fare well, we haue oure desyre: as for vs, we are in good health. Menelaus came and tolde vs, how I youre desyre was to come vnto youre people, which are with vs.

¶ Wherfore these that will come, we geue them five liberte, vnto the xxx. daye of the moneth of Apriill, that they maye vse I meates of the Jewes and their owne lawes, like as aforesaid: and none of them by eny manner of waye to haue haime, for thinges done in ignouance. Menelaus whom we haue sint vnto you, shal comon with you at large, fare ye well. In the Cxlvij. years, the xv. daye of the moneth of Apriill.

The Romaynes also sint a leere, contey-

nyng these wordes: Quintus Metellus & Titus Metellus embassatours of the Romaynes, sende gretinge vnto the people of the Jewes. Lette what Lysias the synge kynsman hath graunted you, we graunte you the same also. But as concernynge the thinges which he referred vnto the synge, sende hither some with speche: and p̄dūctre matter diligently amonge youre selues, that we maye cast I best to youre profice, for we must departe now vnto Antiochus. And therfore wryte shortly agayne, that we maye knowe youre mynde. Fare well. In the lxxvij. years, the xv. daye of the moneth of Apriill.

The xii. Chapter.

¶ These cōuenances were made: Lysias wente vnto the synge, and I Ieremias called char grounde. But Timotheus, Appollonius the sonne of Geminus, Jeremie and Dromophon I prioste, Alcanor I captayne of Cyprus, and they the laye in those places: wolde not lette them lyue in rest and peace. They of Joppa also thē even soch a shamefull dede: They payed I Jewes that dwelt amonge them, to go with their wyues and children in to the shippes which they had prepared, & to go with them, as though they had enged them so well as yet. For so much then as there was you forth a generall proclamacon thē so, for because of peace, they confirmed them, and suspecte nothinge: but when they wente forth in to the shippes, they bounde them then v. c. of them.

When Judas knew of this cruelle shew vnto his people, he commaunded those that were with him to make them ready, & to charge them to call vpon God the righteous iudge: wete soch agaynst those maner of his chaunce, for hee in I haue by night burnt up I shippes, and those that stode from the fyre, he slewe with the sword. And when he had done this, he departed: though he wolde come agayne, and rescue all them of Joppa. But when he had gonne word that the Jamnites were mynde to do in like maner vnto I Jewes which dwelt amonge them, he came vnto the Iamnia by night, and set fyre in the haven with the shippes: so that the lighte of the fyre was seene at Ierusalem, open a i. c. x. furlonges.

Now when they were gone from thence, I furlonges, in their Iourney towards Ermetheus: v. thousande men of foot and a hundred hoisemen of the Arabians sup-



with him. So when the batell was earnest, and prospered with Judas thow the helpe of God: y^e residue of the Arabians began to come, besoughe Judas to be at one with them, and promised to geve him certayn pastures, and to do him good in ocher thinges. Judas thynkyng that they shoulde in due be profitable concernyng many thynge, promised them peace: wherupon they hid handes, and so they departed to their tentes. Judas wente also vnto a cite, which was very safe vnto w^{al}les, & dyuerse kyndes of people dwelling therein, called Caspin.



They that were within it, put sodi trust in the strength of the walles, & in their store of vntails: that they were the flacker in their downges, cursing and reuyling Judas with blasphemies, and speakyng sodi wordes as it becometh not. But Machabees callinge vpon the greates prync of y^e world (which without eny batayll ranime or ordinance of warre, by cast downe the walles of Jericho, in the tyme of Josaphat manfully vpon the walles, to be the ci- tadele thow the helpe of the LORDE made an exceeding greates slaughter: In so much that a lake of ij. furloges brode which lay there by, semed to flowe with the bloude of the slayne.

Then departed they from thence vij. C. and furlonges, and came to Tarsa vnto

3 Jewes that are called Tubianes. But as for Timotheus, they coude not geve him cher: for noe one matter dispatched, he was departed from thence, and had lesse certayne men in a very stronge holde. But Dositheus and Sosipater which were captaynes with Machabees, slewe those 3 Timotheus had lesse in the house of defence, euen x. M. men. And Machabees prepared him with y^e vij. M. men 3 were aboute him, for them in order by companies, and wente forth agaynst Timotheus, which had with him an C. and xx. M. men of foce, ij. M. and v. C. hoisim.

When Timotheus had knowlege of Judas comynge, he sent the women, children and the ocher baggage vnto a castell called Carnion. (For it coude not be wonne, & was harde to come vnto, the wayes of the same places were so narrow) and when Judas company came first in sight, the enemies were stricken with feare, thow the presence of God, which syth all thinges: In so much 3 they sleynge one here, another there, were rather discomfited of their owne people, & noyted to the strokes of their owne swordes. Judas also was very earnest in folowynge vpon them and punyshing those vngodly, and slewe xxx. M. men of them. Timotheus also himself fell in to the handes of Dositheus & Sosipater, whom he besoughe with many prayes, to let him go with his life: because he had many of the Jewes fathers and bretheren in prison, which yf they put him to death myght be disapoynted. So when he had promised faithfull to deliuer them agayne accordinge to the condicion made, they let him go without harme. for the health of y^e church. And when Judas had slayne xxv. M. he wente from Carnion.

Now after 3 he had chased awaye & slayne his enemies, he remoned the hoost towards Ephron a stronge cite, wherin dwelt many dyuerse people of the Scythians, and y^e stronge yonge men kepte the walles, defendinge the mightely. In this cite was much ordinance, and prouision of darters. But when Judas and his company had called vpon Almighty God, (which to his power breaketh the strengthe of the enemies) they wanne the cite, and slew xxv. M. of them 3 were within. From thence wente they to the cite of the Scythians, which lieth vi. C. furlonges from Jerusalem. But when y^e Jewes which were in the cite testified, that the cite shoulde be deliuered to them, yee and intrated them kindly in 3 tyme of their aduersite, Judas and his company gaue them

ludic. 7. f.
1. R. C. 14.
2. Fe. 20. 2

1. Mac. 1.

1. Mac. 10.

him (which made them his people, and euer be sent his owne portion with euident to lena) that he wolde perswade them still. So at the commaundement of the captaine, they removed from thence, and came to a towne called Bethsai. And Symon Judas brother fell in honde with Licanor, but thow the sodane commynge of the enemies he was a fraye.

Demetrius Licanor hearinge the manlynes of them that were with Judas, and y bolde stomakes that they had to fight for their naturall countrie, durst not pious the matter with bloodsheddinge. Wherefore he sent Possidonius, Throdocius & Mathias before, to gaze and to take peace. So when they had taken longe aduysiment there vpon, and the captaine shewed it vnto the multitude they were a troob in one mynde, to haue peace. And they appoynted a daye to sit vpon these matters quietly amonge them selues, y foles alio were brought and set forth. Demetrius Judas commaunded certaine men of armes to waite in conuenient place, lest there shulde sodenly arise any euill choise of the enemies. And so they commoned reasonably together.

D Licanor, whye he abode at Jerusalem, ordeed himself not vnrasonably, but sent awaye the people that were gathered together. He loued Judas euer with his heart, and fauoured him. He prayed him also to take a wyfe, and to bringe forth children. So he married, luyed in rest, and they led a comon life. But Nicimus perceauynge the lone that was betwixt them, and how they were agreed together, came to Demetrius, and tolde him that Licanor had taken straunge matters in honde, and ordeed Judas (an enemy of the realme) to be the kynge successeur. Then the kynge was sore displeasid, and thow the wicked accusations which Nicimus made of Licanor, he was so prouoked, that he wrote vnto Licanor, sayynge: that he was very angry for the friendship and agreement, which he had made with Machabens. Demetrius he commaunded him in all the haist, that he shulde take Machabeus prisoner, and sente him to Antioche.

E Which letters when Licanor had sente, he was at his wyces ende, and sore grieved, that he shulde beate the thinge, wherein they had agreed: specially, kynge Machabeus was the man, that neuer dyd him harme. But because he might not wishcom

be the kynge, he sought oportunitie to fulfil his commaundement. Therwithstandynge when Machabeus sawe that Licanor beganne to be churlish vnto him, and that he increased him more roughly then he was wont, he perceaued that sodenly vnto him came not of good, and therefore he gathered a few of his men, and withtake himself his Licanor. Which when he knewe that Machabeus had manfully presented him, he came in to the great and most holy temple and commaunded the prestes (which were doyng their vsuall offeringes) to despayse him the man. And when they sawe that they coude not tell, where the man was, he sought, he stretcht out his hande, and made an oath, sayynge: If ye will not despayse me Judas captaine, I shall remove this temple of God in to the playne side. I shal beate downe the altar, and consecrate this temple vnto Bachus. After these wordes he departed.

Then the prestes lift vp their hands toward heauen, and besoughe him that was the defendour of their people, sayynge: Thou O LORDE of all, which hast nede of noching, woldest that the temple of habitation shulde be amonge vs. Therfor now (O most holy LORDE): respect haue euer vnto thised, which lately was despoiled. Now was there accused vnto Licanor, one Razis an Alderman of Jerusalem, a leuer of the whole cite, and a man of good reputacion which for the kynge here that he bare vnto the people, was called a father of y Jewes. This man of tymes (when the Jewes were mynded to kepe them selues vnto thised) defended and deluyered them, beinge accused fastly to spende his body and his life for his people.

So Licanor willinge to declare the better, that he bare to the Jewes, sent first hundred men to take him: for he charynghe, yf he gat him, he shulde bringe the Jewes in grace to decaie. Now when the people beganne to rushe in at his house, to beate the doore, and to see nye on it: he beinge now taken, wolde haue defended himself with his sword: chosynge rather to dye manfully, then to yelde himselfe to those wicked doers: and because of his noble stouffe, he had rather than bene put to extreme crueltie.

Therwithstandynge what tyme he was mysse of his stroke for haist, and the multitude fell in violently betwixt the doers: he same boldly to y wall, & cast himselfe downe

manfully amonge the heape of them, which gave some place to his fall, so that he fell upon his body. Nevertheless in hyle there was yet breache within him, he was synbolized in his mynde: and whyle his bloude gusheth out exceedingly (for he was very sore wounded) he rante throum the myddest of y people, and gat him to the toppe of a rocke. So when his bloude was new gone, he toke out his owne bowels with both his handes, and threw them upon the people: calling upon the LORDE of life and speere, to remembre him this agayne, and so he dyed.

The XV. Chapter.

When Licanius knewe that Judas was in the countre of Samaria, he thoughte with all his power to resiste a feilde with him upon a Sabbath daye. Nevertheless the Jewes that were compelled to go with him, sayde: O do not sacrilegiously and unkindly, but halowe y Sabbath daye, and worships him that sayth all things. For all this, yet sayde the ungracious performe: So there a mightie one in heauen, that commaunded the Sabbath daye to be kepte. And when they sayde: yet the lyvinge God, the mightie LORDE in heauen commaunded the seventh daye to be kepte, he sayde: And I am mightie upon earth, to commaunde them for to arme them selves, and to perfourme the thynges busynesse. Nevertheless if he might not have his purpose.

Licanius had denyed with greates pryde to overcome Judas, and to bringe awaye y victory. But Machabees had ever a fass confidence and a perfecte hope in God that he wolde helpe him, and exorted his people, not to be afrayed at the commynge of the heathen: but alwaye to remembre the helpe that had bene shewed unto them from heauen, yet and to be sure new also, y Almighty God wolde geve them the victory. He spake unto them out of the lawe and prophete, puttinge them in remembrance of the battaile, that they had stricken a fore, & made them to be of a good courage.

So when their hartes were plucked up, he shewed them also the discautfulnesse of the heathen, and how they wolde kepe no countenance thereof. Thus he weapened them not with the armour of shyld and speare, but with holowme wordes and exortacions. He shewed them a dyame also, wherthorow he made them all glad. which was this: he thoughte that he sawe Onias (which had be-

ne hys prest, a virtuous & lowngyr man, sub. and of honest conversation, well spoken, and one that had bene exercised in goodlynes frs a childe: holdinge up his handes towards heauen, and prayenge for his people. A fter this there appeared unto him another man, which was aged, honourable and glorions. And Onias sayde: This is a lewte of the brethren, and of the people of Israel. This is he that prayeth much for the people, and for all the holy cite: Jeremy the prophet of God. He thoughte also y Jeremy helde out his righte hyde, and gave him (namely unto Judas) a sircarde of golde, sayenge: Take this holy swearde, a gifte from God, wherewith thou shalt synge downe the enemies of the people of Israel.

And so they were wel comforted throum the wordes of Judas, and toke courage unto this, so that the yonge men were detemid in their myndes to fighte, & to byde stiffly at it. In so much that in the thynges which they toke in hande, their boldnesse shewed the same, because the holy cite and the temple were in perill: for the which they toke more care, then for their wyves, children, brethren and kynfolkes. Agayne, they that were in the cite, were most carefull for those which were to fighte. Now when they were all in a hope that the iudgment of the matter was at hande, and the enemies drew nrye, the hoost beynge set in aray, the Elephanes and howsims every one standinge in his place; Machabees considered the commynge of the multitude, the ordinaunce of divers weapons, the cruellnesse of the bestes, and helde up his handes towards heauen, callinge upon the LORDE that doth wonders, which geueth not the victory after the multitude of weapons and power of the hoost (but so that please him) accordinge to his owne will. Therfore in his prayer he sayde these wordes:

O LORDE, thou that biddest sende thine angell in the tyme of Sennachibes kynge of Judas, and in the hoost of Sennachibes slenest an hundred and fyve and foure score thousande: sende now also thy good angell before us, O LORDE of heauen, in the fearfullnesse and tude of thy mightie arm, that they which come agaynst thy holy people to blaspheme them, maye be strayed. And so he made an ende of his wordes. Then Licanius and they that were with him, drew nrye with shawmes and songes: but Judas and his company with prayer and callinge upon God.

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D

2. Pa. 14.
Iudic. 7.

2. Reg. 19. 22.
1. Mac. 7.
1. Mac. 7.

The ii. boke of the Maccabees.



With their handes they smote, but with their hertes they prayed unto the LORDE, and slew no lesse then xxxviii. mi: For the more the present helpe of God they were gloriouly comforted.

¶ And when they left of, and were turninge agayne with ioye, they vnderstode that Titicanos himself was slayne with the other. Then they gave a greates shoute and a crie, playnginge the almighty LORDE with a loud voyce. And Judas (which was ever ready to spende his body and life for his cittyzens) commaunded to smyte of Titicanos heade, with his arme and honde, and to be brought to Jerusalem. When he came there, he called all the people, and the prestes at the altar with those that were in the castell, and shewed them Titicanos heade, and his right honde, which he had presumptuously holden up agaynst the temple of God. He caused the tonge also of that vngodly Titicanos to be cut in litle peeces, and to be cast to the foules, and the cruel mans honde to

The xv. Chap.

be hanged up before the temple.

So euery man gaue thanks vnto the LORDE, saingeblessed be he, that hath kept his place vnderfyled.



As for Titicanos heade, he hanged it up vpon the hye castell, for an example and playne token of the helpe of God. And so they agreed all together, to kepe that daye here namely the xiiij. daye of the month Adar, which in the Syriac language is called the next day before Mardocheus daye. This was Titicanos slayne, and from that tyme forth the Jewes had the cite in possession. And here will I now vnderstande the ende.

The ende of the seconde boke of the Maccabees.



The new testament.

The gospell of S. Mathew.
The gospell of S. Marke.
The gospell of S. Luke.
The gospell of S. Iohn.
The Actes of the Apostles

The epistles of S. Paul.

The epistle vnto the Romaynes.
The first and seconde epistle to the Corinthians
The epistle to the Galatians.
The epistle to the Ephesians.
The epistle to the Philippians.
The epistle to the Colossians.
The first and seconde epistle to the Thessalonians
The first and seconde epistle vnto Timothy.
The epistle vnto Titus.
The epistle vnto Philemon.

The first and seconde epistle of S. Peter.
The thre epistles of S. Iohn.
The epistle vnto the Hebrewes.
The epistle of S. James.
The epistle of S. Jude.
The Reuelacion of S. Iohn.



The gospell of S. Mathew.

What S. Mathew coneymeth.

- Chap. I. The genealogy of Christ, and marriage of his mother Mary. The angell sanctifieth Josephs mynde.
- Chap. II. The tyme & place of Christes byrth. The wyse men of the east seek Christ. Christ teacheth in synagogs, the young children are blyssed. Christ teacheth in synagogs.
- Chap. III. The byrthyme, preaching and office of John, and how Christ was baptysed of him in Jordan.
- Chap. IIII. Christ fasteth and is tempted: he calleth Peter, Andrew, James and John, or healeth all the sicke.
- Chap. V. In this Chapter and in the two next followinge chapters the most excellent and longynge Sermon of Christ in the mounte. Whiche sermon is the very keye that openeth the understandinge in to the lawe. In this first chapter specially he preacheth of the VIII. beatitudes or blessinges, of manslaughter, wrath and anger of aduocates, of swearinge, of sufferinge wronge, and of love euyn to a mans enemye.
- Chap. VI. Of Almes, praye, and fastinge. He teacheth by the carefull sayyng of woorthy thinges.
- Chap. VII. He teacheth the foolish and temerarious submytt, respectu ypoctisic, he teacheth vnto prayer, warneth to beware of false prophete, and so concludeth his sermon.
- Chap. VIII. Christ cleneth the leper, healeth the captaynes seruants and many other diseases: he teacheth Peters matthe in lawe, sheweth the keye and the wynde, and byrath the deale out of the possessiō in to the saynt.
- Chap. IX. He healeth the paralyt, calleth Mattew from the custome, answereth for his disciples healeth the women of the bloudy issue, healeth Jairus daughter, gaeeth q blynd men their sight, maketh a deeme man to speake, byrath out a deuil.
- Chap. X. Christ sendeth out his XII Apostles to preach in Jewry, gaeeth them a charge, teacheth them, or comforteth them agaynst persecucion and trouble.
- Chap. XI. John baptist sendeth his disciples vnto Christ, whiche gaeeth them their answer, rebuketh the unfaithfull cities, and longynge exhorteth to take his yock upon them.
- Chap. XII. The Disciples plucke the eares of come, he crucifieth them, healeth the dumb blynde, he helpeth the possiō that was blynde and dothe, rebuketh the unfaithfull that wold not doe home tof ena, and sheweth who is his brother, sister and mother.
- Chap. XIII. The parable of the sowe, of the tares, of the mustarde sowe, of the linnen, of the treasure hid in the silve, of the peccer, and of the oute.

Chap. XIII. John is taken and herbed, Christ heareth frue thousande men with v. loaves and two fishes, and appeareth by night vnto his disciples vpon the see.

Chap. XV. Christ crucifieth his disciples, and rebuketh the scriybes and pharises for their greifing of the commandmentes, sheweth that cometh of abidions. The change the moony maketh the mouth defyleth not the mt. He byrath the woman of Canaan, doth her, healeth the multitude, and maketh loaves and a fewe little fishes feede in 1440 men, byrath the women & children.

Chap. XVI. The pharises require a token. Jesus warneth his disciples of the pharises doctrine. The confession of petre. The keys of heauen. The faithfull mill shall beate the croffe after Christ.

Chap. XVII. The transfiguration of Christ and the mount of Tabor. He healeth the lunette and payeth tribute.

Chap. XVIII. He teacheth his disciples to be humble, and harmless, to a vooye occasiō of oute, and one to forgiue anothers offence.

Chap. XIX. Christ gaeeth answer to concupiscent marriage, or teacheth not to be carefull as to loue worldly riches.

Chap. XX. Christ teacheth by a simill that God is better vnto man and how he is alwaye callinge me to his labour. He teacheth his disciples to be lowly, or gaeeth q blynd men their sight.

Chap. XXI. He rydeth in to Ierusalem, byrath the merchants out of the temple, curseth the figg tre and rebuketh the pharise with their multitude of the s. sinnes and of the boobyismen, that steepe such as were false vnto god.

Chap. XXII. The marriage of the Synagoge. Tribute to be geue to the Emperoure. Christ confutech the opynion of the Sathanes. He change the resurreccion, and answereth the saynt vnto his questyon.

Chap. XXIII. Christ crieth out ouer the pharise scribes and ypocrites, and prophaseth the destruction of Ierusalem.

Chap. XXIII. Christ sheweth his disciples the destruction of the temple, the ende of the world, the tokens of the latter dayes, and warneth the to waite, for the woful he shal forby professed to the resurreccion, and of the generall iudgment.

Chap. XXVI. The Hagdolene annoyeth Christ. They eate the easter lamb and the supper of the L. O. R. D. Christ prayeth in the garden. He was betrayed him, Peter frenteth of Malice eate, Christ is accused by false witness. Peter denyeth him.

Chap. XXVII. Christ is betrayed vnto pilate. He was hangeth himself. Christ is crucified and gerythos, he dyeth and is buried. Whom shal kepe the graue.

Chap. XXVIII. The resurreccion of Christ. Christ preches geue the fourtene dayes, he sheweth that Christ was so for one of his geue. Christ appeareth to his disciples, and sendeth them forth to preach and to be baptysed.

The Gospel of S. Mathew.



The first Chapter.

Ihis is the booke of the generation of Iesus Christ, the sonne of Dauid, the sonne of Abrahā. Abrahā begat Isaac: Isaac begat Jacob: Jacob begat Iudas & his brethren: Iudas begat Pharis & Sara of Chamara: Pharis begat Esrom: Esrom begat Aram: Aram begat Amnadaab: Amnadaab begat Naasson: Naasson begat Salmon: Salmon begat Dooe of Rahab: Dooe begat Obed of Rary: Obed begat Jesse: Jesse begat Dauid the Kyng: Dauid the Kyng begat Salomon, of her that was the wyfe of Dary: Salomon begat Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joasam: Joasam begat Othias: Othias begat Joasabam: Joasabam begat Achas: Achas begat Ezechias: Ezechias begat Manasse: Manasse begat Amos: Amos begat Josias: Josias begat Iechonias and his brethren aboute the tyme of the captiuyte of Babylon. And after the captiuyte of Babylon, Iechonias begat Salathiel: Salathiel begat Zorobabel:

Zorobabel begat Abiubi: Abiubi begat Eliachim: Eliachim begat Azor: Azor begat Saboc: Saboc begat Achin: Achin begat Eliud: Eliud begat Eleasar: Eleasar begat Matthan: Matthan begat Jacob: Jacob begat Joseph the husbande of Mary, of who was borne that Iesus, which is called Christ.

All the generacions from Abrahā to Dauid are fouente generacions: from Dauid vnto the captiuyte of Babylon, are fouente generacions. From the captiuyte of Babylon vnto Christ, are also fouente generacions.

The byrth of Christ was on thyo wyfe: When his mother Mary was married to Joseph before they came together, she was yōude with chylde by y holy goost. But Joseph her husbande was a perfect man, and wolde not bringe her to shame, but was mynded to put her awaie secretly. But whyle he thus thought, beholde, the angell of the LORDE appered vnto him in a dreame, sayng: Joseph thou sonne of Dauid, feare not to take vnto the Mary thy wyfe. For that which is conceiued in her, is of y holy goost. She shall bynne foeth a sonne, and thou shalt call his name Iesus. For he shall saue his people from their synnes.

All this was done, y the thinge mighte be fulfilled, which was spoken of the LORDE by the Prophet. Beholde, a mayde shall be with chylde, and shall bynne foeth a sonne, and they shall call his name Emanuel, which is by interpretation, God with vs.

Now when Joseph awoke out of slepe he did as the angell of y LORDE bade hym, and toke his wyfe vnto hym, and knewe her none, tyll she had broughte foeth hir first borne sonne, and called his name Iesus.

The ii. Chapter.

When Iesus was borne at Bethleem in Iary, in the tyme of Herodes the Kyng, Beholde, there came wyse men from the east to Ierusalem, sayng: Where is the new borne kynge of the Iewes? We haue seen his starr in the east, and are come to worship him.

When Herode y Kyng had herbe thys, he was troubled, & all Ierusalem with hym, and he gathered all the hie Pustres and Scribes of y people, & ased of them, where Christ shulde be borne. And they sayde mit

Luc. 1. 1.
Some-
doubt-
they say
at hand,
togethr.
Phi. 1. 8.
Act. 1. 1.
Esa. 7. 14.
Luc. 1. 1.
2.
3.

to hym: at Bethleem in Iury. For thus it is
 written by the Prophet: And thou Bethleem
 litch. 4. a amonge the Princes of Iuda. For out of y
 shall come vnto me the captiue, that shall
 gouerne my people Iſrad.

Then Herod picauly called the wyse men,
 and byſigently enquired of them, what tyme
 the ſtarre appeared, and ſent them to
 Bethleem ſaying: Go, and ſearche byſigently
 for the chyld. And when ye haue founde
 hym, bringe me worde agayne, that I maye
 come and woſſhippe hym alſo.

When they had heard the kynge, they de-
 parted: and lo, the ſtarre which they ſawe in
 the eaſt, went before them, tyll it came, and
 ſtoode ouer the place where the chyld was.
 When they ſawe the ſtarre, they were mar-
 uelouſly gladd, and went into the houſe, and
 founde the chyld with Mary his mother, and
 ended downe, and woſſhipped hym, and
 offered chyrcuſures, and offered vnto hym
 gyffes: gold, frankyſync and myrr. And
 after they were warned of God in a dreame,
 that they ſhould not go againe to Herod,
 they returned into their owne countrey an-
 other waye.

When they were departed: beholde, the
 angell of the LORDE appeared to Joſeph in
 a dreame, ſayinge: ariſe, and take the chyld
 and his mother, and ſlye into Egipte, and
 abyde there tyll I bynne the worde. For He-
 rod wyll ſeke the chyld to deſtroye hym: But
 he ariſe, and take the chyld and his mother
 by night, and departed into Egipte, and
 was there vnto the deeth of Herod, that the
 thinge might be fulfilled which was ſpoken
 of the LORDE, by the Prophet, which ſayeth:
 out of Egipte haue I called my ſonne.

Then Herod perceauynge that he was diſ-
 ceaued of the wyſe men, was excecbyng
 wroth, and ſent ſouth, and ſlew all the chy-
 liden that were in Bethleem, and in all the
 coaſtes therof, as many as were two yere
 olde and vnder, accordynge to the tyme
 which he had byſigently ſearched out of the
 wyſe men.

Then was fulfilled which was ſpoken
 by the Prophet Jeremy ſayinge: On y bulle
 was a voyce heard, greete moornynge, we-
 pynge, lamentacion: Rachel wepynge for
 her chyldren, and wolde not be comforted,
 becauſe they were noe.

When Herode was dead: beholde, an an-
 gell of the LORDE appeared in a dreame to
 Joſeph in Egipte, ſayinge: ariſe and take
 the chyld and his mother, and go into y londe

of Iſrad. For they are dead, which ſought
 the chyldes life. And he aroſe up, and toke y
 chyld and his mother, and came into the londe
 of Iſrad. But when he heard that Archelaus
 the ſonne of Herode, he was afraid to go thither.
 And when he had heard that Archelaus
 was dead, he returned into Galilee, and went
 and dwelt in a cite called Nazareth, to fulfill
 what was ſpoken by the Prophetes: he ſhall be
 called a Nazarene.

The III. Chapeer.

At thoſe dayes Iohn the Baptiſt
 came and preached in the wildernes
 of Iury, ſayinge: Amide yone ſilnes,
 the kyngdome of heuen is at hand. This is
 he, of whom it is ſpoken by the Prophet Iſay,
 which ſayeth: The voyce of a cryer in y wil-
 dernes, prepare the LORDES waye, and ma-
 ke his pathes ſtraight.

This Iohn had his garment of camels
 heer, and a leather girdell aboute his loynes,
 his meate was locuſtes and wyde hony.
 Then went out to hym Jeruſalem, and all
 Iury, and all the region rounde aboute Ior-
 dan, and were baptiſed of hym in Jordanes
 ſiſſynge their ſynnes.

Now when he ſawe many of the Phari-
 ſes and of y Saducees come to his baptiſm,
 he ſayde vnto them: ye generacion of vipers,
 who hath ceſſed you, that ye ſhal ſcape y
 vengeance to come? Bewarre, bringe forth
 the frutes of penitencie. Thinke not now,
 to ſaye in your ſilnes, we haue Abraham
 our father. For I ſay vnto you, that God is
 able of theſe ſtones to raiſe vp chyldren vnto
 Abraham. Euen now is the acript vnto y
 roce of the tree: therfore every tree which
 bringeth not forth good frute, ſhall be hewen
 downe, and caſt into the fyre.

I baptiſe you with water to repentance:
 but he that cometh after me, is myghtier
 than I, whoſe ſhoes I am not worthy to be-
 re. He ſhall baptiſe you with y holy goſt
 and fire: which hath alſo his fan in his hand,
 and will poure his floore out, and gather
 the wheate into his garner, and burne the chaffe
 with vnquenchable fyre.

Then came Jeſus from Galilee to Jordan
 vnto Iohn, to be baptiſed of hym. But Iohn
 forbade hym, ſayinge: I haue neede to be
 baptiſed of the: and commeſt thou to me? Je-
 ſus answered: and commeth thou to me? Je-
 ſus answered: and ſayd vnto hym: Let it be
 ſo now. For thus it becommeth vs to fulfill
 all righteouſnes. Then he ſuffered hym. And Je-
 ſus aſſone as he was baptiſed, came ſtraight

out of the water. And lo, heere was op'd our
hym: and Iohn sawe the spirite of God descende
like a dove, and lyyge upon hym. And
lo, there came a voyce froe heve saying: This
is that my beloved sonne, in whom is my
delight.

The III. Chapter.

Then was Iesus ledd awaye of the
spirite into wilderness, to be tempted
of the devyll. And when he had fasted
forty daies and fourtye nightes, he
was afeard an hungred. And the tempter
came to him and sayde: yf thou be the sonne
of God, commaunde, that these stones be
made bread. he answered & sayde: yt is wryte:
Man shall not live by bread onely, but by
every worde that procedeth out of the
mouth of God.

Then the devyll toke hym up into the ho-
ly cite, and sic hym on a pynacle of the tem-
ple, and sayde unto hym: yf thou be sonne
of God, cast thy selfe downe. For it is wryte:
thou shalt geve thy angels charge over the
and with theyr handes they shal holde the
up, that thou wasthe not thy fore agaynst a
stone. And Iesus sayde unto hym: yt is wryte
small: Thou shalt not tempt thy LORD God.

Agayne, the devyll toke hym up and led
hym into an exedynge hys mountayne, and
shewed hym alle the kyngdomes of the world
and all the glorie of them, and sayde un-
to hym: all these wil I geve the, yf thou wilt
fall downe and worship me. Then sayde Je-
sus unto hym: Awaye be Satā. For it is wryte:
thou shalt worship thy LORD thy God
and hym onely shalt thou serve.

Then the devyll lefte hym, and behelde,
the angels came and ministred unto hym.
When Iesus had herde that Iohn was
taken, he departed into Galile and lefte Ca-
sarea, and went and dwelt in Capernaum,
which is a cite upon the see, in the coastes of
sabalon and Terepalim. Ye be thinge mighte
be fulfilled whiche was spoken by Iesay the
prophet, sayinge: he londe of sabalon and
Terepalim, the waye of the see beyonde Jor-
dan, and Galile of the Genetylo, the people
which sit in darknes, sawe a greate lyyght, &
in them which sit in the region of shadowe
of deeth, lyyght is begonne to shyne.

From that tyme forth beganne Iesus to
preach, and to saye: Amend your selves, for
kingdome of heaven is at hande.

As Iesus walked by the see of Galile, he
saw two brethren: Simon which was cal-
led Peter, & Andrew his brother, castinge a

net into the see, for they were fishers, and he
sayde unto them: followe me, & I will make
you fishers of men. And they straggled waye
to see their nettes, and followed hym.

And when he was forth from thence, he
sawe other two brethren, James the sonne
of sebebe, and Iohn his brother, in the ship
with zebede their father, mendinge their
nettes, and called them. And they without
taryng lefte the ship and their father, and
followed hym.

And Iesus went aboute all Galile, tea-
ching in their synagoges, and preachinge
the gospell of the kyngdomes, and healed all
manner of sicknesses, & all manner of diseases among
the people. And his fame spred abrode
through out all Siria. And they brought
unto hym all sick people, that were taken
with divers diseases and gripings, and they
were possessed with devils, & those which
were lunacye, and those that had the palsie:
& he healed the. And they followed hym
a greate nombre of people, from Galile,
from the ten cities, and from Jerusalem, and
from the regions that lye beyonde Jor-
dan.

The V. Chapter.

When he sawe the people, he went
up into a mountayne: and when
he was se, his disciples came to
hym, and he opened his mouth, and taught
them, sayinge: Blessed are the poore in spi-
rite: for theirs is the kyngdome of heave. Bless-
ed are they that mourne: for they shal be com-
forted. Blessed are the meke: for they shall
inherit the erth. Blessed are they which hon-
ger & thurst for rightewnesse: for they shal
be filled. Blessed are the mercifull: for they
shall obteyne mercy. Blessed are the pure
in heart: for they shall see God. Blessed are
the peacemakers: for they shal be called the
children of God. Blessed are they which
suffre persecution for rightewnesse sake: for
theirs is the kyngdome of heven. Blessed
are ye when men revyle you, and persecute
you, and falsly say all manner of euell say-
nges agaynst you for my sake. Reioyce and be
glad, for greace is youre reward in heve.

For so persecuted they the prophetes
which were before youre daies.

Ye are the salt of the earth, but if the
salt have lost his saltenesse, wher can he be salted
therwith? It is thence forth good for no-
thinge, but to be cast out, and to be trodden
under foot of men. Ye are the light of the
world. A cite that is set on an hill, can not
be hid: neither do men lyyge a candle, and

put it vnder a bushell, but on a candlestick, and is lighted all that are in the house. Let your light so shine before men, that they may see your good workes, and glorify you re father which is in heauen.

Thinke not, that I am come to destroye the lawe, or the Prophetes: no, I am not come to destroye them, but to fulfill them. For truly I saye vnto you: till heauen and earth perishe, one iote or one tittle of the lawe shall not escape, tyll all be fulfilled.

Whosoever breakech one of these least commandementes, and teacheth me so, he shalbe called the least in the Kingdome of heauen. But whosoever obserueth and teacheth the same shalbe called greate in the Kingdome of heauen.

For I saye vnto you: excepte youe righteinesse exceede the righteinesse of the Scribes and pharisees, ye can not entre in to the Kingdome of heauen.

Ye haue herde, how it was sayde to the of the elderes: Thou shalt not kyl. For whosoever kylleth, shall be in daunger of iudgement. But I saye vnto you: whosoever is angry with his brother, is in daunger of the iudgement. Whosoever sayeth vnto his brother: Racha, is in daunger of fy colliell. But whosoever sayeth: thou fool, is in daunger of hell fyre.

Therefore when thou offerest thy gift at the altare, and there rememberest that thy brother hath ought agaynst thee: leaue there thyne offeringe before the altare, and go thy waye first, and reconyle thy selfe to thy bro ther, & then come and offre thy gyfte.

Agree with thine aduersary quiclye, whyle thou art in the waye with hym, lest that aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. I saye vnto the: verily thou shalt not come out thence, till thou haue payed the vermost farthinge.

Ye haue herde, how it was sayde to them of folde tyme: Thou shalt not committe adouerie. But I saye vnto you, that whosoever looth on a wiffe lustinge a fete her, hath committed adouerie with hir already in his herte.

Wherfore if thy right eye offendeth thee, plucke hym out, and cast him from thee. Better it is for thee, that one of thy members perishe, then that thy whole body shoulde be cast into hell. Also if thy right hand offendeth thee, cut hym off, and cast him from thee. Better it is that one of thy members perishe, thet þ all y body shoulde be cast into hell.

It is sayde: whosoener putteth awaye his wyfe, let hym geue her a testimonye of the diuorcement. But I saye vnto you: whosoener putteth awaye his wyfe: excepte he be for fornicacion; causeth her to beate many moun. And whosoener marryeth her that is deuorced, breakech wedlocke.

Agayne, ye haue herde, how it was sayde to the of olde tyme: Thou shalt not sweare thy selfe, but shalt performe thy ooth to God. But I saye vnto you: swere not at all, neither by heauē, for it is Gods feare: nor yet by the earth, for it is his fyrestole: neither by Jerusalem, for it is the cyte of þ greate kyng: neither shalt thou swere by thy heeb, because thou canst not make one heer whyte or blacke: But your communication shalbe, yee, yee: nay, nay. For what soener is more then that, commeth of euil.

Ye haue herde howe it is sayde: In an eye for an eye, a toth for a toth. But I saye vnto you: that ye resist not euil. But whosoever smiteth thee a blowe on thy right cheeke, turne to him the other also. And if any man will sue thee at the lawe, & take awaye thy coat, let him haue thy double also. And who so compelleth thee to go a myle, go with hym two myle. Geue to hym that asketh: and from hym that tolde diuorce, turne not awaye.

Ye haue herde, how it is sayde: thou shalt loue thine neyghboure, & hate thine enemy. But I saye vnto you: loue your enemies: Blesse thet that curse you: Do good to thet that hate you: Praye for thet which do you wronge and persecute you, that ye maye be the chyldren of youre father which is in heauen: for he maketh his sonne to aryse on the euil and on the good, and sendeth his rayne on the iust and vniuste. For if ye loue them which loue you, what rewardes shall ye haue: Do not the publicans euil so: And if ye be friendly to youre brethren onely: what is greater thyng do ye: Do not the publicans also lyke wyse: ye shall therfore be perfect, euen as youre father in heauen is perfect.

The VI. Chapter.
 The hebe of youre almes, that ye geue: it is not in the syghe of men, so the intente that ye wolde be sene of men: or els, ye get no reward of youre father which is in heauen. When soeuer therefore thou guesst thine almes, thou shalt not make a trompet to be blowne before the, as the hypocrites do in the synagoges and in the stretes, for to be payed of me. Verily I saye:

unto you: they haue their rewarde. But whē thou dost almes, let not thy left hande knowe, what thy righte hande doeth, that thine almes may be secreete: and thy father which seith in secreete, shall rewarde thee openly.

143 And when thou prayest, thou shalt not be as the hypocrites are. For they loue to stonde and praye in the synagoges, and in the corners of the strettes, to be seene of men. Verily I saie vnto you: they haue their rewarde. But when thou prayest, entre in to thy chamber, and shut thy dore to thee, & praye to thy father which is in secreete: and thy father which seith in secreete, shall rewarde thee openly.

144 And when ye praye, bable not much, as the heathen do: for they thinke that they shall be heard, for their much bawlynges sake. Do not ye lyke them therfore. For youre father knoweth wherof ye haue neede, be fore ye aske of him. After this maner therfore, shall ye praye:

145 O our father which art in heauen, hallowed be thy name. Thy Kingdome come. Thy will be fulfilled vpon earth as it is in heauen. Geue vs this daye our dayly bread. And forgie vs our dettes, as we also forgiue our detters. And lede vs not in to temptation: but deliuer vs from euell. For thine is the Kingdome, and the power, and the glorye for ever. Amen. For yf ye forgiue othert men their trespasses, youre heauenly father shall also forgiue you. But and ye will not forgiue mā their trespasses, neither shall youre father forgiue you youre trespasses.

146 Moreover when ye fast, be not sad as the hypocrites are. For they disfigure their faces, that they myght be seene of men to fast. Verily I saie vnto you: they haue their rewarde. But thou, when thou fastest, annoynt thine heed, and washy thy face, that it appere not vnto men, that thou fastest: but vnto thy father which is in secreete: and thy father which seith in secreete, shall rewarde thee openly.

147 Wherhat ye gather ye do not treasure vpon the earth, where rust and mothes corrupte, and wherethen beate throughe and steale. But gather you treasure together in heauen, where neither rust nor mothes corrupte, and wherethen beate vp nor yet steale. For wher your treasure is, ther is your heere also.

148 The eye is the lighte of the body. If thy righte eye be synge, all thy body shall be full

of lighte: But and yf thyne eye be wyched, all thy body shall be full of darkenes: Wherfore yf the lighte that is in thee, be darkened, how greate then shall that darkenes be?

149 No mā can serue two masters. For either he shall hate the one and loue the other: or els he shall leaue to the one, and despyse the other: He can not serue God and mannon. Therfore I saie vnto you: be not ye carefull for your lyfte, what ye shall eate, or what ye shall drinke: nor yet for youre body, what ye shall put on. No nor the lyfe moche worth the meate, and the body moche of value then raymēt: Beholde the fowles of ayre: for they sowe not, neether reape, nor yet care in to the barnes: and yet your heauēly father feedeth they. See ye not much better the they?

150 Which of you (though he take thought therfore) coulde put one cubic vnto his stature: why care ye then for rayment? Considre the lilies of the filde, how they growe. They labour not, neether spynne. And yet for all that I saie vnto you, that euen Salomon in all his royale was not arrayed lyke vnto one of thes. Wherfore yf God so cloth the grasse, which is to daye in the filde, and to morrowe shall be cast in to the fowmace: shall he not much more do the same vnto you, o ye of lytle fayth?

151 Therfore take no thought, sayinge: what shall we eate, or what shall we drinke: or wherewith shall we be clothed? After all such thynges do the heauenly fete. For youre heauenly father knoweth, that ye haue neede of all these thynges. Seke ye first the Kingdome of heauen and the righte iustnes therof, so shall all these thynges be ministred vnto you.

Care not then for the morrow, for the morrow shall care for it self: Every daye hath ynough of his owne trauayll.

The vii. Chapter.

1 Whye not, that ye be not iudged? For as ye iudge, so shall ye be iudged. And with what measure ye meete, with the same shall it be measured to you agayne. Why seist thou a moace in thy brothers eye, and perceauest not the beamē in thine? Wherfore saye thou: O why failest thou to thy brother: holde, I will plucke the moace out of thyne eye, and beholdoe, a beamē is in thine? Wherfore saye thou: O why seist thou the beamē out of thyne eye, and then shalt thou se clearly, so plucke out the moace out of thy brothers eye.

Luc. 16. 17.
Luc. 11. 4.
Mat. 23. 24.
1 Pet. 2. 1

1 Reg. 3

Luc. 6. 4.
Rom. 8.
Marc. 4.

1 Pet. 2.

Gene not that which is holy, to dogges: neither cast ye youre pearles before swyne, lest they create them vnder their feet, & the ocher trame agayne and all to reuise you.

Aye, and it shalbe geuen you: Seek, and ye shall fynde: no cōfesse, and it shalbe opened vnto you. For whosouer aseth, receaueth: and he that seeth, fyndeth: and to hym ꝑ Enocah, it shal be opened. As there eny man amonge you, which ys his some aged hym bred, wolde offer him a stone: Or ys he aged fyfthe, wolde he piosser hym a serpent: ys he then which are euell, can geue youre chyldren good gyftes: how moche more shall youre father which is in heauen, geue good thynges to them that aseth hym?

Therefore whas soeuer ys wolde that mē shulde do to you, cast so do ye to them. This ys the lawe and the Prophetes.

Enter in at the straye gate: for wyde is the gate, and broad is the way, that lea- deth to destruction: & many there be, which go in therat. But straye is the gate, and narrow ys the way, which lea- deth vnto lyfe, and fewe there be that fynde it.

Beware of falsē prophetes, which come to you in shepes clothinge, but inwardly they are rauynge wolues. Ye shall knowe them by their frutes. Do men gather grapes of thornes, or figges of thistles? Enter so euery good tree byngeth forth good frute. But a corrupte tree, byngeth forth euyl frute. A good tree can not bringe forth bad frute: neither can a rotten tree bringe forth good frute. Enery tree that byngeth not forth good frute, shalbe hewen downe, and cast into the fyre. Wherfore by their frutes ye shall knowe them.

For all they that saye vnto me, **LORDE** **LORDE**, shall enter in to the kyngdome of heauen: but he that doth the will of my father which ys in heauen.

Many shall saye to me in that daye: **LORDE**, **LORDE**: haue we not prophesied in thy name: haue we not cast out deuyls in thy name: haue we not done many greate deedes in thy name? And then will I knowe ge vnto them: I neuer knewe you, Departe fro me, ye workers of iniquite.

Whosouer therfore heareth of me these sayynges, and doeth the same, I will lycē hym vnto a wysse man, which buyle his housse vpon a rocke: **How** whan abundaunce of raynes descended, and the wyndes blew and her vpon that same house, it fell not, because it was grounded on the rocke. And who soeuer heareth of me these sayynges, &

doth the same, shalbe lycēd vnto a folysh mā, which buyle his housse upon the sande: **How** whan abundaunce of rayne descended, & the wyndes blew, & bet vpon ꝑ housse, it fell, and great was the fall of it.

And it came to passe, that when **Jesus** had ended these sayynges, the people were astonnyed at his doctrine. For he taught them as one hauyng power, and not as the scribes.

The VIII. Chapter.

When he was come downe from the mountayne, moche people followed him. And so, there came a leper, and worshipped him, sayyng: **LORDE**, ys thou wylle, thou canst make me cleane. And **Jesus** put forth his hande, & touchēd him, sayyng: I wylle, be thou cleane: & immediately his leprosie was clenēd. And **Jesus** sayde vnto hym: Se thou tell no mā, but go and shew thy selfe to the priest, and offer the gyfte that **Moses** cōmanded, in witness to them.

When **Jesus** was entred into Capernaum, there came vnto him a Captaene, & bowght him, sayyng: Sy, my seruante lyeth sicke at home of the palsey, and ys greuously paymed. **Jesus** sayd vnto hym: I wil come & heale him. The Captaene answered and sayde: Sy, I am not worthy, that thou shouldest come vnder my roofe, but speake the worde only, and my seruante shall be healed. For I myselfe also am a mā subiect to ꝑ countour of another, & haue serued vnder me. **Jesus** saye to one: go, he geth, and to another: come, he cometh: & to my seruante: do this, he doeth it. **When** **Jesus** heardē that, he marvelled, and sayde to them that followed hym: Verely I say vnto you: I haue not founde so greatesayth: no not in **Israel**. But I say vnto you: Many shall come from the east and west, and shall rest with **Abraham**, **Iaac** and **Jacob** in the kyngdome of heauen: and the chyldren of the kyngdome shall be cast out to utter darthnes: there shall be weeping & gnashing of teeth. And **Jesus** sayd vnto ꝑ Captaene: go thy way, and as thou best, so be it vnto thee. And his seruante was healed the same houre.

And **Jesus** went in to **Peters** housse, and sawe his wyue moether synging sicke of a feuer: so he touchēd her hande, and the feuer left hir: and she arose, and ministered vnto them.

When the euen was come, they bowght

The gospell

of S. Mathew. Ho. v.

unto him many that were possessed with devils. And he cast out of spirits unclean with a voice. And he healed all that were sicke, that of thing might be fulfilled, which was spoken by the saye the Prophet, sayinge the roke on him were iniquities, and bare our sinnes.

¶ When Jesus sawe moche people about him, he commaunded to go ouer the water. And there came a scribe and sayde vnto hym: mastour, I wyl folowe the, whyether so euer thou shalt go. And Jesus sayde vnto him: the foxes haue holes, and the byrddes of the ayer haue nestes, but of man hath not wherewith to rest his heade. Another that was one of his disciples, sayde vnto hym: Syr, gene me leue first, to go to burye my father. But Jesus sayde vnto him: folowe thou me, and the dede burye their dede.

¶ And he entred in to a shyppe, 2 his disciples folowed him. And beholde, there arose a greate tempest in the see, in so moche that the shyppe was couered with waues, 2 he was in dange. And his disciples came vnto him, and awoke hym, sayinge: LORDE, saue vs, we perishe. And he sayde vnto them: why are ye so fearful, o ye of litle faithe? Then he aroose, and rebuked the wyndes and the see, 2 there folowed a greate calme. And the men marvelled and sayde: what man is this, that both wyndes and see obey hym?

¶ And when he was come to of yther syde, in to the countrey of the Bergesites, there met him twopossessed of devils, which came out of the graues, and were out of measure feare, so that no man myghte go by that waye. And beholde, they cryed out, sayinge: Oh Jesus thou sonne of God, what haue we to do with thee? And thou come hyther to torment vs, before the cyme be come? And there was a good waye offfrom them a greate heerd of wyntedebils. Then the devyls besought hym, sayinge: yf thou cast us out, suffre vs to go our waye in to the heerd of swyne. And he sayde vnto them: go your wayes. Then they cymed out, and departed in to the heerd of swyne. And beholde, of whoale heerd of swyne was carryed with violence headlonge in to the see, and perished in the water. The heerdmen roode and wente their wayes in the cotes, and colde euery thinge, 2 that had cymed vnto the possessed of the devyls. And beholde, alle the cotes came out and besought hym, for to departe out of their mysse.

The ix. Chapter.

¶ Then entred he in to a shyppe, and passed ouer and came in to his owne ciuite. And lo, they brought vnto him a man sicke of the palsey, lying in his bed. And when Jesus sawe the faith of the, he sayde to the sicke of the palsey: my sonne, be of good cheare, thy synnes are forgiven thee. And beholde there, certeyne of the scribes sayde in thym siluence: this man blasphemeth. But when Jesus sawe their thoughtes, he sayde: wherfore thinke ye euill in youre hearts? Wherbet ye it easier to saye: thy synnes be forgiven thee, or to saie: arise and walke? But that ye maye knowe, that at the sonne of man hath power to forgive synnes in earth, the sayde he vnto the sicke of the palsey: arise, take up thy bed, and go home. And he arose and wente home. ¶ When of people sawe it, they maruayled, 2 glorified God, which had geue such power vnto men.

¶ And as Jesus passed forth from thence, he sawe a man sye a receyvinge of custome, named Mattheu, 2 sayde vnto him: folowe me. And he arose, and folowed him. And it came to passe as he sat at meate in the house: beholde, many publicans and synners came and sat downe also with Jesus and his disciples.

¶ When the Pharises sawe that, they sayde to his disciples: why eatech youre master with publicans and synners? ¶ When Jesus herde that, he sayde vnto them: The whole nede not of physick, but they that are sicke. Go and learne, what that meaneth: I haue pleasure in mercy, and not in offerynge. For I am not come to call the righteous, but of synners to repentance.

¶ Then came the disciples of Ihon to hym sayinge: why do we 2 of Pharises fast so oft: and thy disciples fast not? And Jesus sayde vnto the: Can the weddyngs chyldre mourne as long as the budgegrome is with them? The cyme will come, when the budgegrome shall be taken from them, and the shall they fast. ¶ No man cecech an olde garment with a pece of newe dothe. For then takech he awaye the pece agayne from the garment, 2 the rent ys made greater. ¶ Neither do men put newe wyne in to olde vessels, for then the vessels breake, and the wyne runneth out, 2 the vessels perishe. But they putte newe wyne in to newe vessels, and so are both saved together.

¶ Whye he thus spake vnto them, beholde there came a certeyne ruler, and worshipped him, sayinge: My daughter is euill now because, but come and lay thy hande on her,

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and she shall live. Jesus arose and folowed hym with hys disciples. And beholde, a woman which was diseased wth an yssue of bloude fū. yeres, came t^h hynde hym, and touchēd the hem of hys vesture. For she sayde in her selfe: yf I maye touche him: euen his vesture only, I shall be safe. Then Jesus turned him aboute, and behelde her, sayinge: Doughter be of good comforte, thy faith hath made thee safe. And she was made whole, euen that same houre.

And when Jesus came into the rulers house, and sawe the minstrels and the people raginge, he sayde vnto them: Get you hence, for I maye be not deed, but slepeeth. And they laughed hym to scorne. But when the people were put faith, he went in, and toke her by the hande, and she was made arose. And this was noyset through out all that londe.

And as Jesus departed thence, two blynde came folowed hym, cryinge and sayinge: O then some of Dauid, haue mercy vpon vs. And when he was come home, the blynde came to hym. And Jesus sayde vnto them: Wleete ye, ehar I am able to do this. And they saye vnto hym: yee, LORD. Then touched he their eyes, sayinge: accordinge to your faith, be it vnto you. And their eyes were opened. And Jesus charged the, sayinge: See that no mā knowe of it. But they departed, & spied abroad his name through out all the londe.

When these were gone out, beholde, they brought to hym a dourne man possessed of a deuyl. And when the deuyl was cast out, the dourne spake: And the people marvelled sayinge: it was neuer so sene in Israel. But the Pharisee sayde: he casteth out deuyls, eho rowe the these deuyl.

And Jesus wente aboute in all cities and townes, teachinge in their synagoges & preachinge the gospell of the kyngdome, & healinge all maner sicknes & all maner distaill amonge the people. And when he sawe the people, he had compassion on the, because they were pyned awaye, and scattered abroad, euen as shepe hauinge no shepherd.

Then sayde he to hys disciples: I herueste is greate, but the laborers are fewe. Wherefore praye the. ORDE of the barnest, to sende forth laborers vnto hys heruest.

The Chapter.

¶ Itd be called his xii. disciples vnto hym, & gaue them power ouer vncleane spites, to cast them out, & to heale all maner of sicknes, and all maner of distaill.

The names of the xii. Apostles are these: The first, Simon called Peter: & Andrew his brother. James the sonne of Zebede, and Iohn his brother. Philip and Bartholomew. Thomas, and Mathew the Publican. James the sonne of Alpha, and Lebbeus whiche was called Tabbeus. Simon of Cana, and Judas Iscarioth, which also betrayed hym.

These euolets sente Jesus, and commaunded them, sayinge: Go not in to the wayes that leade to the Genten, and in to the cities of the Samaritanes enter ye not. But go rather to the last shepe of the house of Israel. Go and preach, sayinge: The kyngdome of heuē is at hande. Heale the sicke, cleanse the lepers, raise the dead, cast out the deuils. Freely ye haue receaued, freely geue agayne. Possesse ye golde, nor siluer, nor brass in your girdles, nor yet scrip towardes your iorney: neither two cotes, necher shues, nor yet a staffe. For the workman is worthy of his meate. What whar soeuer cite or towne ye shall come to, quyre in it, who is meete for you, and there abide, vntill ye go thence.

And whiche ye come in to an house, salute the same. And yf the house be meete for you, your peace shall come vnto it. But yf it be not meete for you, your peace shall turne to you agayne.

And yf no man will receaue you, nor hear your preachinge, departe out of that house or that cite, and shake the dust of your feete. Truly I saye vnto you: it shall be easier for you to londe of Sodoma and Gomorra in a daye of iudgment, then for that cite.

Beholde, I sende you forth as shepe, and geue wolues. Be ye therefore wise as serpentes, and innocent as doves. Beware of men, in they shall deliuer you vnto the cōsules, and shall scourge you in their synagoges. And ye shall be brought before prynces and kynge for my sake, in witness to them and to the gentyls.

But when they deliuer you up, take thought how or what ye shall speake, for it shall be geuen you, euen in that same houre, what ye shall saye. For it is not ye that speake, but the spete of your father which speaketh in you.

The brother shall deliuer the brother to death, and the father the sonne. And the brethren shall arise agaynst their fathers and their brethren, & shall helpe them to death: & ye shall be hated of all men for my names sake. But he that endureth to the ende, shall be saved.

When they persecute you in one cite, flye into another. I tell you for a trowth, ye shall not synne the alle the cities of Israel, vntill the

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There is nothing hyd, that shal not be openly shewed: and nothing secrete, that shall not be knowne. What I tell you in haue, that speake ye in lichte: and what ye heare in the eare, that preach ye upon the houlde toppen.

And feare ye not them that kille the bodye and be not able to kille the soule. But rather feare he, which is able to destroye bothe soule and bodye in to hell. Are not two sparowes sold for a farthinge? Yet both the wone of the lichte upon the groude with yourer father. And now are all y hairea of your heade tolde. Feare ye not therfor: yare of more valne then many sparowes.

Therfore whosoeuer knowlegeth me before, him wil I knowlege also before my father which is in heauen. But whosoeuer denyeth me before me, him wil I also denie before my father which is in heauen.

Chyke not that I am come to sende pace upon earth. I came not to sende peace, but a swerde. For I am come to set a man a variance agaynst his father, and the daughter agaynst hir mother, and the daughter in lawe agaynst her mother in lawe: and a mans foes shalbe they of his owne houlde.

Who so loveth father and mother more than me, is not meete for me: and he that loveth some or dougther more then me, is not meete for me. And he y eateth not his crosse and followeth me, is not meete for me. Who so denyeth his life, shal lose it: and he that loveth his life for my sake, shal fynde it.

He that receaueth you, receaueth me: and who so receaueth me, receaueth him y sent me. He that receaueth a prophet in the name of a prophet, shal receave a prophetes rewarde. He y receaueth a righteous man in the name of a righteous man, shal receave a righteous mans rewarde: And who so receueth vnto one of the least of these cuppe of colde water onely to drinke, in the name of a disciple, verely I saie vnto you shal not lose his rewarde.

The XI. Chapter.

It came to passe, when Iesus had made an ende of comaunding his twelve disciples, he departed thence, to teach and to preach in their cities.

When Iohn beinge in prison herbe of the wordes of Christ, he sent two of his disciples, and sayde vnto him: Art thou he y shal come, or shal we loke for another? Iesus answered and sayde vnto the: Go your waye and tell Iohn agayne, what ye se and heare. The blynde se, and the lame go: the deafe are clenfed, and y deaf heare: the dead aryst agayne, and the gospell is preached to the poore: and bleffid is he, that is not offen ded at me.

When they wente their waye, Iesus beganne to speake vnto the people, concerninge Iohn: What are ye gone out for to se in the wyldernes? Wolde ye se a rebe shakyn with the wynde? Or what are ye gone out for to se? Wolde ye se a man clothed in soft rayment? Beholde, they that weare soft clothinge, are in Kinges houses, But what are ye gone out for to se? A prophet? For I saie vnto you, and more the a prophet. For this is he, of whos it is writen: Beholde, I sende my messainger before thy face, which shal prepare thy waye before the.

Verely I saie vnto you: Amonge y childeuen of women arose there not a greater then Iohn the baptist. Yet with standinge he that is lesse in the kyngdome of heauen, is greater then he. From the tyme of Iohn baptist hither to, y kyngdome of heauen suffereth violence, and the violent plucke it vnto them. For all the prophetes and the lawe propheted vnto Iohn. Also yf ye wil receaue it, this is Elias, which shalbe come. Who so hath eares to heare, let hi heare.

But where vnto shal I like this generacion? It is like vnto childre which ste in the market, and call vnto their filowes, and saye: we haue pyped vnto you, and ye wolde not: daunke: We haue moyned vnto you, and ye wolde not wepe. For Iohn came neither eatinge nor drynkinge, and they saye: he hath the deuyll. The some of man came eatinge and drynkinge, and they saye: what a glutton and wyne bebbor this man is, and a companion of publicans and synners: And wisdom is iustificid of hir childre.

Then beganne he to upbraid the cities, in the which most of his miracles were done, because they amended not. He vnto the Chorazin, He vnto the Bethsaida: for y the miracles which haue bene shewed amonge

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Mat. 11

ye you, had bene done in Tyre and Sidon, they had repeated longe ago in sackcloth and ashes. Wherefore I saye vnto you: Ye shall be easier for Tyre and Sidon in the daye of iudgment, then for you. And thou Capernaum which art lift vp vnto heauen, shalt be brought downe into hel. For yf the miracles which haue bene done in the, had bene shewed in Sidon, they had remained vnto this daye. Wherefore I saye vnto you: Ye shall be easier for the lordes of Sidon in the daye of iudgment, then for the.

¶ As y same tyme Iesus answered, and sayde: I praye the (O father and LORD of heauen and earth) that thou hast hid these thinges from the wyse and prudent, and opened the vnto babes. Euen so father, for so it pleaseth the. All thinges are geuen ouer vnto me of my father: and no mā knoweth the sonne, but the father: neither knoweth any man the father, I save the sonne, and he to whom the sonne wil open it. Come vnto me all ye that labour and are laden, and I wil ease you. Take my yock vpon you, and learne of me, for I am meke and lowly of heart, & ye shall fynde rest vnto youre soules: for my yock is easy, and my burden is light.

The XII. Chapter.

¶ The same tyme were Iesus thotow the come vpon the Sabbath, and his disciples were hongrie, and beganne to plucke of the eares of the come, and to eat. When y Pharisees sawe this, they sayde vnto him: Beholde, thy disciples do that, which is not lawfull to do vpon the Sabbath. He sayde vnto them: Hau ye not red what Dauid did, when he was hongrie, & they also y were with him? how he entered in to the house of God, & ate the shew breads which were not lawfull for him to eat, neither for the y were with him, but onely for the priestes? Or haue ye not red in the lawe how that the prestes in the temple breake the Sabbath, and yet are blamelesse? But I saye vnto you: y here is one greater then the temple. Or ye yf ye wyl what this were (I haue pleasure in mercy, and not in offeringe) ye wolde not haue condemned innocents: for the sonne of man is LORD of men ouer the Sabbath.

¶ And he departed thence, and wente in to their synagoge: and beholde, there was a mā with bad his hande dried vp. And they ased him, sayenge: Is it lawfull to heale vpon the Sabbath? because they might accuse him. But he sayde vnto the: Which of you is it, yf he had a shepe falle in to a pytt

upon the Sabbath, that wolde not take him, and lift him out? And how much is a man better then a shepe? Therfore it is lawfull to do good vpon the Sabbath. Then sayde he to the mā: stretch forth thine hande. And he stretched it forth: and it was whole agayne like vnto the other.

¶ Then wente the Pharisees out, and he became a counsell agaynst him, how they might destroye him. But whā Iesus knewe this, he departed thence, & much people followed him: and he healed them all, and charged them, y they shoulde not make him knowe: that the thinge might be fulfilled, which was spoken by Esay the prophet, which sayeth: Beholde, this is my seruant, whom I haue chosen: and my beloved, in whom my soule delighteth: I wil put my spere vpon him, and he shall herce iudgement vnto the gentes. He shall not stryue, ner crye, neither shall any man here his voyce in the street. A broode rebe shall he not beate, and shall the begumeth to burne shall he not quenche. yf he sende forth iudgement vnto victory. And in his name shall the heathen trust.

¶ Then was there brought vnto him one possessed of a deuil, the which was blynde and dumme, and he healed him in such y blynde and dumme both spate and sawe. And all the people were amazed, and sayde: Is not this the sonne of Dauid? But what the Pharisees herbe that, they sayde: he bewyth the deuyls our none other wyse, but thotow Beelzebub the chiefe of the deuyls. Wherefore Iesus knewe their thoughtes, and sayde vnto them: Every kyngdome is dyded within it self, shall be desolace: and every cite or house dyded in it self, maye not contynue. So yf one Saetan cast out another, the is he a variatione within himself: how maye then his kyngdome endure? If yf I cast out deuyls thotow Beelzebub, thotow whom do youre childre cast them out? Therfore shall they be youre iudges. But if I cast out the deuyls by the spere of God, then is the kyngdome of God come vnto you. Or how can a man entre in to a strong mans house, and violently take awaye his goodes, excepte he first bynde the strong mā, & the spoyle his house? he that wylde me, is agaynst me: & he y gathereth not vnto me, scattereth abroad. Therfore I saye vnto you: All synne and blasphemy shall be forgiven vnto men, but the blasphemy agaynst the spere shall not be forgiven vnto men. And whosoever speaketh a worde agaynst the sonne of man, it shall be forgiven him: but

Mat. 12. c.
Mat. 12. a

Mat. 12. c.
Luc. 10. c.
Iohā. 1. c.
Mat. 12. b

Mat. 12. d
Mat. 12. c

Mat. 12. a

Mat. 12. c
Luc. 11. a
Mat. 12. d

Mat. 12. b

Mat. 12. b
Mat. 12. b

Mat. 12. a

Luc. 11. b

trouble & persecucion anyeth because of the woide, immediately he his offended. As for him that is foune amonge y^e thorne, this is he: Wh^o one heareth the woide, & the carelesnes of this woide, & the disceitfulness of riches doke the woide, & so he becometh unfructifull. But he y^e is foune in the good grounde, in this: whan one heareth the woide, and understandeth it, and bringeth forth frute: and some geueh an hundred fold, so me fixtie fold, and some thirtie fold.

D Another parable put he forth vnto the, **Luc. 4. c** & sayde: The kyngdome of heauen is like vnto a man, y^e sowed good sēde in his sēde. But while he slepeth, there came an enemye, and sowed tares amonge y^e wheate, & wente his waye. Euen whā the blade was sprōge vp & brought forth frute, thē y^e tares appeared also. Then came the seruantes to y^e housholder, & sayde vnto him: Syr, sowest thou good sēde in y^e sēde: frō whēce the hach it tares? He sayde vnto the: that hath the enemye done. The sayde y^e seruantes: wilst thou then y^e ree go & weede the out? He sayde: No, lest while ye weede one y^e tares, ye p^lucke vp the wheate also w^h the. Let the both growe together tyll the harvest, and in tyme of harvest I wil saye vnto the reapers: Gather y^e tares first, & brynne the in sheues to be bitt: but gather the wheate in to my barn.

Another parable put he forth vnto the, **Luc. 4. c** & sayde: The kyngdome of heauen is like vnto a grane of mustarde sēde, which a man sowe, and sowed it in his sēde. Which is the leest amonge all sēdes. But whan it is growne, it is the greatest amonge herbes, and is a tree: so that the byrdes vnder the heauen come and dwell in the boughes of it.

Another parable spake he vnto the: The kyngdome of heauen is like vnto leest, which a woman sowe, and myxt it amonge the peeces of meale, tyll all was leuened.

All such thynges spake Iesus vnto y^e people by parables, & without parables spake he nothyng vnto the: y^e the thinge might be fulfilled, which was spokē by y^e prophet, sayenge: I wil open my mouth in parables, and wil speake out the secretes from the begynnyng of the woide.

Then sent Iesus the people awaye, and came home. And his disciples came vnto hi, and sayde: Declare vnto us y^e parable of y^e tares of y^e sēde. Iesus answered, and sayde vnto them: He that soweth the good sēde, is the sonne of man: the sēde is the woide: y^e good sēde are the chyldren of the kyngdome: the tares are the chyldren of wickednes: y^e enemye that soweth the, is the deuill: y^e har-

vest is the ende of the woide: y^e tapers are y^e angels. For like as y^e tares are weeded out, and brynne in the fyre, eue so shal it go in y^e ende of this woide. The sonne of man shal sende forth his angels, & they shal gather out of his kyngdome all thynges y^e offende, & they shal do iniquyte, & shal cast the in to a furnace of fyre, there shalbe waylinge and gnashynge of teth. The shal the righteous hyme as the Sonne, in the kyngdome of their father. Who so hath eares to heare, let him heare.

Agayne, the kyngdome of heauen is like vnto a treasure hyd in the sēde, which a man founde and hid it, and forioye thereof he sold the sēde all y^e he had, and bought y^e sēde.

Agayne, the kyngdome of heauen is like vnto a marchand. y^e sought good pearles: whā he had founde a pious pearle, he sold the and sold all that he had, & bought it.

Agayne, y^e kyngdome of heauen is like vnto a nett cast in to y^e see, wherewith are call all maner of fshes: & whā it is ful, me drawe ite out vnto y^e shore, & fyre & gather y^e good of the wisse, but cast the bad awaye. So shal it be also in y^e ende of y^e woide. The angels shal go out, & sear the bad frō the good, & shal cast the in to a furnace of fyre, there shalbe waylinge & gnashynge of teth.

And Iesus sayde vnto them: Saue yem-berlesse all these thynges: They sayde: Jesu LORD. Then sayde he vnto the: Therefoe euery scribe taught vnto y^e kyngdome of heauen, is like an housholder, which byngeth out of his treasure thynges new and olde.

And it came to passe whā Iesus had ended these parables, he departed thence, and came in to his owne countre, and taught in their synagogues: in so much, that they were astonnyed and sayde: Whēce cometh such wysdome & power vnto him? Jo not this the carpenters sonne? Jo not this the carpenters forme? Jo not his mother call Mary? and his brethren James & Ioseph, and Symon and Jude? And are not all his sisters here with us? Whence hath he this of these thynges? And they were offended at him. But Iesus sayde vnto the: A prophet is nomber lesse stey by, the at home & amonge his owne. And he byd not manye muldes there, because of their unbelou.

The XIII. Chapter.

W Hā the tyme Herode y^e Tetrarche was de of y^e same of Iesus, & sayde vnto his seruantes: This is Ihesus y^e baptiste, he is rysen agayne frō the dead, therefore are y^e dedes so myghtie. For Herode had take Ihesus becombe hi, & put him in prison for Iherodias sake his brothers Philipps wife. For Ihesus sayde vnto him: It is not lawfull for y^e to

hane her. And sayne wolde he hane put him to death, but he feared the people, because they helde him for a prophet.

But whan herode helde his byth daye, the daughter of herodias daunced before him, and that pleased herode well, wherfor he promysed her with an ooth, that he wolde geue her what soeuer she wolde aske. And she (beinge instructed of hir mother a fou) sayde: geue me Jhon baptistes heade in a platter.

And the kynge was fory. Wherechles for that sake, the kyng wold with him at that table, he commaunded it to be geuen her, and sent, and beheaded Jhon in the prison. And his heed was brought in a platter, and geuen to the damzell, the she brought it unto her mother. Then came his disciples, and toke his body, and buried it, and wente and tolde Jhesus.

Whan Jhesus herde that he departed thence by shippe in to a deserte place alone. And whan the people herde thereof, they folowed him on foot out of that citee. And Jhesus wold sitte in a bush, and sawe moche people, and had pite upon them, and healed their sickes.

But at even his disciples came vnto him, and sayde: This is a deserte place, and by nyghte falseth the hartes of people departe from thet, that they maye go in to the houses, and bye them vnto theyr houses. But Jhesus sayde vnto them: They neede not go awaye, geue ye the to eate. The he sayde they vnto him: We haue here but fyve loanes and two sylfys. And he sayde: bringe the hither. And he commaunded that people to sitte downe vpon the grasse, and toke of fyve cakes and two fishes, and loked vp towarde heauen, and gaue thankes, and brake and gaue the loanes vnto the disciples, and the disciples gaue them to the people. And they all ate, and were suffysed. And they gathered up of the broken meate that remayned ouer, twelue basketes full. And they that were aboute a fyfte thousande men, besyde women and children.

And straight waye Jhesus made his disciples to enter in to a shippe, and to go ouer before him. And he had sent that people awaye. And whan he had sent the people awaye, he wente up into a mountayne alone, to make his prayer. And at even he was there him self alone. And of shippe was already in of myddes of the see, and was cast in of waves, for the wynde was contrary. But in of fourth watch of nyghte Jhesus came vnto the, walkinge vpon the see. And whan his disciples sawe him goinge vpon the see, they were afrayed, sayinge: Jhesus is some spycer, and cried out for helpe. But straight waye Jhesus spake vnto

them, and sayde: Be of good cheare, it is I, be not afrayed.

Peter answered him, and sayde: LORDE, if it be thou, byd me come vnto the vpon the water. And he sayde: come on my waye. And Peter steepte out of the shippe, and wente vpon the water, to come vnto Jhesus. But whan he sawe a mighty wynde, he was afrayed, and began to synke, and cried, sayinge: LORDE, helpe me. And immediatly Jhesus stretched forth his hande, and caught him, and sayde vnto him: O thou of litle faith, wherfore wost thou doubt? And they wente in to the shippe, and the wynde ceased. Then they that were in of shippe, came and fell downe before him, and sayde: Of a trouth thou art that sonne of God. And they shipped ouer, and came in to the citee of Genazareth. And whan of that place had knowlege of hit, they sent out in to all that countrey rounde aboute, and brought vnto him all that were sicke, and besought him, that they mighte but touch the hemme of his vesture onely: and as many as touched it, were made whole.

The XV. Chapter.

Then came vnto him the scribes and pharises from Jerusalem, sayinge: Whydo thy disciples transgresse the tradicions of the elders: for they wash not their haddes whan they eate bread. He answered and sayde vnto the: Why do ye transgresse the commaundement of God, because of your own tradicions? For God commaunded, sayinge: Honour father and mother: the that curseth father and mother, shal dye the death. But ye saye: Every man shal saye to father or mother: The thinge that I shulde helpe withal, is geue vnto God. Bychis is it come to pass, that no man honoureth his father or his mother any more. And thus haue ye made the commaundement of God of none effecte, for your owne tradicions. Ye ypoctites, full well hath the saye prophetic of you, sayde: Thy people diameth nye vnto me with their mouth, and honour eth me with their lippes, howbeit, their hart is farre from me. But in sayne do they serue me, while they teach such doctrynes as are nothinge but the commaundementes of men.

And he called that people to hit, and sayde vnto the: Heare I vnderstande: That which goeth in to the mouth, desyleth not the ma: but that which cometh out of the mouth, desyleth hit. Then came his disciples, and sayde vnto him: Knowest thou that the pharises were offended, whan they herde this sayenge? He answered, and sayde: All plantes which my heavenly father hath not planted, shal be

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3. 4. c
uc. 2. d
147. b

plucked up by 3 rotes. Let the go, they are
of blynde leaders of 3 blynde. Whā one blin
de leadech another, they fall both i f diche.

Then answered Peter & sayde vnto him:
Declare vnto us this parable. And Jesus
sayde vnto the: Are ye yet the without
vnderstanding: Perceau ye not, 3 what ser
uer goeth in at 3 mouth, desceideth downe
in to 3 hely, & is cast out in to the draughte:
But the charge that proceadeth out of the
mouth, cometh fro 3 here, & that desyleth 3
mā. For out of 3 hert come euell thoughtes
murder, beaulyng of wedlocke, whordome
theft, falsc witnesse, blasphemye. These are 3
things that desyle a man. But to care w
vnto ashen bondes, desyleth nos a man.

147. c

And Jesus wente one from thence, & de
parted in to the coastes of Tyre of Sidon.
And beholde, a womā of Canaan wete out
of 3 same coaste, & cried a fter him, sayge:
O LORD, thou sonne of Dauid, haue mer
cy vpon me. My daughter is sore vexed w
a deaeth. And he answered her neuer a worde.
The came his disciples vnto him, & besought
him, sayge: Sende her awaye, for she crieth
a fter us. But he answered, & saide: I am not
sent, but vnto the lost shepe of the house of
Israel. It cometh withynge she came & fell
downe before him, & sayde: LORD, helpe me.

148. a

He answered & sayde: It is not good, to take
the chyldrens bread, & to cast it vnto dogges.
This wretch LORD, sayde she: I remember
the whelpes eate of the cromaues, that fall
fro their lordes table. Then answered Jesus
& sayde vnto her: O womā, greates is 3 faith
be it vnto the, euē as thou desirest. And hir
daughter was made hole at 3 same houre.

148. a

And Jesus departed thence, and came nye
vnto the see of Galile, and wente vp in to a
mountayne, and sat downe there. And there
came vnto him much people, hauinge with
them, lame, blynde, dōme, crepell, and other
many, and cast them downe at Jesus feet.
And he healed the, in so moch that the peo
ple wōd bled, to fe the dōme speake, the crepell
to hole, the hale to ro, & the blynde to se. And
they praised the God of Israel.

148. a. 2

And Jesus called his disciples vnto him,
& sayde: I haue compassion vpon the people,
for they haue obeyned w nic now the day
es, & haue nothinge to eate, & I wil not let
the departe fastyng, lest they perishe in 3
waye. And his disciples sayde vnto him:
Whence shulde we gee so moch bled in the
wyldernes, that we mighte satisfie so moch
people: And Jesus sayde vnto the: How ma
ny loaves haue ye: They sayde: seue, & a few
litle fishes. And he commaunded 3 people to

seye downe vps the grounde, and toke 3 seat
loaves, & the fishes, & gaue charytes & bled
the, & gaue the to his disciples, & 3 discip
les gaue the vnto the people. And they all eat,
wore sufficed. And they toke vp of the bled
meate 3 was left, seuen baskettes full. And
they 3 are, wore seure thousande mē, besyn
women and children. And when he had said
a waye the people, he wente in to a shyppe,
& came in to the parties of Targola.

The XVI. Chapter.

Then came the pharisees & Saboces
vnto him, & cepted him, requyring
him to shewe the a roke from heauē.
But he answered, & sayde: It can ye saye: J
wil be saye wedder, for 3 fl ye is red. And
in 3 moynyng, ye saye: It wil be soule
wedder to da ye, for the fl ye is red, & gleameth.
O ye ypocrites, ye can discerne the falshon
of 3 fl ye: can ye not the discerne the toles
of these tymes also: This euell and adoma
rous generacō sedeth a toke, & there shal m
e to be geue the, but the toke of 3 proph
Jonas. So he left the, and departed.

And whā his disciples were come to the
other syde of the water, they had fugones
to take bled w them. Jesus sayde vnto the:
Take hede & beware of the laue of 3 phar
isees & of the Saboces. The thoughte they in
the silues, sayge: We haue taken no bled w
no. Whē Jesus perceaued 3 he sayde to the:
O ye of litle faith, why are ye combed in 3
mindes: because ye haue take no bled w you?
Do ye not yet perceauē: Remember ye not
these syue loaves, whē there were syue thou
sande mē, and how many baskettes toke ye
vp: & tetter 3 seat loaves than there were
seure thousande men, & how many baskettes
toke ye vp: Why perceauē ye not then: I
spake not to you of bled, whē I saide: Bewar
re of 3 leue of 3 pharisees & of 3 Saboces:
The vnderstode they, howe 3 he had not the
beware of the leue of bled, but of 3 doctry
ne of the pharisees and of the Saboces.

Then came Jesus in to the coastes of the
see Cesarea Philippi, & aget his disciples
sayde: Whō do mē saie, 3 3 sonne of mā is:
They sayde: Some saye, 3 ebon ar: Ihs the
bapstis, Some 3 thou art Elias, Some 3 ar
thou art Jeremy, or one of 3 prophetes.
He saide to the: But whō saye ye 3: Jam: the
answered Synis Peter and saide: Thou art
Christ 3 sonne of 3 lyuinge God. And Jesus
answered, & saide vnto hi: Blessed art thou
Synis 3 sonne of Jonas, for fish 3 bloode
hath not opened 3 vnto the, but my father
ye is in heauē. And I saico 3: & thou art
Peter, & vps this roke wil I bnde my chur

gates: and y gates of hell shal not preua-
 gage it. And the keyes of heauen wil I
 geue vnto the: Whatsoeuer thou shalt bin-
 de vpon earth, shalbe bounde also in heauen:
 ⁊ whatsoeuer thou shalt loose vpon earth,
 shalbe loosed also in heauē. Then charged
 he his disciples, that they shulde tell no mā
 that he was Iesus a Christ.

From that tyme forth beganne Iesus to
 shew vnto his disciples, how that he must
 go vnto Ierusalem, and suffre many thinges
 of the elders, and of the hie prestes, and of
 the scriebes, and be put to death, and rise
 againe the thirde daye. But Peter toke him
 asyde, and beganne to rebute him, sayenge:
 LORDE, fauoure thy self, let not this hap-
 pen vnto the. ¶ Therethes he turned him
 about, ⁊ sayde vnto Peter: Auoyde fro me
 Sathan, thou hindrest me, for thou sauourest
 not y thinges that be of God, but of men.

Then sayde Iesus vnto his disciples: If
 my man wil folowe me, let him forsake him
 self, ⁊ take vpon his crosse, and folowe me. For
 whoso wil saue his life, shal lose it: but who
 loseth his life for my sake, shal fynde it.
 What helpech it a man though he wannē
 the whole worlde, and yet suffred harme in
 his soule: Or what can a man geue, to rede-
 me his soule withall? For it wil come to pas-
 s, that the some of mā shal come in the glo-
 ry of his father with his angelo, and then
 shal be rewardēd euery one accordinge to his
 doo. Verely I saye vnto you: there stonde
 here some, which shal not taste of death, vntill
 they see some of mā come in his kyngdome.

The XVII. Chapter.

¶ And after sixe dayes Iesus toke Peter
 James, and Iohn his brocher, and
 broughe them vp in to an hie moun-
 tayne out of the waye, and was transfigu-
 red before the: ⁊ his face shone as y Sonne,
 and his clothes were as white as the lichte.
 And beholde, there appeared vnto the Mo-
 ses and Elias talkinge with him. Then an-
 swered Peter, and sayde vnto Iesus: LORDE,
 haue good beyngs for vs. If thou wilt, let
 vs make here thie tabernacles: one for the,
 one for Moses, and one for Elias. Whyhe he
 spake, beholde, a bright cloude ouersha-
 dowd them: and so, there came a voyce out
 of the cloude, sayenge: This is my deare son-
 ne, in whom I delyte, ⁊ heare him. Whan ⁊
 disciples herde that, they fell vpon their fa-
 ces, and were sore afrayd. But Iesus ca-
 me and touched them, and sayde: Arise, and
 be not afrayd. And whan they looked vp,
 they sawe no man, but Iesus onely.

And whā they came downe fro y moun-
 tayne, Iesus charged them, and sayde: Tell
 no man of this vision, vntill the sonne of man
 be risen agayne from y dead. And his disci-
 ples asked him, and sayde: Why saye the scri-
 bes then, that Elias must first come? Iesus
 answered and sayde vnto them: Elias shall
 come first in dede, ⁊ charge all thinges of
 t: ⁊ agayne. But I saye vnto you: Elias is
 come all ready, ⁊ they knewe him not, but
 haue done vnto him what they wolde. And
 so shal also the some of man suffre of them.
 Then the disciples perceaued, that he spake
 vnto them of Iohn the baptist.

And whan they were come to the people,
 there came vnto him a certayne man, and
 kneled vnto him, and sayde: LORDE, haue
 mercy vpon my sonne, for he is lunaticke, ⁊
 sore vexed. He falleth oft tymes in to y fire,
 and oft in to y water: and I broughe him
 vnto thy disciples, and they coude not hea-
 le him. Iesus answered, and sayde: O thou
 faithles and frowarde generacion, how long
 ge shal I be with you? How longe shal I
 suffre you? Bynge him hitere to me. And
 Iesus rebuked him, and y deuyll wete out
 of him, and y child was healed, men that
 same houre.

Then came the disciples vnto Iesus se-
 cretly, ⁊ sayde: Why coude not we cast him
 out? Iesus sayde vnto them: Because of you
 re vnbeleue. For I saye verely vnto you: If
 ye haue faith as a graine of mustarde sēd,
 ye maye saye vnto this mountayne: Remoue
 hence to yonder place, and he shal remo-
 ue, nether shal eny thinge be impossible vnto
 you. Howebeit this kinde goeth not out, but
 by prayer and fastinge.

Whyhe they occupied in Galilee, Iesus say-
 de vnto them: it wil come to passe, that the
 some of man shalbe deliuered in to the hon-
 des of men, and they shal kill him, and the
 thirde daye shal he arise agayne. And they
 were very soiry. ¶ Now whā they were come
 to Capernaum, they that receaued y tribu-
 te money, came to peter, and sayde: Doth
 youre master paye tribute? He sayde yee.
 And whan he was come home, Iesus pre-
 sented him, and sayde: What thinkest thou
 Symon? Of whom do the kynges of the
 earth take toll or tribute? Of their chyl-
 dren, or of straungers? Then sayde peter to him:
 Of straungers. Iesus sayde vnto him: Then
 are y chyl- dren fre. ¶ Therethes lest we offen-
 de them, go thy waye to the see, and cast e-
 rie angle, and take the fish that first cometh
 vp, and whan thou hast opened his mouth,

upon shall fynde a pece of twenty pennis, take that, and geue it them for me and the.

The XVIII. Chapter.

¶ In the same tyme came the disciples vnto Iesus, and sayde: Who is the greatest in the kyngdome of heauen? And Iesus called a chyld vnto him, and set him in the myddest amonge them, and sayde: Verely I saye vnto you: Excepte ye turne and become as chyldren, ye shall not enter into the kyngdome of heauen. Whosoever therefore humbled himself as this chyld, the same is the greatest in the kyngdome of heauen. And who so receauech sode a chyld in my name, receauech me. But who so offendeth one of these litle ones which beleue in me, it were better for him, that a millstone were hangd aboute his neck, and he thrownd in the detych of the see.

Who vnto the world because of slanders. See there must slanders come: but no vnto that man, by whom slander cometh. But if thy hande or thy foot offendeth thee, cutt it off, and cast it from thee. It is better for thee to enter into life lame or crepelle, than if thou shouldest haue two hodes or two feet, and be cast in to euerlastinge fyre. And if thine eye offendeth thee, plucke it out, cast it from thee. Better it is for thee to enter in vnto life with one eye, than to haue two eyes, and to be cast in to hell fyre.

¶ Take heede, if ye despyse not one of these litle ones. For I saye vnto you: their angels do alwaye beholde the face of my father which is in heauen: for the sonne of man is come to saue that which is lost. How thinke ye? As a man haue an hande which shepe, and one of the be gone astraye, doth not he leaue the nyentie and nyentie in the mountaynes, and goeth, and secketh that one which is gone astraye? And if it happen that he fynde it, verely I saye vnto you: he reioyseth more ouer it, then ouer the nyentie and nyentie which were not astraye. Liken so is it not the will before your father in heauen, that one of these litle ones shoulde perishe.

If thy brother trespass agaynst thee, go and tell him his faute betwene thee and him alone. If he heare thee, thou hast reuoceth thy brother. But if he heare thee not, then take yett with thee one or two, that in the mouth of two or thre of thy wytnesses, every matter maye be stablyshed. If he heare thee not, tell it vnto the congregacion. If he heare thee not the congregacion, holde him as an heithen and publican. Verely I saye vnto you: what soeuer ye shall bynde vpon earth, shall be bounde

also in heauen: and what soeuer ye loose vpon earth, shall be loosd also in heauen. Agayne, I saye vnto you: Whatsoeuer ye shall agree vpon earth (for what thinge soeuer it be) they will be despyed: they shall haue it of my father which is in heauen. For where two or thre are gathered together in my name, there am I in the myddest amonge them.

Then came Peter vnto him, and sayde: Lord, how oft shall I forgive my brother, if he trespass agaynst me? Decd answer: Iesus saide vnto hi: I saye not vnto thee, I will forgive him seven tymes, but sentie tymes seven tymes. Therefore is the kyngdome of heauen loosd vnto a kynge which wolde reuen to his seruantes. And when he beganne to reue, one was brought vnto him, which oughe him ten thousand poundes. To one which he had nothyng to paye his lorde commaunded him to be sold, and his wyfe and chyldre, and all he had, and payment to be made. Then the seruante fell down, and besought him, saying: haue pacifce vnto me, and I will paye thee all. Then had the lord pite on that seruante, and discharged him, and forgave him the debt.

And the same seruante wote out, and sold one of his selowes, which oughe him an hundred pennis, and layd hande vpon him, and toke him by the throte, and sayde: paye me that thou owest. This his selowe fell down, and besought him, saying: haue pacifce vnto me, and I will paye thee all. Then he wolde not, but wente and cast him in to prison, tyll he shoulde paye the debt. When his selowes sawe what was done, they were very sorry, and came and tolde their lorde all that had happened. Then his lorde called for him, and sayde vnto him: O thou wicked seruante, I forgave thee all this debt, because thou paydest me: shouldest not thou then haue had compassion also vpon thy selowe, even as I had pite vpon thee? And his lorde was wroth, and deliuered him vnto the iaylers, tyll he payed all that he oughe. So shall my heauenly father do also vnto you, if ye euery one of you forgiue youre brether, but geue not his brether his trespass.

The XIX. Chapter.

¶ And it came to passe, that Iesus had ascended these saynges, he gaue him self to Galile, and came to the coastes of Tenny beyonde Jordan, and moche people followed him, and he healeth them there.

Then came vnto him the pharisees and they tolde him, and sayde vnto him: Is it lawfull for a man to put awaye his wyfe for any cause? he answered and sayde vnto the: he

ye not reb, how þ he which made (man)
 as the begynnyng made the mā & womā, &
 147 sƿe: for this cause shal a mā leaue father
 & mother, & cleue vnto his wife, & they two
 shal be one fleshe. ¶ Now are they not tway
 as then, but one fleshe. Let not man therfore
 put a sūber, þ which God hath coupled
 together.

¶ Then sayde they: Why dyd Moses then
 148 demaunde to geue a testimon yall of venoi-
 sumnt, & to put her awaye? he sayde vnto
 theſe Iſraelites (because of y hardness of yd
 hearts) suffered you to put awaye youre wyues:
 ¶ Neuertheless frō the begynnyng it hath
 149 not bene so. But J saye vnto you: Whoso-
 ever putteth awaye his wife (excepte it be
 for som occasion) and marieth anothe, breaketh
 weddote. And who so marieth her þ
 is benowed, commytereth adououry.

¶ Then sayde his disciples vnto him: If
 150 maner be so betwene mā and wife, the is it
 not good to mary. But he sayde vnto them:
 Allint can not cōspende þ þ sayenge, save
 151 they to whō it is geue. For therē be some gel-
 ded, which are so borne from their mothers
 wombe: and there be some gelwed, whō are
 geid of men: & there be some gelwed, which
 have geideth theſelues for the kyngdome of
 heaues sake. he that can cōspende it, let
 him comprehendre it.

¶ Then were brought vnto him yōge chil-
 152 dren, þ he shulde put his hondes vpon the,
 & praye. And þ disciples rebuked them. But
 Jhus sayde: Suffre þ children, & forbyd the
 me to come vnto me, for vnto such belōgeth
 the kyngdome of heauen. And whā he had
 layd his hondes vpd the, he departed thence.

¶ And beholde, one came vnto him, and say
 153 de: God maister, what good shal J do. þ
 he sayde: I maye haue the cure lastinge life: he sayde
 vnto him: Why callest thou me good: there
 154 is none good, but God onely. ¶ Theretofore
 and if thou wilt entre into life, kepe þ
 155 cōmā-
 vntōus. Theſe sayde, he vnto him: Which?

¶ Jhus saide: Thou shalt not kyll: thou shalt
 156 not breake weddote: thou shalt not steale:
 thou shalt beare no falsse wyemes: honoure
 father and mother: and thou shalt loue thy
 157 neyghbour as thy self. Then sayde the yō-
 ge mā vnto him: All theſe haue J kepte fro
 my youth vnto what lacke J yet? Jhus sayde
 vnto him: If thou wilst be perfecte, go thy
 158 waye and sell that thou hast, & geue it vnto
 the poore, and thou shalt haue a treasure in
 heauen, and come and folow me. Whā þ
 159 yōge man herde þ woide, he wente awaye
 sorrowful: for he had greates possessions.

¶ Jhus sayde vnto his disciples: Verely J
 160 saie vnto you: it shal be harde for a rich man
 to entre in to the kyngdome of heauē. And þ
 morouer J saye vnto you: It is easier for a
 camel to go throu the eye of a needle, the
 161 for a rich man to entre in to the kyngdome
 of heauen. Whā his disciples herde that,
 they were exceedingly amazed, and sayde
 ¶ Whō can the be saued? ¶ Theretofore Jhus
 beholde them, and sayde vnto them: With
 162 men it is impossible, but with God all thin-
 ges are possible.

¶ Then answered Peter & sayde vnto him:
 163 Beholde, we haue forsakē all, and folowed
 the: What shal we haue therfore? Jhus say-
 de vnto the: Verely J saye vnto you: that
 164 whē the sonne of man shal sit in the seate
 of his maiesty, ye which haue folowed me
 in the new tyme, shal sit also vpon twolue
 165 seates, and iudge þ twolue crybes of Iſrael.
 ¶ And who so euer forsaketh his self, or bre-
 thers, or sisters, or father, or mother, or wife,
 or children, or landes, for my names sake, the
 same shal receaue an hundred fold, and in-
 166 heret euerlastinge life. But many that be
 the first, shal be the last: and the last shal be
 the first.

The XX. Chapter.

¶ The kyngdome of heauen is like vnto
 167 a housholder, which wente out early
 in the mornynge, to hye labourers
 in to his vnyarde. And whā he had agreed
 with the labourers for a peny a daye, before
 168 the in to his vnyarde. And aboute þ thirde
 houre he wente out, and sawe other ston-
 dye yole in the market place, and sayde vnto
 169 them: Go ye also in to my vnyarde, & what
 so euer is right, J wil geue it you. And they
 wente their waye. Agayne, he wente out aboute
 170 the sixte and nyent houre, and dyd like-
 wyse. And aboute the eleuent houre he wente
 out, and founde other stōdyng yole, and
 171 sayde vnto them: Why stonde ye here all
 the daye yole? They sayde vnto him: becau-
 se no man hath hyred us. he saide vnto the:
 172 Go ye also in to my vnyarde, and loke what
 is right, ye shal haue it. ¶ Now whā euen
 173 was come, the lord of the vnyarde sayde
 vnto his steward: Call the labourers, and
 geue them their hye, begynnyng from the
 174 last vnto þ first. ¶ Then they that were hyed
 aboute the eleuent houre, came and receaued
 175 euery man a peny. But whā the first
 came, they supposd that they shulde recea-
 176 ue more: and they also receaued euery man
 a peny. And whā they had receaued it, they
 murmured agaynst the housholder, and

sayde: These last haue wrought but one
houre, and thou hast made the equal vnc-
to, which shal borne the burthen and hea-
te of the daye. He answered and sayde vnto
one of them: frende, I do y no wronge: vid-
der: soe thou agree with me for a peny: La-
ke that thus is, and go thy waye. I will ge-
ue vnto this last also, like as vnto the. O ha-
re I noc power, to do as me listeth with my
ne ome: To thine eye well, because I am
good: So the last shalberhe first, z the first
the last. For many are called, but few are
chosen.

10m. 11. c
ant. 10. d
44ic. 10. d
Luc. 11. c
Mat. 23. b
Mar. 10. d
Luc. 10. d

And Iesus wente vp to Ierusalem, and
toke the twolue disciples asyde in the waye,
and sayde vnto them: Beholde, we go vp to
Ierusalem, and the sonne of man shalbe de-
livered vnto the hye prestes and scribes: z
they shal condemne him to death, and shal
deliuer him vnto y heithen, to be mocked
to be scourged, and to be crucified. And the
thirde daye he shal ryse agayne.

Then came vnto him the mother of Ze-
bedis child, with hir sinner, fill downe be-
fore him, and desired a certayne thinge of
hi. And he saide vnto her: What wilt thou:
She sayde vnto him: Let these two sonnes
of mine sit in thy kynngdome: the one vpon
thy right honde, z the other vpon thy left
honde. But Iesus answered, and sayde: Ye
wote not what ye aske. Maye ye drinke the
cuppe, that I shal drinke: z to be baptised
with the baptryne, that I shalbe baptised
withall: They sayde vnto him: Yee that we
maye. And he sayde vnto them: My cuppe
truly shal ye drinke, z with the baptryne y
I shalbe baptised withall, shal ye be baptry-
sed: Liueacheles soe fr upon my right hon-
de z on my left, is noc myne to geue, but vn-
to the for whome it is prepared of my father.

1. 15. c
Marc. 9. d
and 15. c
Luc. 10. c
and 13. b
Some
scabe
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When the ten herde that, they disday-
ned at the two brethren. But Iesus called
them vnto him, and sayde: Ye knowe that y
prynces of the world haue domynacion of
the people, and the greatest exercise power
amonge the. It shal not be so amonge you.
But he whoe curer wil be greate amonge you.
Let him be youre mynister: z who soeuer wyl
be chiefe, let him be youre seruaunt: Euen as
the sonne of man came, not to be serued, but
to do seruyce, and to geue his life to a redem-
tion for many.

Marc. 10. e
Luc. 10. d

And when they departed from Jericho,
much people folowed him: and beholde, two
blynd men sat by the waye syde. And when
they herde that Iesus passed by, they cried
z sayde. O LORDE, thou sonne Dauid, haue

mercy vpon vs. But y peoplerobbed the,
that they shalbe holde their peace. These
thelcs they cried the moie, z sayde. O LOR-
DE, thou sonne of Dauid, haue mercy vpon
vs. And Iesus stode still, and called them,
and sayde: What wil ye, y I shal be vnto
you: They sayde vnto him: O LORDE, that
oure eyes maye be opened. And Iesus had
compassion vpon them, and conched their
eyes: z immediatly their eyes receaved sight,
And they folowed him.

The XXI. Chapter.

Now when they drew nye vnto Ier-
usalem, and were come to Bethpa-
ge vnto mount Olinets, Iesus sent
two of his disciples, and sayde vnto them:
Go in to the towne that lyeth before you, z
amonge ye shal fynde an Assse bounde, and he
foale with her: lowse them, and bringe the
vnto me. And yf any man saye ought vnto
you, saye ye: the LORDE hath neede of the.
And straight waye he wil let them go. But
all this was done, that the thinge mighte be
fulfylled, which was spoken by the prophet,
sayenge: Tell the daughter of Sion: beholde,
thy kynge commeth vnto y mette, from
ge vnto an Assse and a foale of y Assse
to the yode. The disciples wente, and dyd
as Iesus commaunded them, and brooge
the Assse and the foale, z layd their clothes
vpon them, and set him thereon. But many
of the people spred their garments in the
waye: ocher cut downe braunches from the
trees, and strewed them in the waye. So sa-
the people that wente before and that came
after, they cryed and sayde: Hosanna vnto
the sonne of Dauid, Blessid be he that com-
meth in the name of the LORDE, Hosanna
in the heighth.

10m. 11. c
ant. 10. d
44ic. 10. d
Luc. 11. c
Mat. 23. b
Mar. 10. d
Luc. 10. d
1. 15. c
Marc. 9. d
and 15. c
Luc. 10. c
and 13. b
Some
scabe
The
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scale
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lence

And when he was come into Ierusalem,
all the cite was moued, and sayde: Whom
this: And the people sayde: This is Iesus
y prophet of Nazareth out of Galile. And
Iesus wente in to the temple of God, and call-
ed out all them that boughte and solde in the
temple, and overthrowe the tables of the mazy
chaungers, and the sitces of them that sol-
de dones, and sayde vnto them: It is writ-
te: My house shalbe called y house of pray-
er, but ye haue made it a denne of murche-
res. The blynde also and y lame came vnto
him in the temple, and he healed the.

But when the hye prestes and the say-
bes sawe the wonder that he dyd, and the
chyldeen crienge in the temple and sayenge:
Hosanna vnto the sonne of Dauid, they dis-
dayned, and sayde vnto him: Heurtlye

for the remanent, they toke his seruantes, and intruded the shamefully, and slew the. When the kynge herde that, he was wroth, and sent forth his warryers, and destroyed those murderers, and set fyre vpon their cite. Then sayde he vnto his seruantes: The mariage is dede is prepared, but the ghests were not worthy. So yowre waye out therfore in to þe hye wayes, and as many as ye fynde, byd them to the mariage. And the seruantes went out in to the hye wayes, and gathered together as many as they coulde fynde, both good and bad, & the tables were all full. Then the kynge went in, to see the ghestes, and spake there a man that had not on a weddinge garment, and sayde vnto him: Stonde, how earnest thou in hither, & hast not on a weddinge garment: And he was cuen speechlesse. Then sayde the kynge vnto his seruantes: Take and bynde him hande and foote, & cast him in to þe vetter darcknes: there shal be waylinge and gnashinge of teth. For many be called, but fewe are chosyn.

Mat. 22. f
and 22. c

Mat. 20. b
Mat. 22. a
Luc. 14. c
Mat. 22. d

Then wente the Pharise, and toke counsell, how they myghte tangle him in his wordes, and sent vnto him their disciples with Herodes officers, and sayde: Master, we knowe that thou art true, and teachest the waye of God truly, and carest for no man for thous regardest not the outward appearance of men. Tell us therfore, how thou thinkest thou: Is it lawfull to geue tribute vnto the Emperoure, or not: Now whā Jesus perceaued their wickednes, he sayde: Of ye ypeccites, why cept ye me: Where cometh tribute money, And they toke hi a peny. And he sayde vnto the: Whose is this ymage and superscription: They sayde vnto him: The Emperours. Then sayde he vnto them: Geue therfor vnto the Emperour, what which is the Emperours: and geue vnto God, what which is Gods. When they herde that, they marvelled, and left him, & wente their waye.

Mat. 22. d
Rom. 13. b

Mat. 22. b
Luc. 10. d
Act. 23. a
Deut. 25. a

The same daye there came vnto him the Saducees (which holde that there is no resurrection) and asked him, and sayde: Master, Moses sayeth: If a man dye, haueinge no children, his brother shal marry his wyfe, & raise vp syde vnto his brother. Now were there vnto vs seuen brethren. The first married a wyfe, and dyed: & so forsomuch as he had no syde, he left his wyfe vnto his brother. Like wyse the seccnde, and thirde vnto the fourth. Last of all the woman dyed also. Now in the resurrection, whose wyfe shal she be of the seuen: for they all had her. Jesus answered, and sayde vnto them: Ye erre, and vnderstande

not the scriptures, nor the power of God. In the resurrection they shal neither marry, nor be married, but are as the angels of God in heauen.

As touching the resurrection of the dead, I haue ye no need, what is spoken vnto you of God, which sayeth: I am the God of Abraham, and I God of Isaac, and the God of Jacob: Yet is not God a God of the dead, but of the lyuynge. And when the people herde that, they were astounded at his doctrine.

When the Pharisees herde, that he had stopped the mouth of the Saducees, they gathered them silke together. And one of them a Scribe cepted him, and sayde: Master, which is the chiefe commandment in the lawe: Jesus saide vnto him: Thou shalt loue the LORD thy God with all thy heart, with all thy soule, and with all thy mynde: this is the principall and greatest commandment. As for the seconde, it is like vnto in: Thou shalt loue thy neighbour as thy self. In these two commandmentes hangeth all the lawe and the prophetes.

Now whyle the Pharisees were gathered together, Jesus asked them, and sayde: What thinke ye of Christ: Whose sonne is he: They sayde vnto him: Dauides. Jesus sayde vnto them: How then doeth Dauid in psalme, call him LORD, sayenge: The LORD sayde vnto my LORD: Bye thou on my right hande, tyll I make thine enemies thy foete stolle. If Dauid now call him LORD, how is he then his sonne: And no man can deuise to answer him one word, neither durst any man aske him any more questions, fro that daye forth.

The XXXII. Chapter.

Then spake Jesus vnto þe people, and to his disciples, and sayde: The Pharisees & Pharisees are set downe vpon Moses seate. Therfore what soeuer they bid you obserue, that obserue and do, but after that they wrotes shal ye not do, for they saye do not. For they bynde heavy and intolerable burthens, and laye them vpon mens shoulers: But they them selues wil not beare: as they with one of their fyngers. All their workes do they do to be seene of men. They also abide their phylacteries, and make long bordes vpon their garmentes, and looke to be uppermost at the table, and to haue the chiefe seates in the synagoges, and loue to be saluted in the market, and to be called of men Rabbi.

But ye shal not suffice yowre selues to be

called Rabbi, for one is your master, even Christ, and all ye are brethren. And call no man father upon earth, for one is your father, which is in heauen. And ye shall not suffer your selues to be called masters, for one is your master, namely, Christ. He that is greater among you, shall be your seruaunt. In who so exalteth him self, shall be brought low: and he that humbleth himself, shall be exalted.

¶ **W**o vnto you Scribes and Pharisees, ye hypocrites, that shut up the Kingdome of heauen before men: Ye come not in your selues, neither suffer ye them to enter, that wolde in.

¶ **W**o vnto you Scribes and Pharisees, ye hypocrites, that decaure wyddomes houses, and that vnder the colour of prayenge long prayers, cherfoul shall ye receaue y greaue damnacion.

¶ **W**o vnto you Scribes and Pharisees, ye hypocrites, which compassie see and lorde to make one y Profelyte: and when he is become one, ye make of him a chyld of hell, two folde more then ye your selues are.

¶ **W**o vnto you byndegydes, which saye: Who so sweareth by the temple, that is to saye: but who so euer sweareth by the gyde of the temple, he is guilty. Ye fooles and blinde, whether is greater: the golde, or the temple that sanctifyeth the golde. And who so euer sweareth by the altare, that is to saye: but who so euer sweareth by the offeringe that is vpon it, he is guilty. Ye fooles and blinde, whether is greater: the offeringe, or the altare that sanctifyeth the offeringe. Therfore who so sweareth by the altare, sweareth by the same, and by all that is thereon: and who so sweareth by the temple, sweareth by the same, and by him that dwelleth therein. And who so sweareth by heauen, sweareth by the seate of God, and by him that sitteth thereon.

¶ **W**o vnto you scribes and Pharisees, ye hypocrites, which eche thynge, A myn and Cumyn, and leaue the weightier matters of the laue behynde: namely, iudgment, mercy, and fayth. These ought to haue bene done, and not to leaue the other behynde.

¶ **O** ye blinde gydes, which strayne out a gnat, but swalow up a Camell.

¶ **W**o vnto you scribes and Pharisees, ye hypocrites, which make cleane the vter syde of the cuppe and platter, but within are full of robbery and excessse. Thou blinde Pharise, cleane first the in syde of the cup-

pe: and platter, that the out syde maye be cleane also.

¶ **W**o vnto you scribes and Pharisees, ye hypocrites, which be like vnto paynted Sepulchres, that appeare beautifull outwardly, but within they are full of dead mens bones and all fylthines. Then so are ye also: Outwardly ye appeare righteous vnto men, but within ye are full of hypocrysy and iniquyte.

¶ **W**o vnto you scribes and Pharisees, ye hypocrites, which buyde the combes of the prophetes, and garnyshe the sepulchres of the righteous, and saye: If we had bene oure fathers tyme, we wolde not haue bene partakers with them in the bloude of the prophetes. Therfore ye be wytnesses vnto your selues, that ye are the chyldren of them, which slew the prophetes. So do fulfill ye also the measure of your fathers. O ye serpentes, O ye generacion of vipers, how wyll ye escape the damnacion of hell?

¶ Therfore beholde, I sende vnto you prophetes and wyse men, and scribes, and some of them shall ye kill and crucyfy, and some of them shall ye scourge in your synagoges, and persecute them from cite to cite: that vpon you maye come all the righteous bloude which hath bene shed vpon y earth, from the bloude of righteous Abel, vnto y bloude of Zachary y sonne of Barachias, whom ye slew betwene the temple and the altare. Verely I saye vnto you: All these thinges shall light vpon this generacion. O Ierusalem Ierusalem, thou that slayest the prophetes, and stonest them that are sent vnto the: how oft wolde I haue gathered thy chyldren together, euen as the heeme gathereth hir chikens vnder hir wynges, and ye wolde not: Beholde, youre habitacion shall be left vnto you desolate. For I saye vnto you: Ye shall not see me hence forth, vntill ye see ye: Blessed be he, that commeth in the name of the L O R D E.

The XXXIII. Chapter.

¶ **W**hen Iesus wente out and departed from the temple, and his disciples came vnto him, to shew him the buyldinge of the temple. But Iesus sayde vnto them: Se ye not all these thinges: Verely I saye vnto you: there shall not be left here one stone vpon another, y shall not be cast downe. And as he sat vpon the mount Olivet, his disciples came vnto him secretly, and saide: Tell us, wher shall these thinges come to

Mat. 11. b
Luc. 11. a
Act. 7. g
Gen. 4. b
1. Pa. 4. d
Luc. 11. d
1. Cor. 13. c
1. Pet. 2. 8
1. Pet. 11. c

Mar. 13. a
Luc. 13. a

Luc. 13. d

pass: and which shall be the token of thy com-
myng, and of the ende of the worlde: Iesus
answered and sayde vnto them: Take heede,
Col. 1. 2. e. there shall ma-
nye come in my name, and saye: I am Christ,
and shall disceane many.

Ye shall heare of warres, and of 3. noyse
of warres: take heede, and be not ye troubled.
All these thynges must first come to passe,
but the ende is not yet. For one people shall
4. xli. u. c. r. rise vp agaynst another, and one realme ag-
gaynst another: and there shall be pestilence,
honger, and earthquakes here & there. All
these are the begynnynges of sorrowes.

Then shall they put you to trouble, & shall
kill you, and ye shall be hated of all people
for my names sake. They shall make be offer-
red, and shall betraye one another, and shall
hate one the other. And many false prophets
shall arise, and shall disceane many: and
because they saye shall haue the vpper han-
de, the loue of many shall abate. But who so
endureth vnto y. ende, y. same shall be saved.

And this gospell of the kyngdome shall be
4. xli. u. c. r. preached in all the worlde for a wyne vnto
all people, and then shall the ende come.

When ye therfore shall see the abhominacion
of desolacion (wher of it is spoke by Da-
uid the prophet) stonde in the holy place
(who so readeth it, let him marke it well) the
let the which be in Jeru, flye vnto y. moun-
taynes: and let him which is on the howse
toppe, not come downe to see any thyng
out of his howse: and let him which is in y.
fild, not turne back to seech his doctes.
But wo vnto them that are with childe, and
to them that geue suck in those dayes. But
praye, y. that your flighte be not in y. wy-
nter, nor on the Sabbath, for then shall there
be greate trouble, such as was not from the
begynnyng of the worlde vnto this tyme,
nor shall be. And excepte those dayes shall
be shortened, there shulde no flesch be sa-
ued: but for y. choysen sake those dayes shall
be shortened.

Then yf any man shall saye vnto you: lo,
here is Christ, or there, beleue it not. For the
which shall arise false christes and false prophets,
and shall do greate colles and wonders:
in so much, that yf it were possible, the very
choysen shulde be brought in to erreure. Be-
holde, y. haue tolde you before. Wherfore yf
they shall saye vnto you: Beholde, he is in
the wilderness, go not ye forth: Beholde, he
is in the chamber, beleue it not. For like as
the lihtenynge goeth out from the East,
and shyneth vnto the west, so shall the com-

Marc. 13. b
Marc. 13. b
Luc. 21. b
Ioh. 16. a
4. xli. u. c. b
Mat. 24. c
Marc. 13. b
Marc. 13. b
Luc. 21. c
Dan. 9. c

23

Marc. 13. b
Luc. 21. c
Dan. 9. c

Dan. 9. a

Marc. 13. c
Luc. 17. c

1. Tell. 1. b
Deut. 17. 2

myng of the sonne of man be, for wher
euer a deed carcase is, there will the Eagles
be gathered together.

Immediately after the trouble of the
tyme, shall the Sonne and Moone lesse
their light, and the starres shall fall from
heauen, and the powers of heauen shall
moue: and then shall appere the token of the
sonne of man in heauen: and then shall all the
kyngs of the earth mourne, and they shall
see the sonne of man come in the cloudes of
heauen with greate power and glory. And
he shall sende his angells with y. greates
voce of a trompe, & they shall gather together
his choysen from the four wyndes, from one
ende of the heauen to the other.

Let me a symillunde of y. fygge tre. When
his busynche is yet tender, and his leaues
springe, ye knowe that Sommar is nye. So
like wyl ye, when yf ye seekynges, be yf-
fere, that it is nye euen at the doore. Dearly
I saye vnto you: This generacion shall not
passe, vntill all these be fulfilled. Heauen
and earth shall perishe, but my wordes shall
not perishe. Wherfore of that daye & hour
knoweth no man, no not the angells of he-
auen, but my father onely. Euen so it was
the tyme of Noe: so shall the commynge of
the sonne of man be also. For as they were
in the dayes before y. flood: they ate, they
dronke, they married, and were maried, and
vnto the daye y. Noe entered in to the ship-
pe, and they regarded it not, vntill the flood
came and toke them all away: so shall the
commynge of the sonne of man be. They
shall not be in the fild: the one shall be mar-
ried, and the other shall be refused: Two shall
be gryndyng at the Myll, the one shall recei-
ue, and the other shall be refused: Two
in the bed, the one shall be receaved, and the
other refused.)

Watch therfore, for ye knowe not what
houre your LORD will come. But be feare
of this, that yf the good man of the house
knewe what houre the thefe wolde come, he
wolde sure watch, and not suffice his house
to be broken vp. Therefore be ye ready al-
waye in the houre that ye chynge not, shall the
sonne of man come. Who is now a faithfull
and wyse seruaunt, whom his lord hath ma-
de ruler over his howsholde, that he may
geue them meate in due season: Blessyd is y.
seruaunt, whom his lord (whan he cometh)
shall fynde so voyng. Dearly, y. saye vnto
you: he shall set him ouer all his goodes. But
and yf the euill seruaunt shall saye in his
heart, I will be longe or my lord will come,

1. Tell. 1. b
Deut. 17. 2

C

1. Tell. 1. b
Deut. 17. 2

begynne to synye his felowes, yee and to
eat and drynke with the dyablen: The sa-
me seruantes loke shal come in a daye, whā
he lotheth nor for him, and in an houre that
he is not ware of, and shal here him in pecces
and geue him his rewarde with ypo crytes:
there shal be waylinge and gnashinge of
teeth.

The xxv. Chapter.

Then shal the kyngdome of heauen
be like vnto ten virgins, which toke
their lāpes, and wente forth to mete
the bydegome. But fyve of them were fool-
ish, and fyve were wyse. The foolish toke
their lāpes, nevertheless they toke none oyle
with them. But the wyse toke oyle in their
vessils with their lāpes. Now whyle the
bydegome caryed, they slombered all and
slepe. But at mynnyght there was a crye
made: Beholde, the bydegome cometh,
go youre waye out for to mete him. Then all
those virgins arose, and prepared their lam-
pes. But the foolish sayde vnto the wyse:
geue vs of youre oyle, for oure lāpes are go-
me out. Then answered the wyse, and sayde:
Nee so, lest there be not ynough for vs and
you, but go rather vnto them that sell, and
bye for youre selues. And whyle they were
to bye, the bydegome came: and they that
were readye, wente in with him vnto the ma-
riage, and the gate was shut vp. **¶** **A**f-
ter that of other virgins also, and sayde: **L**OR-
DE LORDE, open vnto vs. But he answered,
and sayde: Verely I saye vnto you: I knowe
you not. Watch ye therfore, for ye knowe
neither the daye ner yet the houre, when y
son of man shal come.

The wyse as a certayne mā ready to ca-
le his iourney in to a straunge countre, cal-
led his seruantes, and delyuered his goodes
vnto the. And vnto one he gaue fyve talen-
tes, to another two, and to another one: vnto
every man a ffar his abyltye, and straighte
waye departed. Then he that had receaued
the fyve talentes, wente and occupied with
the same, and wanne other fyve talentes.
Likewyse he that receaued two talentes, wāne
other two also. But he that receaued y one
wente and dygged a pye in the earth, and
hys hye loutres monye. **¶** After a longe season
the lord of those seruantes came, and refe-
nd with them. Then came he that had re-
ceaued fyve talentes, and broughe ocher fy-
ue talentes, and sayde: Syr, thou delyuerdest
vnto me fyve talentes: Beholde, with them
I haue y wonne fyve talentes mo. Then sayde
his lord vnto hi: wel thou good & faithfull

seruaunt, thou hast bene faithfull ouer litle,
I will set the ouer moche: entre thou in to the
ioye of thy lord. The same he also that
had receaued two talentes, and sayde: Syr, thou
delyuerdest vnto me two talentes: Beholde,
I haue wonne two other talentes with the.
His lord sayde vnto him: Wel thou good
and faithfull seruaunt, thou hast bene faith-
full ouer litle, I will set the ouer moche: entre
thou in to the ioye of thy lord.

Then he that had receaued the one talente,
came and sayde: Syr, I knewe that thou art
an hard man: thou reapest where thou hast
not sowed, and gatherest where thou hast
not sowed, and so I was a ffar, and wete
and hyd thy talent in the earth: lo, there
thou hast thine owne. But his lord answered,
and sayde vnto him: Thou euell and
slothfull seruaunt, knowest thou that I
reape where I sowed not, and gather where
I strawed not? Thou shuldest therfore
haue had my money to the chaungers, and
then at my commynge shuldest I haue recea-
ued myne owne with vantage. Therfore
take the talent fro him, and geue it vnto him
that hath ten talentes. For who so hath, to
him shalbe geuen, and he shall haue abun-
dauce. But who so hath not, fro him shal-
be take awaye euery thinge that he hath. And cast
the vnprouisable seruaunt in to vter dar-
nes: there shalbe waylinge and gnashinge
of teeth.

But when the sonne of man shal come
in his glory, and all holy angels with him,
then shal he syt upon the seate of his glory.
And all people shalbe gathered before him,
and he shal separate them one from another
as a shepherde deuyteth the shepe from y
goates. And he shal set y shepe on his right
honde, and the goates on the lefte. Then
shal the kyng saye vnto them that shalbe
on his righte honde: Come hither ye blessed
of my father, in here: ye y kyngdome, which
is prepared for you from the begynnyng of
the world. For I was hongry, and ye ga-
ue me meate: I was thirstie, and ye gaue me
drynke: I was hardenlesse, and ye lodged
me: I was naked, & ye clothed me: I was
sicke, and ye visyted me: I was in pison,
and ye came vnto me.

Then shal the righteous answer him, &
saye: **L**ORDE, whē sawe we the hōgry, and
fed the: Or thirstie, and gaue the drynke?
When sawe we the hardenlesse, and lodged
the: Or naked, and clothed y? Or whē sawe
we y sick or in pison, and came vnto the?
And the kyng shal answer and saye vnto
C C

Mar. 4
Luc. 4
and y.

Mat. 11

Mat. 11

Eze. 34

Mat. 25

Eze. 18

Eze. 18
1 Tim. 4.

them: Verely I saye vnto you: Loke what ye haue done vnto one of the least of these my brethren, the same haue ye done vnto me.

Then shal he saye also vnto them that shalbe on the left hande: Departe fro me ye caused in to the euerlastinge fyre, which is prepared for the deuill and his angels. For I was hōgrie, and ye gaue me no meate: I was thursty, and ye gaue me no drynke: I was herbourlesse, and ye lodged me not: I was naked, and ye clothed me not: I was sicke, and in prison, and ye vsyred me not.

Then shal they also answerē hī, and saye: LORD E, when sawe we the hōgrie, or thursty, or herbourlesse, or naked, or sicke, or in prison, and haue not mystryd vnto the? The shal he answerē them, and saye: Verely I saye vnto you: Loke what ye haue not done vnto one of the least of these, the same haue ye not done vnto me. And these shal go in to euerlastinge payne, but the righteous in to euerlastinge life.

The XXVI. Chapter.

AND it came to passe whā Iesus had finished all these wordes, he sayde vnto his disciples: Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe betrayed to be crucified.

Then assembled together the hye priestes and the scribes, and the elders of the people in to the palace of the hye priest which was called Caiphās, and helde a counsell, how they might kate Iesus by discreet, and kyl him. Due they sayde: For on the holy daye, lest there be an vpriour in the people.

Now when Iesus was at Bethany in the house of Symon the leper, there came vnto hī a woman, which had a boze with precious oymente, and poured it vpon his heade, as he sat at the table. When his disciples sawe that, they dysdayned, and sayde: Wherefore seruch this wast? This oymente might haue bene selde, and geue to the poore. Whē Iesus perceaued that, he sayde vnto them: Why trouble ye the woman? She hath reioyced a good worke vpon me for ye haue allwaye the poore with you, but me shal ye not haue allwaye. Where as she hath poured this oymente vpon my body, she dyd it to bury me. Verely I saye vnto you: wher so euer this gospel shalbe preached thorow out all the worlde, there shal this also that she hath done, be tolde for a memoriall of her.

And then one of the twolue, called Judas

(Iscariot) wente vnto the hye priestes, and sayde: What wil ye geue me, and I shal betraye him vnto you? And they offered hī thirtie syluer pēns. And from that tyme forth, he soughe oportynite to betraye hym.

The first daye of faste dyd come the daye called to Iesus, and sayde vnto him: Wher wil thou that we prepare for the to eate the Easter lambe? He sayde: Go in to the cite to such a man, and saye vnto hym: The Master sendeth the worde: My tyme is at hande, I wil kepe iuyne Easter by the with my disciples. And the disciples dyd as Iesus had appoynted them, and made ready the Easter lambe.

And at euen he sat downe at the table with the twolue. And as they ate, he sayde: Verely I saye vnto you: One of you shal betraye me. And they were eue adoringe soverfull, and beganne euery one of them to saye vnto him: Sye, is it I? He answered and sayde: He that betrayeth his honde with me in the dyshe, the same shal betraye me. The sonne of man goeth forth, as it is wyrtyn of him: but wo vnto that man by whō the sonne of man shalbe betrayed: It had bene better for that mā, if he had neuer bene borne. This Judas thus betrayed hym, answered and sayde: Master, is it I? He sayde vnto him: Thou hast sayde.

And as they ate, Iesus toke the bred, gaue thankes, brake it, and gaue it to the disciples, and sayde: Take, eate, this is my body. And he toke the cuppe, and thanked, and gaue it to hē, and sayde: Drynke ye all thereof, this is my bloud of the new testamēt, that shalbe shed for many for the remission of synnes. I saye vnto you: I wil not drynke hence forth of this fraye of the vnto tre, vntill that daye that I shal drynke it new with you in my fathers kyngdome.

And when they had sayde grace, the wente forth vnto mount Olivete. Then sayde Iesus vnto them: This night shal ye all be offended in me. For it is wyrtyn: I wil synye the shepheard, and the shepe of the flocke shalbe scattered abrode. But after that I ryse agayne, I wil go before you in Galile. Peter answered and sayde vnto him: Though all men shulde be offended in y, yet wil I neuer be offended. Iesus sayde vnto hī: Verely I saye vnto y: This same night before y coyk crowe, shalst thou deny me thryse. Peter saide vnto him: And though I shulde dye with the, yet wil I not deny

the L. xxiij also sayde all the disciples.
 Then came Jesus with them into a seld
 which is called Gethsemane, and sayde un-
 to the disciples: Syc ye here, whyle I go
 under z praye. And he toke with him Pe-
 ter, and the two sonnes of Zebede, and be-
 ganne to weere fousonfull and to be in an ago-
 ny. Then sayde Jesus unto them: My soule
 is heay even unto the deatch. Cary ye here,
 and watch with me. And he werne forch a
 lele, and fell flat upon his face, and prayed
 saynge: O my father, yf it be possible, let
 this cuppe passe fro me: neuertheless not as
 I wil but as thou wilt. And he came to his
 disciples, and fownde the a slepe, z sayde un-
 to Peter: What: coude ye not watch with
 me one houre: Watch z praye, that ye fall
 not in to temptation. The spure is wylling-
 ge, but the flesch is weak.
 Agayne, he wete forch the seconde tyme
 and prayed, saynge: O my father, yf this
 cuppe can not passe awaye fro me (excepte
 I drinke of it): thy will be fulfilled. And he
 came, and fownde them a slepe agayne, and
 then hea wete hery. And he leste them, and
 went forch agayne, and prayed the thirde
 tyme, saynge the same wordes. Then came he
 to his disciples, and sayde unto them:
 Slee on now, and take youre rest. Beholde,
 the houre is come, & the sonne of man shal-
 be betrayed in to the hondes of synners:
 Ariseker not be goynge. Beholde, he is at hys
 be, that betrayeth me.
 Whyle he ye: spake, so, Judas one of the
 twelve came, and with him a greates mul-
 titude with swordes and staves, sent fro the
 hye priestes and elders of the people. And he
 that betrayed him, had given them a toke,
 saynge: Whom so ever I kysse, that same
 is he, laye hodes vpo him. And forch withal
 he came to Jesus, and sayde: Gyle master,
 and kysed him. And Jesus sayde unto him:
 fronde, wherfore art thou come? Then can-
 me they, and layed hondes upon Jesus, and
 toke him. And beholde, one of them that we-
 re with Jesus, stretched out his honde, and
 toke his swerde, and stroke a seruant of the
 hye priestes, z smote of his eare: Then sayde
 Jesus unto him: Put vp & swerde in to his
 place. For all that take the swerde, shal pe-
 ish with the swerde. Or thinkest thou that
 I can not praye my father now, to sende me
 more then twelve legions of angels: But
 how the shoulde I be scripures be fulfilled:
 I saye this must be.
 In the same honde sayde Jesus unto the
 multitude: Ye are come out as it were to a

murderer with swordes and staves for to
 take me. I sat daylie teaching in the temple
 amonge you, and ye toke me not. But all
 this is done, that the scripures of the pro-
 phetes might be fulfilled. & he all the dis-
 ciples leste him, and fled. But they that toke
 Jesus, led him to Caiphias the hye priest,
 wher the scribes and the elders were ga-
 thered together. As for Peter, he folowed
 him a farte of unto the hye priestes palace, z
 wente in, and sat with the seruanntes, that
 he might se the ende.
 Dus the hye priestes and the elders, and
 the whole counsell soughte false wytnesse
 agaynst Jesus, that they might put him to
 deatch, and founde none. And though many
 false wytnesses stepte forth, yet founde they
 none. At the last there stepte forth two fal-
 se wytnesses, z spake the sayde: I can brea-
 ke downe the temple of God, and buyde it
 agayne in thre dayes.
 And the hye priest stode vp, and sayde un-
 to him: Answerest thou nothinge, vnto it,
 that these testifye agaynst the: Neuerthe-
 les Jesus helde his tonge. And the hye priest
 answered, and sayde vnto him: I charge the
 by I synge God, that thou tell us, yf thou
 be Christ the sonne of God. Jesus spake
 Thou hast sayde it. Neuerthelesse I saye
 vnto you: from this tyme forth it shal co-
 me to passe, that ye shal se the sonne of man
 syttinge vpon the ryghte hande of the power
 (of God) and commynge in the cloudes of
 the heauen.
 Then the hye priest rente his clothes, and
 sayde: he hath blasphemed, what neede we
 eny mo wytnesses: Lo, now haue ye hearde
 his blasphemy: What thinke ye? They an-
 swered, z sayde: He is gylty of deatch. Then
 spyered they in his face, z smote him with
 fistes. Some smote him vpon the face, and
 sayde: Prophecie vnto us thou Christ, who
 is it, that smote the?
 As for Peter, he sat without in the pale-
 ce. And there came vnto him a damnell, and
 sayde: And thou wast with Jesus of Galilee
 also. Neuertheles he denyed before the all,
 and sayde: I can not tell what thou sayest.
 But when he wete out at the doore, anothe-
 r damnell saue him, and sayde vnto them that
 were there: This was also with Jesus of
 Nazareth. And he denyed agayne, and
 swore also: I knowe not the ma. And a fter
 a litle whyle, they that stode there, shrepe
 forth, and sayde vnto Peter: Of a trouth
 thou art one of them also, for thy speache
 betrayeth the. Then begane he to curse and

Mat. 26. 11
 Mat. 26. 12
 Mat. 26. 13
 Mat. 26. 14
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 Mat. 26. 67
 Mat. 26. 68
 Mat. 26. 69
 Mat. 26. 70
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 Mat. 26. 95
 Mat. 26. 96
 Mat. 26. 97
 Mat. 26. 98
 Mat. 26. 99
 Mat. 26. 100

ment by, reuered him, and wagged their
beades and sayde: Thou that breakest bowe
in the temple of God, and buyldest it in thre
dayes, helpe thy self. If thou be the sonne of
God, come downe from the crosse. The hye
prieftes also in like maner with the scrybes &
elders, laughed him to scorne, and sayde: he
hath helped other, and can not helpe him
self. If he be the synge of Israel, let him
come downe now from the crosse, and we wil
beloue him. He trusted in God, let him deli-
uer himsome, yf he wil haue him. For he
hath sayde: I am the sonne of God. The
murderers also that were crucified with
him, cast the same in his teche.

And from 3 fixe houre there was barch-
mas ouer the wholde earth vnto the nyenth
houre. And aboute the nyenth houre, Iesus
and many a lowde voyce, and sayde: Eli, Eli,
Lamma sabachani: that is, My God, my
God, why hast thou forsaken me? But some
of the that stode there, when they herde 3
sayde: he calleth Elias. And immediately
one of them ranne, and toke a spoge, and fyl-
led it with vnegar, and put it vpon a rebe,
and gaue him to dryncke. But 3 other say-
de: holde, let se whether Elias wyl come, and
buyar him. Iesus cried agayne with a low-
de voyce, and gaue vp the goost.

3 And beholde, the vale of the temple was
rent in two peces, from aboue vnto benech,
and the earth quaked, and the stoncs rent,
and the graues opened, and many bodie of
the sayntes that slepte, arose, and wete out
of the graues after his resurrection, and
came in to the holy cite, and appeared vnto
many.

24 But the captaigne and they that were
with him, and keepe Iesus, when they sawe
the earthquake and the thinges that were
done, they were sore afrayed, and sayde: Ver-
ily this was Godde sonne. And there were
25 many women there looyng as a farre of,
which had folowed Iesus from Galile, and
had mynistred vnto him: amonge whom
was Mary Magdalene, and Mary the mo-
ther of James and Iosef, and the mother
of the children of Zebede.

26 At euen there came a rich man of Arima-
thea, called Ioseph, which was also a disci-
ple of Iesus. He wete vnto pylate, and aske
the body of Iesus. Then commaunded pyl-
ate that the body shoulde be geue him. And
Ioseph toke the body, and wrapped it in a
deane linnen cloth, and layed it in his owne
new sepulcre, which he had heryen out in a
rode, and rolled a greate stoncs to the doore

of the sepulcre, and wente his waye. And
there, was Mary Magdalene and 3 other
Mary, syttinge ouer agaynst the sepulcre.

The next daye that foloweth the daye of
pepermyng, the hye prieftes and pharisees
came together vnto pylate, and saide: Syt, we
haue called to remembrance, that this dis-
ciple sayde whyle he was yet a lyue: Af-
ter the dayes 3 wyl ryste agayne. Commaun-
de therefore that the sepulcre be kepte vnto
the thirde daye, lest peradventure his disci-
ples come, and steale him awaye, and saue
vnto the people: he is risen from the deed,
and so shal the last erroure be worse the
first. Pylate sayde vnto them: There haue
ye watchmē, go your waye, and kepe it as
ye can. They wete and kepte the sepulcre w
watchmen, and sealed the stone.

The XXXVIII. Chapter.

3 Upon the euenyng of the Sabbath 2
holy daye, which dunneth 3 morow
of the first daye of 3 Sabbathes, ca-
me Mary Magdalene and 3 other Mary,
to se 3 sepulcre. And beholde, there was ma-
de a greate earthquake: for the angell of the
LORDE befended from heauen, and came
and rolled backe 3 stone from the doore, and
sat vpon it. And his countenance was as
3 lightenynge, and his clothyngs whyte as
snowe. But 3 watchmē were troubled for
fears of him, and became as though they
were deed.

The angell answered, and sayde vnto 3
women: Be not ye afrayed. I knowe that
ye seke Iesus that was crucified. he is not
here. he is risen, as he sayde. Come, and se
the place, wherethe LORDE was layed, and go
your waye soone, and tell his disciples, that
he is risen from the deed. And beholde, he
wyl go before you in to Galile, there shal ye
se him. So, I haue tolde you.

And they departed from the graue in all
23 the haist with feare and greates ioye, & ran-
ne to bidde his disciples wode. And as they
were goinge to tell his disciples, beholde,
Iesus met them, and sayde: God speke you.
And they wente vnto him, and helde his fe-
ces, and fell downe before him. The sayde Je-
sus vnto them: Be not afrayed: go your
waye and tell my brethren, that they go in
to Galile, there shal they se me.

And whan they were gone, beholde, cer-
taine of the watchmen came in to the cite, &
tolde the hye prieftes every thinge that had
happened. And they came together with
the elders, and helde a counsell, and gaue y
foorders money mough, and sayde: Saye ye
CC. iij

MAR. 11.

17. C. 4.

MAR. 9.

LUC. 11. 4.

MAR. 16.

LUC. 24.

JOH. 20.

MAR. 11.

LUC. 24.

MAR. 16.

LUC. 24.

1. COR. 11.

ACT. 13.

The gospell

of S. Marke.

his disciples came by night, and stole him away, while we were a slepe. And of this come to the debyces eares, we wylt tell him, and bynge it so to passe, that ye shal be safe. And they rote the money, and wyd as they were taught. And this sayenge is noyed amonge the Jewes unto this daye.

The eleven disciples wente unto Galile in to a mountayn, where Iesus had appoynted them. And when they sawe him, they fell downe before him: but some of them doubted. And Iesus came vnto them, talked with them, and sayde: Vnto me is giue all power in heauen and in earth. Go ye your waye therfore, and teach all nacions, and baptyse them in the name of the father, and of the sonne, and of the holy goost: and teach them to kepe all thinges, what soeuer I haue commaunded you. And lo, I am with you cunery daye vnto the ende of the world.

The ende of the gospell
of S. Marke.

The gospell of S. Marke.

What S. Marke comeyneth.

Chap. I. The office of Iohn the baptist. The baptyme of Christ, his sayenge, his prayng, and the callinge of Peter, Andrew, James and Iohn. Christ healeth the man with the unclenspace, helpech Petrus master in lawe, and cleneth the leper.

Chap. II. He healeth the man of the palsy, calleth that the customer, eatech with open synners, and excuseth his disciples.

Chap. III. He healeth the man with the tyred hand, chofeth his apostles, and casteth out the unclenspace, whiche the pharise ascrybe vnto the deuell. Iam brother, sister and mother of Christ.

Chap. IIII. The parable of the sower. Christ telleth the tempest of the se, whiche obeyeth him.

Chap. V. He deliuereth the possessed from the unclenspace, the woman from the blood

of the se, and sayeth the captaynedough.

Chap. VI. Christ preachteth at home, and is not regarded. He sendeth out his disciples. Iohn baptist is taken and beatech. Christ helpech frue thousande men with frue loaves and twofyghe, &c. wyllyngly upon the se.

Chap. VII. The pharise are not content, that the disciples eate with vinnofthen haden. Christ rebuletch the scribes for breakinge the commaundementes of God, healeth the woman of Canaans daughter, and maketh the deaume to speake.

Chap. VIII. He seith foure thousande men with frue loaves, reprooueth the pharise that are sedytione of seene, werneth his disciples to beware of their leuen, maketh a bynde man to se, curch his disciples what men helde of him, reprooueth Peter, telleth his disciples of his passion, and exorteth them to folow him.

Chap. IX. The transfiguration of Christ, whiche healeth the child that was possid of a domme spere, readyth his disciples to be lewly, and to auoyde occasion of end.

Chap. X. Christ geareth his answere concerninge marriage, and that it is better for the rich to come in to heauē: reprooueth restyngne of his disciples, Ieremy tht to be wife, and restoreth bynde Barthimous to his sight.

Chap. XI. Christ rydech in to Ierusalem, byneth the marchantes out of the temple, curch the figgers, and conuerteth the pharise.

Chap. XII. He rebuletch the synne and vthankfulnesse of the Jewes with a goodly miracle, takech them their owne difficult questions, exorteth to beware of the tonyne and hyuynge, and commaundeth the good wyll of the poore wyddowe.

Chap. XIII. He warneth his disciples to beware of false teachers and discensers, conuerteth them agaynst the trouble for to come, telleth them of the horrible destruction of Ierusalem, of his comynge, and awte of the world.

Chap. XIII. The Magdalen annoynteth Christ. They eate the easter lambe, and the supper of the L O R D. Christ is taken, and brought in to Capphas house. Peter denyth him.

Chap. XV. The crucifixion of Christ, and how he was buried.

Chap. XVI. The resurrection of Christ, whiche appereth vnto Mary Magdalen and to his disciples, whom he curcheth forth to go to prech the gospell, and restoreth to to beauen himself.

Mat. 11. c.
Mat. 17. a
Mat. 23. a
Mat. 26. b

Mat. 24. b

The gospell
The gospell of
S. Marke.



The first Chapter.

This is the begynnyng of the gospell of Ihesus Christ the sonne of God, as it is roteyd in the prophete. Beholde, I sende in my messinger before thy face; which shal prepare thy waye before the. The voyce of a cryer is in the wyldernes: Prepare the waye of the LORDE, make his pathes straight.

John was in the wyldernes, and baptyse, and preached the baptyeme of amende-ment, for the remyssion of synnes. And then wente out vnto him the whole londe of Iewry, and they of Jerusalem, and were all baptyfed of him in Jordan, and knowledgith their synnes.

John was clothed with Camels heer, and with a lection gerbell aboune his loynes, and ate locustes and wyld honny, and preached, and sayde: There cometh one after me, which is stronger then I: before whom I am not worthy to stoupe doune, and to kisse vp þe lacher of his shue. I baptyse you with water, but he shal baptyse you with the holy goost.

And it happened at the same tyme, that Ihesus came out of Galilee from Nazareth, and was baptyfed of Iohn in Jordan. And as some as he was come out of the water, he sawe that the heauens opened, and the doost as a doue comynge doune vpon him. And there came a voyce from heaue: Thou art my beare soune, in whom I delecte.

And immediatly the sperte droue him in to the wyldernes: and he was in the wyldernes fourty dayes, and was tempted of Sa-

of S. Marke. Ho. xvi.

than, and was with the wyld beestes. And the angels mystified vnto him.

But after that Iohn was taken, Ihesus came in to Galile, and preached the gospell of the kyngdome of God, and sayde: the tyme is fulfilled, and the kyngdome of God is at hande: Amende youre selues, and beleue the gospell.

So as he walked by the se of Galile, he sawe Symon and Andrew his brother, casting their nettes in the see, for they were fyshers. And Ihesus sayde vnto the: folowme me, and I wil make you fyshers of men. And immediatly they left their nettes, and folowed him.

And when he was gone a lytle further from thence, he sawe James the sonne of Zebede, and Iohn his brother, as they were in the shyppe mendynge their nettes. And anon he called them. And they left their father Zebede in the shyppe with the hyed seruautes, and folowed him.

And they wente in to Capernaum, and immediatly vpon the Sabbathes, he entred in to the synagoge, and taught. And they were astonyed at his doctryne: for he taught them as one hauynge power, and not as the Scribes.

And in their synagoge there was a man possessed with a foule sperte, which cried and sayde: Oh what haue we to do with the, thou Ihesus of Nazareth. Art thou come to destroye us: I knowe that thou art euen þe holy one of God. And Ihesus reposed him, and sayde: holde thy tongue, and departe out of him. And the soule sperte tare him, and cried with a loude voyce, and departed out of him. And they were all astonyed, in so much that they aied one another amonge the silues, and sayde: What is this: What new letyng is this: for he comanndeth the foule spertes with power, and they are obedient vnto him. And immediatly the same of him was noyed rounde aboune in the coastes and borders of Galile.

And forth with they wente out of the synagoge, and came in to the house of Symon and Andrew, w James and Iohn. And Symons mother in lawe laye, and had the fevers, and anonie they tolde him of her. And he came to her, and sic her vp, and tolde her by þe hande, and the fever left her immediatly. And she mystified vnto them.

At euen when the Soime was gone doune, they broughe vnto him all that were sic and possessed, and the whole cite was gathered together at the doore, and

he healed many that were diseased with diverse sicknesses, and cast out many devils, and suffered not the devils to speak, because they knew him.

D And in the morning before daye, he arose, and wente out. And Jesus departed in to a deserte place, and prayed there. Peter also and they that were with him, followed after him. And when they had founde him, they sayde unto him: Every man seeketh thee. And he sayde unto them: Let us go in to the next townes, that I maye preach there also, for thereto am I come. And he preached in their synagoges, in all Galile, and drove out the devyle.

Mar. 2.2
Luc. 7. b
And there came unto him a leper, which besought him, and kneled before him, & sayde unto him: If thou wilt, thou canst make me cleane. And he putte Jesus, and he stretched forth his hande, and touched him, and sayde: I will, be thou cleane. And whā he had so spoken, immediately the leprosy departed fro him, and he was cleane.

Mar. 7. d
Mat. 9. a
And Jesus forbade him straicy, and forth with sent him away, and sayde unto him: Take heed, that thou saye nothinge to any man, but go chy waye, and shew thy self unto the priest, and offre for thy cleansynge what Moyses commaunded, for a witness unto them. But he when he was departed, beganne to speake much of it, and made the dede knowne: in so much that Jesus coulde no more go into the cite openly, but was without in deserte places. 2 they came unto him fro all quarters.

The ii. Chapter.

2 **A**fter certayne dayes he wente agayne unto Capernaum, and it was noyset that he was in y house. And immediately there was gathered a greace multitude, in so much that they had no roome, no noe without before the doore. And he spake the worde unto the. And there came unto him certayne, which broughte one sicke of the palsy borne of foure. And when they coulde not come nye him for y people, they encountered y rose of y house where he was. And when they had made a hole, they lett downe the bed (by coarben) wherein the sicke of y palsy laye. But when Jesus sawe their faith, he sayde unto the sicke of the palsy: My sonne, thy synnes are forgiven thee.

2 **W**herche the there were certayne scribes which sit there, & thoughte in their hertes: How speaketh this man sodly blasphemy: Who can forgive synnes, but onely God? And immediately Jesus knew in his spere, that they thoughte so in the silus, and saide

unto them: Why thynke ye sodly thinge in your hertes? Whether is easier to saye in the sicke of the palsy: Thy synnes are forgiven thee, or to saye: Arise, take up thy bed and walke. But that ye maye knowe, that y sonne of man hath power to forgive synnes upon earth, he sayde unto the sicke of y palsy: I saye unto the, arise, take up thy bed, and go home. And immediately he arose, toke his bed, and wente forth before them all in so much that they were all astonished, and praised God, and sayde: We never sawe sodly.

And he wente soth agayne unto the sicke, and all the people came unto him, and he taughte them. And as Jesus passed by, he sawe Levi the sonne of Alphesus sittinge at the receate of custome, and sayde unto him: Follow me. And he arose, and followed him. And it came to passe as he sat at the table in his house, there sat many publicans & sinners at the table with Jesus and his disciples. For there were many y followed him. And when the scribes and pharisees sawe that he ate with publicans & sinners, they sayde unto his disciples: Why doth he eat and dryncke with y publicans and sinners? Whan Jesus herde that, he sayde unto the: The whole nedde not y pharisee, but they that are ycke. I am now come to call the righteous, but the synners to repentance.

And the disciples of Jhon and of y pharisees faste. And there came certayne, which sayde unto him: Why faste the disciples of Jhon, and of y pharisee, and thy disciples faste not? And Jesus sayde unto them: How can the weddinge children fast, while the brydegrome is with them? So long as y brydegrome is with them, they can not fast. But the tyme wyl come, that the brydegrome shalbe taken from them, and then fast they fast.

To man someth a pece of new doth m to an olde garment, for els he tareth awaye the new pece from the olde, and so is this world. And no man putteth new wyne in olde vessels, els the new wyne breaketh the vessels, and the wyne is spylle, and y vessels perishe: but new wyne must be put in new vessels.

And it chaunse that upon y Sabbath he wente therow the cornfeldes, and his disciples beganne to make a waye thowm, and to plucke the eares of y corne. And the pharisees sayde unto him: Beholde, what thy disciples do, which is not lawfull upon the Sabbath. And he sayde unto the: Have ye never

nd what Dauid byd, whā he had mede, and was an hongred, both he and they that were with him: how he wente in to the house of God in the tyme of Abiathar the hye priest, and ate the shewbröde (which was lawfull for no man to eate, but for the prestes) and he gaue them vnto him, and to them that were with him: And he sayde vnto them: The Sabbath was made for mans sake, and not man for the Sabbaths sake. Therfore is the sonne of man LORD OF euen ouer the Sabbath.

The III. Chapter.

So wente agayne also in to the synagoge, and there was there a mā that had a wythred hande. And they marred him, whether he wolde heale him on the Sabbath, that they might accuse him. And he sayde vnto of mā with the wythred hande: Steppes forth here. And he sayde vnto the: Is it lawfull to do good on the Sabbath: Or is it lawfull to do euill: to save life, or to kill: But they helde their conge. And he looked rounde aboute vpon them with wrath, and was firy for the harde hertes of the, and sayde vnto the man: Strecth out thine hande. And he stretched it out. And his hande was made whole like as of ycher.

And the Phariseis wöde out, and straight way they helde a counsell with Herodes and officers agaynst him how they might destroy him. But Iesus departed away with his disciples vnto the see. And there folowed him moch people out of Galilee, and frō Jewy, and frōm Ierusalem, and out of Iudaea, and frōm beyonde Iordan, and they thardmōlt aboute Tyre and Sydon, a grea multitude which had herde of his noble acts, and came vnto him.

And he spake vnto his disciples of they shulde take a shyppe for him because of the people, lest they shulde thunge him: for he heald many of them, in so moch, that all they which were plagued, pressed vpon him, that they might touch him. And whan the foue shippes saue him, they fell downe before him, and cried, and sayde: Thou art the sonne of God. And he charged them fearely, that they shulde not make him knowe.

And he wente up in to a mountayne, and called vnto him whom he wolde, and they came vnto him. And he ordeyned of twoules, that they shulde be with him, and that he might sende them out to preach, and that they might haue power to heale sicknesse, and to cast out deuyls. And vnto Symon

he gaue the name Peter, and James the sonne of Zebede, and Iohn the brother of James, and gaue the name Donargos, that is to saye the children of thonder: and Andrew, and Philippe, and Bartholomew, and Mathew, and Thomas, and James of sonne of Alphaeus, and Lebbaeus, and Symon of Cana, and Judas Iscariot which betrayed him.

And they came to house. Then assembled the people together agayne, in so moch that they had no leysure to eate. And whan they that were aboute him herde of it, they wente out to holde him. For they sayde: because he hath done moch vpon him. But the scriybes that were come downe from Ierusalem, sayde: he hath beleubod, and thorum the these deauld casteth he out deuyls. And he called them together, and spake vnto them in similitudes:

How can one Sathan dryue out another: And ys a realme be denyed in it self, how can it endure: And ys a house be denyed agaynst it self, it can not consume. If Sathan now ryse agaynst him self, and be at variance with him self, he can not endure, but is at an ende. No man can entre in to a stronge mans house, and take away his goodes, receyue he first bynde the stronge man, and then spoyle his house.

Verely I saye vnto you: All synnes shal be forgiven the children of men, and the blasphemie also wherewith they blasphemis. But who so blasphemeth the holy goost, hath neuer forgiveness, but is gilty of the everlasting iudgment. For they sayde: he hath an vnclene spere.

And there came his mother and his brethren, and stode without, and sent vnto him, and called him. And the people sat aboute him, and sayde vnto him: Beholde, thy mother and thy brethren are after the wythour. And he answered, and sayde: Who is my mother and my brethren: And he looked rounde aboute him vpon his disciples, which sat rounde in compassi aboute him, and sayde: Beholde, my mother and my brethren. For who so enerdeth the will of God the same is my brother, and my sister and my mother.

The III. Chapter.

He began agayne to teach by a shippe. And there gathered moch people vnto him, so that he wente in to a shippe, and sat vpon the water. And all the people stode vpon the londe by the see

Some reade
*Se wil
go out of
his writ-
Mat. p. d
and i. c
Luc. 11. b

Mat. 11. c
Luc. 11. a
i. 104. p. c

Mat. 11. a
Luc. 11. c

Mat. 11. a
Luc. 11. c

syde. And he preached longe vnto the by paraboles, and sayde vnto the in his doctryne: **h**ereto, beholde, there cometh out a sower to sow: & it happened whyle he was sowing, that some fell by the way syde. Then came the fowles vnder the heauen, and ate it vp. Some fell vpon stonye grounde, where it had not moche earth: and anon it came vp, because it had not depe earth. Now whā the some arose, it caught heate: and in so moche as it had no rote, it withered away. And some fel amonge the thornes, & the thornes grew vp, and choked it, and it gaue no frute. And some fell vpon a good grounde, which gaue frute, that came vp and grew. And some bare thurris folde, and some steele folde, and some an handrech folde. And he sayde vnto them: Who so hath eares to heare, let him heare.

And whan he was alone, they that roore aboute him & the twolue, ased him concerninge this parable. And he sayde vnto the: Vnto you it is geuen, to knowe the mystery of the kyngdome of God: but vnto them that are without, all thinges happen by paraboles, that with synge eyes they may see, and not discern: and that with hearinge eares they may heare, and not vnderstande, lest at any tyme they turne, and their synnes be forgiven them. And he sayde vnto them: Vnderstande ye not this parable? How wyl ye then vnderstande all other paraboles?

The sower soweth the worde. These be they that are by the waye syde: where the worde is sowne, and as soone as they haue herde it, immediatly commeth Satā, and taketh awaye the worde that was sowne in their hertes. And likewise are they that are sowne on the stonye grounde: which when they haue herde the worde, receaue it with ioye, and haue no rote in them: but endure for a tyme. When trouble and persecution ariseth for his wordes sake, immediatly they are offended. And these are they that are sowne amonge the thornes: which heare the worde, and yet carelesnes of this worde, and the discaresnes of riches, and many other lustes entre in, and choke the worde, and so is it made vnfertill. And these are they that are sowne vpon a good grounde: which heare the worde, and receaue it, and bringe forth frute in some thurris folde, and some steele folde, and some an handrech folde.

And he sayde vnto the: As a candle lighted be vnder a bushell, or vnder a table: As it is not lighted, to be set vpon a candlestick: For there is nothyng hyd, that

shal not be openly shewed: and theris nothinge secreete, & shal not be knowen. Who so hath eares to heare, let him heare. And he sayde vnto them: Take heede wth ye heare. Wth what measure ye mete, wth the same shal it be measured vnto you agayne. And vnto you that heare this, shal moche be geuen, for who so hath vnto him shal be geuen: and who so hath not, from him shal be taken awaye, euen that he hath.

And he sayde: The kyngdome of God is after this maner, as when a man casteth seede vpon the londe, and slepeth, and standeth vp night and daye, and the seede springeth vp, & groweth, he not knowinge of it. (So the earth bringeth forth frute of herselfe: first the grasse, afterwards the eare, then the full wheat in the eare.) But when he hath brought forth the frute, he putteth in the sickell, because the harvest is come.

And he sayde: Where vnto wyl I liken the kyngdome of God? Or by what similitude wyl I compare it? It is like a graine of mustarde seede, which whā it is sowne vnto the londe, is the leest amonge all seds of the earth. And whā it is sowne, it groweth vp, and is greater then all herbes, and geueth greete bannettes, so & the fowles vnder the heauē maye dwell vnder y shadowe thereof.

And by many such paraboles he spaketh the worde vnto the, there after as they might beare it, & without paraboles spaketh he nothinge vnto them: but vnto his disciples he expounded all thinges pryuaely. And the same daye at even he sayde vnto them: let us passe ouer. And they let the people go, and toke him as he was in the shippe, and there were mo shippes with him. And there ariseth a greete storme of wynde, and dashed the waves in to the shippe, so that the shippe was full. And he was behynde in the shippe and slepeth vpon a pelowe. And they awok him & sayde vnto him: Master, Carest thou not, that we perishe? And he arose, and rebuted them, and sayde vnto the: Peace, and be still. And the wynde was layd, & there foloweth a greete calme. And he sayde vnto them: Why are ye so fearefull? How is it, that ye haue no faith? And they feare exceedingly, & sayde one to another: What is he this? For wynde and sea are obediēt vnto him.

The V. Chapter.

¶ **W**hen they came ouer vnto the other syde of the sea in to the countrey of Gadarenites. And whan he wote that there was a man possessed with a dyable,

Mat. 13. b
Luc. 8. b

Mat. 13. b
Luc. 8. b
A. C. 1. 4
Rom. 11. b

Mat. 13. c

Mat. 13. b
Luc. 8. b
and 11. c

Mat. 13. b
Luc. 8. b
and 11. c

of an uncleane spete, which had his dwelling in the graues. And no man coude byn deuyne, no nor with theymes: for he was oft bounde with fetters & theymes, and placete the theymes in sunner, and brake the fetters theymes, and no man coude tame him. And he was allwaye both daye and night upon the mountaynes and in the graues crienge, and beatinge him self with stones. But when he sawe Iesus asatte of, he ranne, and fell downe before him, and cried loude, and sayde: What haue I to do with the O Iesus thou some of I Jhesu God: I charge thee by God, that thou torment me not. Therwithen he sayde vnto him: Go out of the man thou soule spete. And he ased him: What is thy name? And he answered and sayde: My name is Legion, for there be many of vs. And he played him instantly, that he woldenot sende them a waye out of that countre.

And euen there in the mountaynes there was a greare heerde of swyne fedynge, and all the daye he praied him, and sayde: Let vs departe in to the swyne. And anon Iesus gaue them leue. Then the soule spetez wrot out, and entred in to the swyne. And the hard of swyne, ranne heedlinges in to J see wch a froume. They were aboute a two thousande swyne, and were diuyned in the see.

And the swynes herde fled, and tolde it in the cite, and in the countre. And they wente out for to se what had happened, and came to Iesus, and sawe hym which was possided and had had y legion, that he sat, and was clethe, and in his right mynde, and they were astayed. And they that had sene it, tolde them what had happened to the possided, and of the swyne.

And they beganne to praye him, that he wold departe out of their coastes. And when he came in to the shyppe, the possided prayed him, that he might be with him.

Therwithen Iesus wolde not suffre h, he sayde vnto hi: Go I to y house & to thine owne, and tell the how greate benefices the LORD hath done for y, and how he hath had mercy upon the. And he wente his waye, and beganne to publish in the ten ci ties how: greate benefices Iesus had done for him. And eury man marueyled.

And when Iesus passed ouer agayne by shyppe, there gathered moch people vnto him, and was by the see syde. And behol-

de, there came one of the rulers of the synagoge, whose name was Jairus. And when he sawe him, he fell downe at his feet, and besought him greatly, & sayde: My daughter is at the poynthe (of deathe) let it be thy pleasure to come and laye thine hande vpon her, that she maye be whole and lyue. And he wente with him, and moch people followed him, and thronged him.

And there was a woman, which had had the bloudysse twolue yeares, and had suffred moch of many physicians, and spent all that she had, and was not helped, but rather in worse case. When she herde of Iesus, she came beynde amonge the people, and touched his garment, for she sayde: If I maye but touch his clothes, I shal be whole.

And immediatly y fountayne of his bloude was dryed up, and she sle in his body, J sh: was healed of the plage.

And forth with Iesus sle in himselfe the power that was gone out of him, and turned him aboute amonge the people, and sayde: Who hath touched my clothes? And his disciples sayde vnto him: Thou seist that the people thrusleth the, and sayest: Who hath touched me? And he looked aboute to se her, that had done it.

As for the woman, she feared and trembled: for she knew, what was done in her) and came and fell downe before him, and tolde him the whole truth. And he sayde vnto her: Doughter, thy faith hath made the whole: go thy waye in peace, & be whole of thy plage.

Whyle he yet spake, there came certayne from the ruler of the synagoge house, and sayde: Thy daughter is dead, why troublest thou the master any more? But Iesus herde right soone the worde that was spoken, and sayde vnto the ruler of the synagoge: Be not thou a frayed, because onely.

And he suffred no man to followe him, but Peter and James and Iohn his brother.

And he came in to the ruler of the synagoge house, and sawe the busyness, and them that wepte and wayled greatly: and he wente in, and sayde vnto them: Why make ye this a doo, and wepe: The mayde is not dead, but slepeth.

And they laughed him to some. And he diuone them all out, and tolde the father and mother of the mayde, and them that were with him, and wente in where the mayden laye. And he took the mayde by the

Mat. 9 c
Lucas 8 c

D

Lucas 8 a

Mat. 9 c
Lucas 8 cIoh. 4 b
*4-8-4 d

honde, and sayde vnto her: Thabitha Comi
(which is by interpretation) Mayde, I saye
vnto the: Arise. And immediatly she may-
den arose, and walked. She was twolue yea-
re olde, and they were astonnyed out of mea-
sure. And he charged them straitly, that
no man shulde knowe of it, and sayde vnto
them, that they shulde geue her to eate.

The VI. Chapter.

Mark. 1. 21
Luc. 4. b
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Mat. 17. g
Luc. 4. c
Ioh. 4. c

And he wente abouen in the townes ou-
er euery syde, and taught them. And called the
twolue, and began to sende them two and
two, and gaue them power ouer the vn-
cleane spites. And commaunded the, that they
shulde take nothing with them towards
their iourney, save onely a rodde: no scrip-
pe, no berd, no money in the girdell, but shulde
be shod with sandales, and that they shulde
not put on two coates. And he sayde vnto
them: Where so euer ye shal entre in to an
house, there abyde, tyll ye go thence. And
who so euer myll not receaue you, ner heare
you, departe out from thence, and shake of
the dust from youre feete, for a wytnesse v-
nto them. I saye vnto you verely: It shal be
easier for Sodome and Gomorra in the
daye of iudgment, then for that cite.

Mat. 10. b
Luc. 9. a

Mat. 11. d

Mat. 10. a

Mat. 14. a
Luc. 9. a

And they wente forth, and preached, that
men shulde amede them selues, and they cast
out many deuyls: and many that were sicke
and wounded they mych oyle, and heald the.
And it came to kynge Herods eares (for
his name was now knowne) and he sayde:
Thon the baptist is risen agayne from the
dead, and therefore are his dedes so mightie.
But some sayde: It is Elias. Some sayde:
It is a prophet, of one of y prophetes. But
when Herode herde it, he sayde: It is Ihon

whom I becheved, he is ryisen agayne from
the dead. This Herode had sent forth, and
taken Ihon, and put him in prison, because
of Herodias his brocher Phylippes wyf, for
he had married her. Wherefore Ihon sayde
vnto Herode: It is not lawfull for the to
haue y brochers wyfe. But Herodias layde
waite for him, and wolde haue slayne him,
and coude not. At some tyme Herode
feared Ihon, for he knew that he was a just
and holy man: and he feared him, and bette-
ned vnto him in many thinges, and herde
him gladly.

And there came a convenient daye, that
Herode on his birth daye made a suppete
of the lordes, captaynes and chiefe officers of
Galile. Then the daughter of Herodias
came in, and daunsed, and pleased Herode,
and them that sat at the table. Then sayde the
kyng vnto y dangell: Tell me what thou
wilt, I wil geue it the. And he saide un-
to her: What soeuer thou shal aske of me, I wil
geue it the, euen vnto y one half of my kyng-
dome. She wente forth, and sayde vnto her
mother: what shal I aske? She sayde: Ihon
baptistes heade. And immediatly she ent-
red in to the kyng with halfe, and sayde: I wil
that thou geue me straight waye in a pla-
tze the heed of Ihon the baptist. When the
kyng was so: For the oother sakes
the that sat at the table, he wolde not say
her nay.

And immediatly he sent the hangman,
and commaunded his heade to be brought
in. So he wente, and beched him in the prison,
and brought his heade in a plattze, and ga-
ue it vnto the damsell, and the damsell gaue
it vnto hir mother. And when his dis-
ciple herde that, they came and toke his body,
and layed it in a graue.

And the Apostles came together vnto
Iesus, and tolde hi all, and what they had
done and taught. And he sayde vnto them:
Let vs go out of the waye in to the wy-
ernes, and resta litle. For there were many
more and goere, and they had not tyme
ynough to eate. And there be passed by
the out of y waye in to a deserte place. And
the people sawe the departinge awaye,
and many knewe of it, & came thither together
of fore out of all cities, & came before the
came vnto him. And Iesus wente out, and
sawe moche people, and had compassion
vnto them: for they were, as the shepe, that
had no shepherde, and he began a lorge ser-
mon. It was when the daye was faire passed,
the disciples came vnto him, and sayde: Thou

244 a before place, let them departe, that they may go in to the villages and townes rounde aboute, and by them selues bled, for they haue noching to eate. But Iesus answered and sayde vnto them: Geue yethem to eate.

245 And they sayde vnto him: Shal we go then, and bye two hundred peny worth of bread, and geue them to eate? He sayde vnto them: How many loaves haue ye? Go and see. And when they had searched, they sayde: fyve, and two fishes. And he commaunded them all to syt downe by cable fulles vpon the greas graffe. And they sat downe here a rowe and there a rowe by hundreds and by fiftes. And he toke the fyve loaves and two fishes, and lobed vp vnto heauen, and gaue thankes, and brake the loaves, and gaue to the disciples, to set before them. And the two fishes parred he amonge them all. And they all ate, and were satisfied. And they toke vp twelue baskets full of y broken peces and of the fishes. And they that ate, were aboute fyve thousand men. And none he caused his disciples to go in to the shippe, and to passe ouer before him vnto Bethsaida, whyle he sent a waye the people. And at euen was the shippe in the myddes of the see, and he alone vpon the londe. And he sawe that they were in parrell with rowynge, for the wynde was agaynst them.

246 And aboute the fourth watch of y night he came vnto them, and walked vpon the see, and wolde haue gone ouer by the. And when they sawe him walkinge vpon the see, they thoughte it had bene a spyre, and cried out, for they sawe him all, and were a frayed. But immediately he called with them, and serde vnto them: He of good comfoite, it is I. I denoe a frayed. And he wete vnto them in to the shippe, and the wynde ceased. And they were a storryed, and marueld exceedingly: for they had forgotten the loaves, and their herte was bynded.

247 And when they were passed ouer, they came in to lande of Cenezareth, and dreue up in to the haven. And when chy were come out of the shippe, immediately they knewe him, and ranne thowm out all the region aboute, and beganne on euery syde to brynge vnto him in beddes such as were sicke, where they herde that he was. And whyle he was euer he entred in to townes, cities or villages, there layd they the sicke in the market place, and prayed him, that they mighte but touch the hemme of his gar-

ment. And as many as touched him, were made whole.

The VII. Chapter.

248 And there came vnto him the pharisees, and certayne of the scribes, that were come from Ierusalem. And when they sawe certayne of his disciples eate bread with comon (that is, with vnwashen) handes, they complained. For the pharisees & all the Iewes eate not, excepte they wash their handes of s ymes: obseruynge so the tradicions of the elders. And when they came from the market, they eate not, excepte they wash. And many other thynges there be, which they haue taken vpon them to obserue, as the washinge of cuppes and cruces, and blasen vessels and tables.

249 Then the pharisees and scribes asped him: Why walke not chy disciples after the tradicions of the elders, but eate bread with vnwashen handes? But he answered & sayde vnto them: Full well hath I say propheted of you Ipoocrates, as it is wyte: This people honoureth me w their lippes, but their herte is farre fro me. But in vayne do they serue me, whyle they teach sodayntymes as are nothinge but the commaundmentes of men. He leaues the commaundment of God and kepe the tradicions of men, as the washinge of cruces and cuppes, & many sode thynges do ye.

250 And he saide vnto the: How goodly haue ye cast asyde the commaundment of God, to maneyme youre owne tradicions: For Moyses sayde: Honour father & mother. Whoso curseth father and mother, shal bye the deathe. But ye saye: A mā shal saye to father or mother: Coiban, that is, The thinge y I shulde helpe the with all, is geue vnto God. And thus ye suffre him nomore to be ought for his father or his mother, & make Gods worde of none effecte, thowm youre owne tradicions that ye haue set vp. And many sode thynges do ye.

251 And he called vnto him all the people, and sayde vnto them: Herten vnto me ye all, and vnderstonde me. There is noching without a man, that can defyle him, when it entrech in to him. But that goeth out of him, that is it that maketh the man vndeane. If any man haue eares to heare, let him heare. And when he came from the people in to y house, his disciples ased him of this synlikende. And he sayde vnto them: Are ye so then without vnderstondeing? Perceauye ye not yet, y euery thyng which is without,

and goeth in to the mā, can not defyle him: Forcithereis not in to his heart, but in to y belly, and goeth out in to the draughte, that purgeth all meates.

C And he sayde: The thinge that goeth out of the man, that defyleth the man. For from within out of the heart of man proceede euill thynghes, aduortise, whordome, murder, chefte, contenciousnes, wickednes, disceate, unclennes, a wicked eye, blasphemy, payde, foolishnes. All these euill thinges go forth from within, and defyle the man.

LUC 11 C And he arose, and wente from thence in to the borders of Tyre and Sydon, & entered in to an house, and wolde let no man knowe of it, and yet could he not be hyd: For a certayne woman, whose daughter had a foule spite) herde of him, and came and fell downe at his feete (and it was in cheite woman of Sydenhates) and she besought him, that he wolde dryne out the deuill from hir daughter. But Jesus sayde vnto her: Let the children be fed first: It is not meete to take the chyldren bread, and to cast it vnto dogges. She answered and sayde vnto him: For LORDEN, marthales the rehelses also eate vnder y table, of y chyldrens cromes. And he

D sayde vnto her: Because of this sayenge of thy maye, the deuill is departed out of thy daughter. And she wente vnto hir house, & founde that the deuill was departed, and hir daughter spenge on the bed.

MAR 5 D
LUC 11 B And whan he wente out agayne from the coastes of Tyre and Sydon, he came vnto the see of Galile, therto the myddes of 3 coastes of the er cicies. And they broughe vnto him one that was deaf, and had impediment in his speach. And they prayed him, that he wolde laye his hande vpon him.

And he toke him a syde from the people, and put his fynghers in his eares, and byd spyt, and touchyd his tonge, and lokyd vnto heauen, sighed, and sayde vnto him: Ephatha, that is, be opened. And immediately his eares were opened, and the bonde of his tonge was loosed, and he spake right. And he charged them, that they shulde tell no man.

MAR 5 A
AND 5 A But the more he forbad them, the more they published it, & marueyled out of measure, and sayde: He hath done all thinges well. The deaf hath he made to heare, and the dumme to speake.

The VII. Chapter.

AT the same tyme whan there was much people there, and had nothing to eate, Jesus called his disciples to him, and sayde vnto them: I haue compassion vpon the people, for they haue tauid to me now the dayes, & haue nothing to eate. And yf I let them go home from hie tynges, they shulde fayne by the waye. For some of them were come from farr. And his disciples answered him: Where shal we get bread here in the wyrdines, to feede them? And he eyed tht: How many loaves haue ye? They sayde: Seven. And he commaunded the people to sit downe vpon the grounde. And he toke the seven loaves, and gaue thales, and brake them, and gaue the vnto his disciples to set them before the people. And they set the before the people. And they had a few small fyshes, and whan he had givene thankes, he bad sit the same before the people. They ate, and were satysfied, & toke vp seue baskettes full of y broken meate that was left. And they y aca, were vp a fewe thousande. And he sent tht awaye.

And som which he wente in to a shippe with his disciples, and came in to the coastes of Bethsaida. And the pharisees wente out, and beganne to dispute with him, and temptede him, and desired a token of him from heauen. And he sighed in his soule, and sayde: Why doth this generation seeke tokens? Verely I saye vnto you: There shal no toke be geue vnto this generation. And he left them, and wente agayne in to the shippe, and passed over.

And they foughe to take bread with them, and had no more with them in the shippe but one loaf. And he commaunded them, and sayde: Take heede, and beware of the leuen of the pharisees, and of the leuen of sadde. And their mynches remained here and there, and sayde amonge them selues: This is it, that we haue no bread. And Jesus vnderstode that, and sayde vnto them: Why trouble ye youre selues, that ye haue no bread? See ye yet withoute vnderfonginge: haue ye yet a lynchyd here in your haue ye eyes, & senec: and haue ye eares, and heare not: and remember ye not, that I brake fyue loaves amonge fyue thousande, how many baskettes full of broken meate toke ye then vp? They sayde: twelue. And whan I brake the same amonge the foure thousande, how many baskettes full of broken meate toke ye then vp? They sayde: Seven. And he sayde vnto the: Why are ye then without vnderfonginge? And he came to Bethsaida, & they besoght

one blinde vnto him, and prayed him to
teach him. And he toke the blinde by the
hande, and led him out of the towne, and
spat in his eyes, and layed his handes vpon
him, and asked him whether he sawe ought.
And he toke vp, and sayde: I see men goyn-
g as yf I sawe trees. After this he layed
his handes vpon his eyes agayne, and ma-
de him to see. And he was broughte to right
again, and sawe all clearly. And he sent him
home, and sayde: Go not in to y^e towne, and
tell itt alld vnto noman therein.

D And Iesus wente out and his disciples
into the towne of the cite Cesarea Philippi.
And in y^e waye he asked his disciples and
sayde vnto them: What do men saye, that
I am? They answered: They saye, thou art
Ihose the baptist. Some saye thou art Eli-
as, some that thou art one of the prophetes.
And he sayde vnto them: But whom saye
ye that I am? Then answered Peter and
sayde vnto him: Thou art very Christ. And
he charged them straitly, that they shulde
tell no man of him. And he begane to teach
them: The sonne of man must suffre many
things, and be cast out of the elderts & hye
priefes and scribes, and be put to death, and
after thre dayes ryse agayne. And that met
despise he fre openly. And Peter toke him
vnto him, and begane to rebuke him. But
he turned him aboute, and looked vpon his
disciples, and reproveth Peter, and sayde:
Go after me thou Satan, for thou sawe
ouert the thinges that be of God, but of
men.

E And he called vnto him the people with
his disciples, and sayde vnto them: Who so
wylt forsake me, let him denye himself,
and take vp his crosse, and folowe me. For
who so ever wylt save his life, shal lose it: and
who so ever loseth his life for my sake and y^e
gospells, y^e same shal save it. What helpeth
it a man though he waine the whole worlde,
and yet take harme in his soule? Or, what
can a man geue, to redeme his soule withall?
Who so ever is ashamed of me, and of my
wordes amonge this aduoceros and syn-
full generacion, of him shal the sonne of
man also be ashamed, when he cometh
in the glory of his father with the holy an-
gels. And he sayde vnto them: Verely I
saye vnto you: There shal be here some, which
shal not taste of death, vntill they see the King-
dome of God come with power.

The IX. Chapter.

After sixe dayes Iesus toke vnto
him Peter, James and Iohn, and
brought them vp in to an hye moun-
tayne out of the waye alone, and was craff-
gured before them, and his clothes were
brigte and very whyte as yf snowe, so wy-
te as no fuller can make vpon earth. And
there appeared vnto the Elias with Mo-
ses, and they talked with Iesus. And Peter
answered, and sayde vnto Iesus: Rabbi, he-
re is good beinge for vs. Let vs make thre
tabernacles: one for the, one for Mo-
se, and one for Elias. For he knewe not what he
sayde, and they were very fearful. And there
was a cloude, which shadowed the.
And out of the cloude there came a voyce,
and sayde: This is my beare sonne, & heare
him. And immediatly they looked aboute
them, and sawe noman more then Iesus
only with them.

But when they wente downe from the
mountayne, Iesus charged them, that they
shulde tell no man what they had seene, vntill
the sonne of man were risen agayne from
the dead.

And they kepte that sayenge by them,
and asked one another: What is that ry-
singe agayne from the dead? And they asked him,
and sayde: Why saye the scribes then, that
Elias must first come? He answered and
sayde vnto them: Elias shal come first in
deede, and bynge all thinges to right agayne.
The sonne of man also shal suffre many
things, and be despised, & so it is wyrtten.
But I saye vnto you: Elias is come, & they
haue done vnto him what they wol-
de, accordinge as it is wyrtten of hym.

And he came to his disciples, and saue
much people aboute them, and the scribes
disputynge with them. And as soone as the
people sawe, they were astonnyed, and ran-
ne vnto him, and saluted him. And he asked
the scribes: What dispute ye with them?
And one of the peopel answered, and sayde:
Master, I haue broughte vnto the my sonne,
which hath a demme spaze: and when
so euer he catcheth him, he teareth him, and he
somet, and gnaweth with the teeth, and
pyneth awaye. & I haue spoken to thy disci-
ples that they shulde cast him out, and they
coude not.

He answered him, and sayde: O thou un-
faithfull generacion, how longe shal I be
with you? How longe shal I suffre you?
Bynge hi hither to me. And they broughte
him vnto him. And as soone as the spaze
sawe him, he tare him, and fell vpon the
D D ij

earth, and water and fomed. And he azeb his father: how long is it, sēna this happened vnto him: he sayde: Of a childe, and of ceymes hath he cast him in to the fyre and water, to bestroye him: but yf thou canst do eny thinge, haue mercy vpon vs, and helpe vs. Iesus sayde vnto him: If thou couldest beleue: All thinges are possible vnto him that beleueth. And immediatly the father of the childe cried with teares, and sayde: **LORDE** I beleue: O helpe thou myn vbeloued.

To whom Iesus sawe that the people ranne to, he rebuked the foule spere, and sayde vnto him: Thou domme and deasipute, I charge the, be purre out of him, and curre nom one in to him from hence forth. And he cried, and rent him sore, and departed. And he was as though he had kene deed, in so much that many sayde: he is deed. But Iesus toke him by the hande, and set him vp. And he arose. And when he came home, his disciples azeb him secretly: Why couldest thou not cast him out? And he sayde: This kynde can go out by no meanes, but by praye and fastyng.

17. c

And they departed thence, and toke their iourney thowyn Galile, and he wolde not that any man shulde knowe of it. But he caughte his disciples, and sayde vnto them: The sonne of mā shalbe deliuered in to the handes of men, and they shal put him to death: and when he is put to death, he shal rise agayne the thirde daye. But they vnderstode not that woide, and were as sayed to aze him.

18. a

18. c

18. d

18. e

18. f

18. g

1. Co. 1. 1

And he came to Capernaum. And when he was at home, he azeb them: What disputed ye amonge youre selues by y waye? But they helde their tūges: for they had disputed by the waye amonge them selues, who shulde be y greatesst. And he sat downe, and called the molue, and sayde vnto them: If any man wyl be the first, the same shal be the last of all, and the seruaunt of all. And he toke a childe, and set him in the myddest of them, and toke him in his armes, and sayde vnto them: Who so euer receaueth such a childe in my name, receaueth me: and who so euer receaueth me, receaueth not me, but him that hath sent me.

Then answered him, and sayde: Master, we sawe one byue our deuid in thy name, but he foloweth not vs, and we forbade him because he foloweth vs not. But Iesus sayde: For yd him not: for there is no mā that doth a mynde in my name, and can soone

speake euell of me. For who so euer is agaynst vs, the same is for vs. And who so euer getteth you a cuppe of water to drynke in my name, because ye wil longe vnto Christ, verily I saye vnto you: he shal not lose his rewarde. And who so offendeth one of these litle ones that beleue in me, it were better for him, that a myllstone were haged aboute his neck, and he cast in to the see. If chy hāde offende the, cutt him of. Better it is for the to entre in to life lame, the hauyng two hondes to go in to hell in to the euerlastyng fyre, where their soules dryeth not, and their fyre goeth not out.

If thy fore offende the, cutt him of. Better it is for the to entre in to life creppell, the hauyng two feete to be cast in to hell in to the fyre euerlastyng, where their soules dryeth not, and their fyre goeth not out. If thine eye offende the, castt him from the. Better it is for the to entre in to y kyngdome of god with one eye, then hauyng two eyes to be castt in to the fyre of hell: where their soules dryeth not, and their fyre goeth not out. For euery mā must be salted w fyre, & euery offeryng shalbe seasoned w salt. The salt is good: but yf y salt be vnspary, wherwith all shal it be salted: how salt in you, y peau amonge yd selues one with another.

The X. Chapter.

And he rose up, and came from thence in to the places of Jewy beyond Jordan. And the people wote agayne vnto him by heapes, and as his maner was he taughte them agayne. And the pharisees came vnto him, and azeb him, yf it were lawfull for a man to put awaye his wife, and tempted him with all. But he answered and sayde: What hath Moses comanded you? They sayde: Moses suffered vs wyte a testimoniaill of deuo: comē, and to put her awaye. Iesus answered, and sayde vnto them: Because of y hardness of yd hert: by this ses wyte you this commaundement. But from the first creatiō God made the man and woman, for this cause spall a man leue his father & mother, and cleue vnto his wife, and they two shalbe one flesh. These are they nēt twayne the, but one flesh. Let not man therefore putt a sinder that which God hath coupled together.

And at home his disciples azeb him agayne of y same. And he sayde vnto the: Who so euer putteth awaye his wife, & marrieth another, breaketh wedlocke to her: & the which is maried to another, she comēteth aduornē

18. 19. d
18. 20. d
18. 21. d
18. 22. c

18. 23. a
18. 23. b
18. 23. c
18. 23. d
18. 23. e
18. 23. f
18. 23. g
18. 23. h
18. 23. i
18. 23. j
18. 23. k
18. 23. l
18. 23. m
18. 23. n
18. 23. o
18. 23. p
18. 23. q
18. 23. r
18. 23. s
18. 23. t
18. 23. u
18. 23. v
18. 23. w
18. 23. x
18. 23. y
18. 23. z

8 And they broughte childre vnto him, that
 9 he mighte touch them. But the disciples re-
 10 uered those that broughte the. Where the-
 11 las when Iesus sawe it, he was displeasid,
 12 and sayde vnto them: Suffre the children to
 13 come vnto me, and forbyd them not, for of
 14 such is the kyngdome of God. Verely I saye
 15 vnto you: Who so enter receauech not the
 16 kyngdome of God as a child, he shal not
 17 enter therein. And he toke them vp in his ar-
 18 mes, and layde his handes vpon them, and
 19 blessed them.

20 And whan he was gone forth vpon the
 21 way, there came one tuminge, and kneled
 22 vnto him, & axed him: Good Master, what
 23 shal I do, that I maye inheret euerlastinge
 24 life. But Iesus saide vnto him: Why callest
 25 thou me good? There is no man good, but
 26 God onely. Thou knowest the commaun-
 27 dementes: Thou shalt not breake wedlocke:
 28 thou shalt not kyll: thou shalt not steale:
 29 thou shalt beare no falsse wytnesse: thou
 30 shalt begyle no man: Honour thy father
 31 and mother. But he answered, and sayde vn-
 32 to him: Master, all these haue I kepte fro
 33 my youthe vp. And Iesus behelde him, and
 34 lood him, & sayde vnto him: Thou waneest
 35 one thinge: Go thy waye, and sell all that
 36 thou hast, and geue it vnto y poor: so shalt
 37 thou haue a creature in heauen, and come &
 38 folow me, and eate the crosse vpon y. And
 39 he was discomforted at the sayenge, & went
 40 awaye sory, for he had greates possessions.

41 And Iesus loked aboue him, and sayde
 42 vnto his disciples: O how hardly shal the
 43 ryche come vnto y kyngdome of God: And
 44 the disciples were astonnyed at his wordes,
 45 but Iesus answered agayne, and sayde vn-
 46 to them: Deare children, how harde is it for
 47 them that trust in riches, to come in to the
 48 kyngdome of God: It is easier for a Camell
 49 to go throu the eye of a needle, then for a
 50 rich man to entre in to y kyngdome of God.
 51 Are weer they astonnyed y more, and sayde
 52 amonge thei selues: Who can the be saved?
 53 But Iesus behelde them, and sayde: With
 54 man it is vnpossyble, but not with God: for
 55 with God all thinges are possyble.

56 Then sayde Peter vnto him: Beholde, we
 57 haue forsaken all, and folowed the. Iesus
 58 answered & sayde: Verely I saye vnto you:
 59 There is no man that forsaketh hous, or
 60 brethren, or sisters, or father or mother, or wi-
 61 fe, or children, or landes for my sake, and
 62 the gospell, that shal not receaue an hundredth
 63 fold more in this tyme, houses, and brethren,
 64 and sisters, and moethers and children, and

landes with persecucions, and in the moode
 to come euerlastinge life. But many that
 are the first, shal be the last: and the last the
 first.

They were in the waye goinge vp to Je-
 rusalem, and Iesus wente before them. And
 they were astonnyed, and folowd him, and
 were a frayde. And Iesus toke the twolue
 agayne, and tolde them what shulde happn
 vnto him. Beholde, we go vp to Jerusalem,
 and the sonne of man shalbe deliuered vn-
 to the hye priestes and scribes, and they shal
 condanne him to death, and deliuer him vn-
 to the heyth. And they shal mocke hi, and
 scourge him, and spyt vpon him, and put
 him to death, and on the thirde daye shal he
 ryse agayne.

Then wote vnto him James and Iohn
 y sonnes of Zebede, and sayde: Master, we
 desyre, that what soeuer we axe of the, thou
 wold do it for vs. He sayde vnto the: What
 desyre ye that I shal do to you? They sayde
 vnto him: Graunte vs, that we maye sit
 one at thy right hande, and one at thy left
 hande in thy glory. But Iesus sayde vnto
 the: Ye wote not what ye axe. Maye ye drin-
 ke the cuppe, y I shal drynke: and be bap-
 tized with the baptyeme that I shal be bap-
 tized withall? They sayde vnto him: Yes y
 we maye. Iesus sayde vnto them: The cup-
 pe that I drynke, shal ye drynke in dede:
 and be baptyzed with the baptyeme that I shal
 be baptyzed withall. Where thes to sit at
 my right hande and at my left, is not in me
 to geue you, but vnto them for whom it is
 prepared.

And whā the ten herde that, they disbay-
 ned at James and Iohn. But Iesus called
 them, and sayde vnto them: Ye knowe that
 the prynces of y worlde haue domynacion
 of the peple, and y mightie exercise auou-
 rice amonge them. So shal it not be amonge
 you: but who so euer wil be greates am-
 onge you, shal be youre mynister: and who so
 wil be cheffest amonge you, shalbe straiter
 of all. For the some of man also came not
 to be serued, but to do seruaice, and to geue his
 life to a redemption for many.

And they came vnto Jericho. And whan
 he wente out of Jericho, and his disciples,
 and many people, there sat one blynde Bar-
 thimeus the some of Thimeus by y waye,
 and begged. And whā he herde that it was
 Iesus of Nazareth, he beganne to crie and
 saye: Jesu thou sonne of Dauid haue mercy
 vpon me. And many reioyced him, that he
 shulde holde his tynge. But he crieth moch

Luc. 12. 4

D
Mat. 23. 13
Luc. 11. 4

Mat. 20. 6

Mat. 23. 13
Luc. 11. 4
and 11. 4

1 Joh. 1. 1

Mat. 23. 13
Luc. 11. 4

more: Then some of Dauid haue mercie vpon me. And Iesus stode still, and bad call him. And they called the blinde, and sayde vnto him: Doe of good conforste, arys, he calleth the. And he cast a waye his garment from him, stode vp, and came to Iesus. And Iesus answered, & sayde vnto him: What wilt thou that I do vnto the? The blinde sayde vnto him: Master, that I might see. Iesus sayde vnto him: Go thy waye, thy faith hath helped thee. And immediatly he had his sight, and folowed him in the waye.

The XI. Chapter.

MATHEW. 21. 1. **W**HEN Iesus came nye Jerusalem to Bethpage and Bethanye vnto mount Oliuete, he sent two of his disciples, and sayde vnto them: Go in to the towne that lyeth before you, and as soone as ye come in, ye shall fynde a foale bounde, wher upon no man hath sate: loose it, and bringe it hither. And if anyman saye vnto you: wherfore do yethat? Then saye ye: The LORDE hath neede therof, and forth with he shall fynde it hither. They wote their maie and founde the foale tyed by f doze without at the perryng of the waye, and so wof it. And certayne of those f stode there, asped them: What do ye, that ye loose the foale? But they sayde vnto the, like as Iesus had commaunded them. And so they let them alone. And they broughe the foale vnto Iesus, and layd their clothes thereon, and he sat thereon. But many spied their garnemets in the waye: some cut downe brouches fro the trees, and strowed the in the waye. And they that wente before, and that folowed a fter, cried, and sayde: Hosanna, blisse be he, that cometh in the name of the LORDE. blisse be the kyngdome of oure father Dauid, which cometh in the name of the LORDE. Hosanna in the heighe.

MATHEW. 21. 12. **A**ND THE LORDE entered in to Jerusalem, and wente in to the temple, and looked vpon all. And at euen he wente out vnto Bethanye with the twolue: and on the morow wha they departed from Bethanye, he hysged, and sawe a fygge tre a farte of, which had leaues. Then came he nye, (to see) if he coude fynde any thinge thereon. And when he came to it, he founde nothinge but leaues (for the tyme of fygges was not yet). And Iesus answered, and sayde vnto it: From now forth thou shalt be fruitlesse. And his disciples herde it.

And they came to Jerusalem. And Iesus wente in to the temple, and beganne to

dryue out the sellers and buyers in the temple, & ouerthrowe the tables of the money chaungers, and the stoles of the doue sellers, and suffred noe eny man to cary a vessel throughe the temple. And he taughte and sayde vnto them: Is it not wyrtene: My house shall be called a house of prayer for all people? But ye haue made it a deme of merchandise.

And the scribes and hye priestes herde of it. And they soughte how they might destroye him, but they were afrayed of him, for all the people marueled at his doctrine. And at euen he wente out of the cite. And on the morow they passed by, and sawe the fygge tre, that it was withered vnto the roote. And Peter thoughte thereon, and sayde vnto him: Master, beholde, the fygge tre f thou curstest, is withered awaye. Iesus answered, and sayde vnto them: Howe saith in God. Verely I saye vnto you: Who so saith saith vnto this mountayne: Thou be, and cast thy self in to the see, and donoth not in his hart, but beleueth that the thinge shall come to passe which he saith, the same he sayeth, it shall come to passe. Therfore I saye vnto you: What so euer ye desyre in youre prayer, beleuee that ye shall receaue it, and ye shall haue it. And when ye stonde and praye, forgewe ye ye haue oughte agaynst eny man, that your father also is in heauen, maye forgewe you youre trespasses.

And they came agayne vnto Jerusalem, and when he wente in the temple, there came vnto him the hye priestes and scribes and the elders, and sayde vnto him: By what auctorite dost thou these thinges? and who gaue the this auctorite to do soch?

But Iesus answered and sayde vnto the: I wil aske you a woode also, answer me, and I wil tell you, by what auctorite I do these. The baptyeme of Ihon, was it from heauen, or of men? Answer me.

And they thoughte in them selues: if we saye, it was from heauen, then shall he saye: Why dyd ye not then beleue him? But if we saye: He was of men, then feare we the people, for they all helde that Ihon was a true prophet. And they answered, and sayde vnto him: We can not tell. And Iesus answered, and sayde vnto them: Let herad I you, by what auctorite I do these thinges.

The XII. Chapter.

MATHEW. 23. 1. **W**HEN he beganne to speake vnto them by paraboles: A certayne man plantid

and wyngarde, and made a hedge aboute it, and bygged a wyne presse, and buylded a tower, and let it out vnto husbände men, and wente in to a straunge countrie. And when the tyme was come, he sente a seruaunt to the husbände men, that he might receaue of the husbändmen, of the fruce of the wyngarde. But they toke him, and beat him, and sent him away emptye. Agayne, he sent vnto them another seruaunt, whom they stoned, and brake his head, and sent him away shamefully beate with all. Agayne he sent another, whom they slew, and many other: some they beat, and some they put to death.

Then had he yett one some onely, whom he loued, him he sent also vnto them at the last, and sayde: they wyl stonde in awe of my name. But the same husbändmen sayde amonge them siluys: This is the heire, Come, let vs kill him, so shal the inheritaunce be ouer. And they toke him, and slewe him, and cast him out of the wyngarde. What shal now the lord of the wyngarde do? He shal come and destroye the husbände men, and geue the wyngarde vnto other. haue ye noted this scripture: The same stone which the buylders refused, is become the headdstone in the corner: This was the LORDES wyng, and it is marvelous in oure eyes.

And they wente aboute to take him (but they feared the people) for they perceaued, that he had spokē this parable agaynst the. And they left him, and wente their waye.

And they sent vnto him certayne of the pharises and herodes officers to take him in his wordes. And they came, and sayde vnto him: Master, now knowe that thou art true and carest for no man. For thou regardest not the outward appearance of men, but makest vnto waye of God truly. So it is lawfull to geue tribute vnto the Emperoure, or not? Ought we to geue it, or ought we not to geue it? But he perceaued their ypocricie, and sayde vnto them: Why tempe ye me: Bryng me a penny, that I maye se it. And they broughte it him. Then sayde he: Whose ymage and superscription is this? They sayde vnto him: The Emperours. Then answered Iesus and sayde vnto the: What euerse thou geuest vnto the Emperoure that which is the Emperours, and vnto God that which is Gods. And they marvelled at him.

Then came vnto him the Saboces (which holde that there is no resurrection) they asped him, and sayde: Master, Moses

wrote vnto vs. If any mans brother dye, and leaue a wife, and leaue no children, his brother shal take his wife, and raise vp sibe vnto his brocher. How were there seuen brethren: the first toke a wife, and dyed, and left no sibe: and the seconde toke her, and dyed, and left no sibe also: the thirde in like manner.

And they all seuen toke her, and left no sibe. At the last after them all, the wyfe dyed also. Now in the resurrection when they shal rise agayne, whose wife shal she be of them? For seuen had her to wife.

Then answered Iesus, and sayde vnto them: Do not ye erre: because ye knowe not the scriptures ner þ power of God: Whan they shal rise agayne from the dead, they shal nether mary ner be married, but they are as the angelo in heauen. As touchinge the dead, that they shal rise agayne, haue ye not red in the boke of Moses, how God spake vnto him in the bush, and sayde: I am the God of Abraham, and the God of Isaac, and the God of Jacob: Yet is not God a God of the dead, but of the lyvinge. Therefore ye erre greatly.

And they came vnto him one of the scribbs, that had hekened vnto the how they disputed together, and sawe that he had answered them well, and asped him: Which is the cheffest commaundement of all? Iesus answered him: The cheffest commaundement of all commaundementes is this: Heare O Israel, the LORD is our God is one God, and thou shalt loue the LORD thy God with all thy heart, with all thy soule, with all thy mynde, and with all thy strength. This is the cheffest commaundement, and the seconde is like vnto it: Thou shalt loue thy neighbour as thy self. There is none other greater commaundement then thesē.

And the scribe sayde vnto him: Master, veray thou hast sayde right: for there is but one God, and there is none other with him, and to loue him with all the heart, with all the mynde, with all the soule, and with all the strength, and to loue a mans neighbour as himself, is more then bente sacrifices and all offerynges. But when Iesus sawe that he answered discretly, he sayde vnto him: Thou art not farre from the kyngdome of God. And after this durst no man aspe him any more questions.

And Iesus answered, and sayde, when he taughte in the temple: How saye the scribbs, þ Christ is the sonne of Dauid: But Dauid

Mat. 23
Act. 17

Mat. 22

Deut. 10
Mat. 23

Leuit. 19
Ro. 13

Mat. 22
Luc. 20

Dei Di

him self saith thow the holy goost: The
 LORD E sayde vnto my LORDE: See thou
 on my right hande, tyll I make thine ene-
 mies y foeffole. There Dauid calleth him
 his LORDE, how is he the sonne: And
 many people herbe him gladly.

And he taught the, and sayde vnto the:
 Beware of these scribes, that loue to go in
 longe garmentes, and loue to be saluted in
 the market, and sit gladly aboue in the syna-
 goges and at the table: they deuoure wyd-
 owes houses, and vnder a colour they ma-
 ke longe prayers. These shal receaue the mo-
 re damnacion.

And Iesus sat ouer agaynst the* Gods
 chest, and behelde how the people put
 money in to the Gods chest. And many that
 were rich: put in much. And there came a po-
 ore wydowe, and put in two myztes, which
 make a sarchinge. And he called vnto him
 his disciples, and sayde vnto them: Verely
 I saye vnto you: this poore wydowe hath
 put more in y Gods chest, then all they that
 haue put in: for they all haue put i of their
 superfluyte, but she of hir pouerte hath
 put in all that she had, euen hir whole iuyng.
 The XIII. Chapter.

¶ **W**hen he went out of the temple,
 one of his disciples sayde vnto him:
 Master, se, what stones and what a
 buyldinge is this: And Iesus answered and
 sayde vnto him: Seest thou all this greate
 buyldinge: There shal not one stone be left
 vpon another, y shal not be broken downe.

And when he sat vpon mount Oliuete
 ouer agaynst the temple, Peter and James,
 and Iohn, and Andriew asked him pryuar-
 ly: Tell vs, when shal all these come to pas-
 se: And what shal be the tokē, whā all these
 shal be fulfilled: Iesus answered them, and
 beganne to saye: Take heede, that no man
 deceaue you, for there shal many come vnder
 my name, and saye: I am Christ, z shal
 deceaue many. But when ye shal heare of
 the noyse of warres, be not ye afrayed: for
 so must it be, but y end is not yet. One peo-
 ple shal rise agaynst another, and one realme
 agaynst another, and there shal be earth
 quakes here and there, and death shal there
 be and troubles. These are the begynnynges
 of sorowes.

¶ But take ye heede to youre selues, for they
 shal deluyer you vp to the* counceils, and sy-
 nagoges, and ye shal be beaten, and shal be
 brought before prynces and kynge: for my
 names sake, for a witness vnto the. And y
 gospel must first be preached amonge all peo-
 ple.

¶ When they shal lede you and deluy-
 er you vp, take ye no thoughte a howe
 ye shal saye: and ymagyn ye nothinge a howe
 hambe, but what so euer shal be geue you
 the same houre, that speake: for it is not ye
 that speake, but the holy goost. One
 ether shal deluyer another vnto death,
 and the father the sonne, z the children shal rise
 agaynst their fathers and mothers, and shal
 helpe them to death, and ye shal be hated of
 all men for my names sake. But who so per-
 dureth to the ende, shal be saued.

¶ When ye shal see the abhominacion of de-
 solacion (whereof it is spokē by* Dauid the
 prophete): stande where it oughte not (who so
 readeth it, let him marke it well) then let
 whi ch be in Jewry, flye vnto the mountaynes:
 and let him that is on the house cōnye
 not descēde into the house, nor come thence,
 to fetch any thinge out of the house: And let
 him that is in the feld, not turne backe to
 fetch his clothes.

¶ But wo vnto them that are in those dayes,
 and to them that geue succ in those dayes.
 Nevertheless praye ye, that your flighte
 not in the wynter, for in those dayes there
 shal be such trouble as was not from the
 begynnyng of y creatures which God cre-
 ated, vnto this tyme, neither shall be. And if
 y LORDE had not shortened those dayes,
 there shalde no man be saued. But for the
 electes sake whom he hath chosen, he hath
 shortened those dayes.

¶ Now if any man shal saye vnto you at
 tyme: lo, here is Christ: lo, he is there: be-
 lieue it not. For there shal arise false Christs,
 and false prophetes, which shal do cōtra-
 ry wonders, to deceaue euen the very chōsen,
 if it were possible. But take ye heede, whi ch
 be, I haue tolde you all before.

¶ But at the same tyme after this trouble,
 the Sonne and Moone shal lose their light,
 and the starres shall fall from heauen, and
 the powers of the heauens shal moue: and
 then shal they see the sonne of man com-
 inge in the cloudes with greate power and
 glory. And then shal he sende his angels,
 and shal gather together his chōsen fro the
 foure wyndes, from one ende of the earth
 to the other.

¶ Let me a similitude of the figge tre: Whi ch
 his bough is yet tender, and hath butte
 forth leaues, ye knowe that the Sommer is
 nye. So likewise whi ch ye see all these thinges
 come to passe, be ye sure, that it is nye
 comē to the doore. Verely I saye vnto you: this
 generacion shal not passe, tyll all these be fulfilled.

hauen and earth shal perishe, but my worde shal not perishe. But of that daye and howe knoweth no man, neither the angels in heauen, no not the sonne him self, but the father onely.

Take heede, watch, & praye, for ye knowe not when the tyme is. Like as a man that wente in to a straunge countre, and left his house, and gaue his seruantes aueris, vnto carry on his worke, and commaunded þe peere, that he shulde watch. Watch ye therfore, for ye knowe not when the master of y house cometh, whether he cometh in the eueninge, or at mydnight, or aboute the cock crowinge, or in the morninge, that he cometh suddenly, and fynde you slepyng. So likewise I saye vnto you, that I saye I vnto all. Watch.

The XIII. Chapter

¶ **A**fter two dayes was Easter, and the daies of sower bred. And þe hye priestes & scribes soughte howe they mighte take him with disceate, & put him to death. But they sayde: Not in the feast daye, lest there be an vproure in the people.

¶ And when he was at Bethanye in the house of Symon the leper, and sat at the table, there came a woman, which had a boze of pure and costly Myrrour oynment. And she brake y boze, & poured it vpo his heade. The whiche were some, þe disdaigned and sayde: Where to serueth this wast? This oynment mighte haue bene solde for moie then the hundred pence, & bene geue to y poore. And they grudged agaynst her.

¶ But Iesus sayde: let her be in rest. Why trouble ye her? She hath done a good worke vnto me. Ye haue allowe yet the poore with you, and whā so euer ye wil, ye maye do the good: but me haue ye not allowe. She hath done what she coulde, she is come before, to anoynt my body for my buriall. Verely I saye vnto you: Where so euer this gospell shalbe preached in all the worlde, there shal this also be sayd, that she hath now done, & be tolde for a remembraunce of her.

¶ And Judas Iscarioth one of the twolue wente vnto the hye priestes, to betraye him vnto them. Whā they herde þe, they were glad, & promysed that they wolde geue him money. And he soughte, howe he mighte come nighly betraye him.

¶ And upon þe first daye of sower bred, whā the Easter lambe was offered, his disciples

sayde vnto him: Where wilt thou y we go and prepare, þe thou mayest eate y Easter lambe? And he sente two of his disciples, and

sayde vnto them: Go youre waye into the cite, and there shal mee you a mā bearinge a pichet with water, followe e him, & where so euer he goeth in, there saye ye to the good man of the house: The Master sendeth the word: Where is the guest house, wher in I maye eate the Easter lambe, & my disciples? And he shal shewe you a greate parlour, which is paved & prepared, there make ready for vs. And y disciples wote forþ, & came in to y cite, & founde it as he had sayde vnto the. And they prepared y Easter lambe.

¶ And when he came to the twolue. And as they sat at the table & ate, Iesus sayde: Verely I saye vnto you: One of you þe eateth & me, shal betraye me. And they were sorry, & sayde vnto hi one after another: Je it? & another sayde: No it? He answered & sayde vnto the: One of the twolue, euen y same þe dyppeth with me in y platter. The sonne of man truly goeth forþ, as it is wyted of hi. But who vnto that mā, by whom the sonne of man is betrayed. It were better for the same man, that he had neuer bene borne.

¶ And as they ate, Iesus toke the bread, gaue thanks, & brake it, and gaue it the, & sayde: Take, eate, this is my body. And he toke the cuppe, chafed, and gaue it the, and they all brake the of. And he sayde vnto them: This is my bloude of the new Testament, which shalbe shed for many. Verely I saye vnto you, that from hence forth I wil not drynke of the frute of the wyne, vntil y daye þe I drynke it new in y kyngdome of God. And whā they had sayde grace, they wete forþ vnto mount Oliuete.

¶ And Iesus sayde vnto them: This night I shal ye all be offended in me, for it is wyted: I wil myspe the sheperde, & the shepe shal be scatred abrode. Tene heles after y I am risen agayne, I wil go before you in to Galilee. But Peter sayde vnto him: And though all men shalbe offended, yet wolde not I be offended. And Iesus sayde vnto him: Verely I saye vnto þe: Todaye in this same night, before þe cock crowe two tymes, shal thou denye me thrise. But he saide yet moie: Yea though I shulde dye w y, yet wil I not denye y. So said they all like remaner.

¶ And they came in to y selde called Bethsemane, and he saide vnto his disciples: Seye ye here, & I go yonder, and praye. And he toke with him Peter & James & Iohn, and begāne to waxe fearefull, & to be in an agony, & sayde vnto the: My soule is deuoynd vnto y death: tary ye here and watch. And he wente forth a litle, fell vpon the grounde

Mat. 26 b
Lucas 22 b
Ioh. 13 a

Mat. 26 b
Lucas 22 b
I. Cor. 11 c

Mat. 26 a
I. Zac. 13 b

Act. 1 a

and prayed, that, (yif it were possible) thou remigdest passe fro him, and sayde: Abba, my father, all thinges are possible vnto the, take this cuppe awaye fro me: Neuertheles not what I wyl, but what thou wilt.

And he came vnto them, and founde the slepyng, and sayde vnto Peter: Symon, slepest thou? Coudest thou not watch with me one houre? Watch and praye, that ye fall not in to temptacion. The sperte is wyllinge, but y flesh is weake. And he wote forth agayne, and prayde, and spake the same wordes, and returned, and founde them slepyng: agayne: for their eyes were heuy, & they knewe not what they shulde answer him. And he came the thirde tyme, and sayde vnto them: Slepe on now, and take youre rest, it is ynough, the houre is come: beholde, y some of man shalbe deliuered in to the handes of synners: aryse, let vs be goyng. Beholde, he is at hande, that betrayeth me.

Mat. 26. d
Luc. 22. d
Ioh. 18. d

And immediatly whyle he yet spake, came Judas one of the twolue, and with him a greete multitude, with swordes and staves from the hye priestes and scribes and elders. And the traycoute had gyven them a toke, and sayde: Whom so ever I kysse, that same is he, laye handes vpon him, and lede him awaye warily. And he had he was come, he wente straighe waye vnto him, and sayde vnto him: O master, master, and kysed him. Then laye they their handes vpon him, & toke him. But one of the that stode by, drew out his sworde, and smote the hye priestes seruant, and cut of his eare.

Mat. 26. i
Luc. 22. d

And Jesus answered, and sayde vnto the: Ye are come forth as it were to a murder, & with swordes and with staves to take me. I was daylie with you in the temple, and taughte, and ye toke me not. But this is do me, that the scripture maye be fulfilled. And all the disciples forsoke him, and fled. And there folowed him a yonge ma, which was clothed in lynnen vpon the bare tummye, and the yonge me toke holde of him. But he let the lynnen go, and fled naked from them.

Mat. 26. f
Luc. 22. d
Ioh. 18. b

And they led Jesus vnto the hye prest, where all y hye priestes, and elders and serydes were come to gether. As for Peter, he folowed him as farre of in to the hye priestes palace. And he was there, and sat with the seruantes, and warmed him.

Mat. 26. f

But the hye priestes and the whole counsell soughte to slaye agaynst Jesus, y they might bringe him to death, and they founde none. Many gaue falsse wytnesse agaynst him, but their wytnesses agreed not toge-

ther. And some stode vp, and gaue falsse wytnesse agaynst him, and sayde: We herde him saye: I wil breake downe this temple: which is made with handes, and in thre dayes shall be another not made w handes. But their wytnesse agreed not to gether.

And the hye prest stode vp amonge them, and ayed Jesus, and sayde: Answerest thou noching vnto it, that these testife agaynst the? But he helde his tounge, and answered noching. The hye prest azed him agayne, and sayde vnto him: Art thou Chyest sonne of the blessed? Jesus sayde: I am. And ye shal se the sonne of man syt at the right hande of power, and come in the cloudes of heaue. Then the hye prest rent his clothes, & sayde: What neede we any mo wytnesse? We haue herde the blasphemy. What thyng is yet? They all cōdemned him, that he was guiltye of death. Then beganne there some to speyke vnto him, and to cover his face, and to smyte him with fistes, and to saye vnto him Prophecie vnto vs. And the seruantes smote him on the face.

And Peter was beneth in y palace. There came one of the wenches of the hye prest: And whā she sawe Peter warminge him, she looked vnto him, and sayde: And thou wast with Jesus of Nazareth also. But he denyed, & sayde: I knowe him not, neyther can I tell what thou sayest. And he wente out in to the fore cōurce, and the coke crew. And a damsell sawe him, and beganne agayne saye vnto them that stode by: This is one of them. And he denyed it agayne. And after a litle whyle they y stode by, sayde agayne vnto him: O s a trouth thou art one of them for thou art a Galilean, and thy speache smoth deeth enen alite. But he beganne to curse and sweare: I knowe not the man, that ye speake of. And the coke crew agayne. And thoughte Peter vpon the woode, that Jesus sayde vnto him: Before y coke crew tarye thyms, thou shalt denye me thrise. And he beganne to wepe.

The XV. Chapter.

And soone in the mornynge the hye priestes helde a counsell w the elders and scribes, and the whole counsell, & bounde Jesus, and led him awaye, and brynged him vnto pylate. And pylate asked him: Art thou the kynge of the Jewes? He answered, and sayde vnto him: Thou sayest it. And the hye priestes accused him sore. But pylate ayed him agayne, and sayde: Answerest thou noching? Beholde, howe they laye to y charge. Neuertheles Jesus answered

nd woman, in so much þ̄ Pylate marueyled. And that feait of Easter he was wonte to wynt vnto them a prisoner, whom so euer they wolde desyre. There was ī prison with the felonious, one called Barrabas, which is the yponore had committed murder. And the people wente up, and prayed him, that he wolde do, as he wrao wolme. Pylate answered them: wyl ye that I geue louste vnto you the kynge of the Jewes? For he knew, that þ̄ hye prestes had deliuered him of envye. But the hye prestes moned þ̄ people, that he shulde rather geue Barrabas lense vnto them.

Pylate answered agayne, and sayde vnto them: What wil ye crite that I do vnto him, whan ye a crite to be kynge of the Jewes? They cried agayne: Crucifie hi. Pylate sayde moche: What euell hath he done? But they cried yet moche moie: Crucifie him. So pylate thought to satisfie the people, and gaue Barrabas a lense vnto them, and deliuered the Jesus, to be scourged & crucified.

And the sander ledde him into the comon hall, and called the whole multitude together, and clothed him with purple, and plaited a crowne of thorne, and crowned him with a whip, and beganne to saluce him: Hail kynge of the Jerreo. And smote him vpon the heade with a reede, and spyered vpo him, and saluop the ene, & wousshipped him. And whā they had mocked him, they toke þ̄ purple of him, and put his clothea vpon him, & led him out, that they might crucifye him.

And they compelled one that passed by, called Symon of Cyren (which came from the sude, and was the father of Alexander and Rufus) to beare his crosse. And they ledde him to the place Golgatha, which is by interpretation: a place of deeb mens skullis. And they gaue him xij myrred waxes, to drynke, & he toke it noc. And whan they had crucified him, they parted his garment, & cast lottes therfore, what euery one shuld haue. And it was aboute þ̄ thirde houre, they crucified him. And the cyle of his crite was reueryt ouer aboute him (namely:) The kynge of the Jewes. And they crucified him w̄ two murderers, one at þ̄ right hand, and one at the left. Then was the scrjpture fulfilled, which sa yeth: he was collect amonge the euell doers.

And they that wote by, reuyled him, and ragged their heades, and sayde: Jye vpon the, how goodly breakst thou downe þ̄ temple byuldest it agayne in thre dayes? helpe þ̄ selfe now, & come downe fro the crosse.

The hye prestes also in like maner laughed him to scoone amonge the felous, with the scriybes, & sayde: he hath helped other, himselfe can he not helpe. If he be the Chuff and þ̄ kynge of Israel, let him come downe now fro the crosse, þ̄ we maye se it, & beleue. And they þ̄ were crucified w̄ hi, thedded hi also.

And whā it was aboute the sixte houre, there was a darcknesse ouer the whole lode, tyll aboute þ̄ nyeneth houre. And aboute of nyeneth houre Jesus cried loude, and sayde: Eli, Eli, lammasabachani: which is interpreted: My God, my God, why hast thou forsaken me? And some that stode by, whan they herde þ̄, they sayde: Beholde, he calleth Elias. Then rāne there one, & filled a spige w̄ wynegr, & sticte it vpo a reede, & gaue hi to drynke, & sayde: holdo styll let se, whether Elias wil come, and take him downe. But Jesus cryed loude, and gaue vp the gooff. And the wile of the ciple trent in two peces, from aboute tyll beneath.

The captayne that stode thereby ouer agaynst him, whā he sawe þ̄ he gaue vp the gooff with such a crye, he sayde: Verly this man was Gods sonne.

And there were xij men there also, which behelded this affare of a widge w̄s mastrary Magdalene, & Mary of James þ̄ litle, & the mother of Joses, & Salome, which had solored him whā he was in Galile, and mynistered vnto hi: & many other þ̄ wote vp w̄ hi to Jerusalem. And at eueni (in so much as it was the daye of preparinge, which is the fore Sabbath) there came one Joseph of Arimathea, a worshipfull Senatoure, which ledde also for the kyngdome of God; & toke us boldly vnto Pylate, & ased þ̄ body of Jesus. But Pylate marueyled þ̄ he was deeb all ready, & called of capayne, & ased hi, whether he had lōge bene deeb. And whā he had gotten knowlege of the captayne, he gaue Joseph þ̄ body. And he boughe a lynnē cloth, & toke him downe, & wrapped hi in þ̄ lynnē cloth, & layed him in a sepulcre, which was hōmed out of a rocke, & rolled a stone before þ̄ bore of þ̄ sepulcre. But Mary Magdalene and Mary Joses behelde, whether he was layed.

The XVI. Chapter.

And whan the Sabbath was pass, Mary Magdalene, & Mary James, and Salome, boughe spices, þ̄ they might come, & anoynte hi. And they came to the sepulcre vpo a daye of þ̄ Sabbathes very early, whā þ̄ Sonne arose, & fynde one to another: Who shal rolle oue þ̄ stone fro þ̄ bore of the sepulcre? And whan they ploted,

D
Mat. 27. 45
Luc. 23. 44

POT. 11. 4

Mat. 27. 47
Ioh. 19. 2Mat. 27. 1
Luc. 23. 46

Ioh. 19. 20

Mat. 27. 47
Luc. 23. 46
Ioh. 19. 2

Mat. 27. 8

Mat. 28. 1
Luc. 24. 1
Ioh. 20. 1

The gospell

they sawe, that the stone was rolled awaye: for it was a very greate one. And they wente in to the sepulchre, and on the right hande they sawe a yonge man sittinge, which had a longe whyte garment upon him, and they were abashed. But he sayde unto the: Be not ye afrayed, ye seeke Iesus of Nazareth which was crucified: he is risen, he is not here. Beholde, ye place, where they layed him. But go ye your waye; and tell his disciples and Peter, that he wil go before you in to Galilee, there shall ye see him, as he sayde unto you. And they wente forth in all the haile, and fled from the sepulchre: for there was a tremblinge & feare come upon them, neither sayde they any thinge to any man, for they were afrayed.

ACT. 13
MARC. 16.

B But Iesus, when he was risen up early upon the first daye of the Sabbathes, he appeared first unto Mary Magdalene, out of whom he had cast out seven devils. And she wente and tolde the that were with him, as they mourned and wept. And when they herde that he liued, and had appeared unto her, they beleued it not. A feer warde as two of the were walkinge, he shewed himselfe vnder another figure, when they were goinge upon the silde. And they wente, and tolde the other: these they beleued not also.

MARC. 16
LUC. 24. 1
COR. 15.

At the last, as the eleuen sat at the table, he shewed himselfe vnto them, and rebuked their vnbeleue, and hardness of heart here, because they beleued not the which had sene him risen. And he sayde unto them: Go ye your waye in to all the world, and preach the gospell vnto all creatures. Who so beleueth and is baptysed, shall be saved: but who so beleueth not, shall be damned.

LUC. 24. 13

C As for the tokens, which shall folowe the that beleue, these are they: In my name shall they cast out devils: & speake with new tunges: theye shall drinke wyne & theye shall drinke any dreddly thinge, it shall not hurte them: They shall laye their handes vpon the sicke, and they shall recouer.

MARC. 16. 7
IOH. 14. 12

And the LORDE, after that he had spoken vnto them, was taken vp in to heauen, and sittyeth at the right hande of God. And they wente out, and preached euery where. And the LORDE wrought with them, and confirmed the worde with tokens folowynge.

ACT. 2. 43
MARC. 16. 7
LUC. 10. 17
ACT. 14. 3
2ND. 12. 4
LUC. 14. 1
ACT. 13. 31
AND 7. 3

The ende of the gospell of S. Marke.

7
7

The gospell of S. Luke.

What S. Luke conuertyeth.

- Chap. I.** The conception and birth of the baptist. The conception of Christ. The child fall from of Mary, and the vision of the shephards.
- Chap. II.** The birth and circumcision of Christ. How he was receaued in to the temple, how Simeon and Anna prophesie of him, and how he was founde in the temple amonge the doctours.
- Chap. III.** The preaching, baptysing, and sermon of Iohn. The baptysing of Christ, as a rehersall of the generation of the fathers.
- Chap. IIII.** Iesus is led in to the wyldernes, fasteth all the tyme of his temptation, and smyth the deuill, goeth in to Galilee, is crucified at Nazareth, and Capernaum. Iesus doth vsyte him, the deuce knowlege him, and cometh in to Capernaum, healeth his mothers lawe, and both greate miracula.
- Chap. V.** Christ teacheth in the synagoge, doth vsyte the leper, healeth the man of the pale callicke, Iustithen the customer, and cometh with open synners.
- Chap. VI.** He teacheth the disciples, than plaies the parable of come, he healeth the man with the withered hande, choiceth his twelve apostles, maketh a sence sermon, and teacheth in good soe cunct.
- Chap. VII.** He healeth the captiues from Nazareth, and teacheth the disciples upon the baptist sent vnto him, commendeth Iohns reproofe, the Iewes for their unbelief, and seareth with the pharisees. The woman which had her issue, and he seareth her selfe.
- Chap. VIII.** Christ with his apostles goeth in to caesarea, and teacheth, theneth a parable of the sowe, setteth out his mothe and his brother, sheweth the ragings of the deuyereth the possidion, and dyeth at the crosse in the heerde of Iudaea, and buryeth the woman and Jairus daughter.
- Chap. IX.** He sendeth out the euangellist to preach, seareth here tell of his, seareth frut in ourne men with synners, and maketh the disciples to confesse him to be the sone of God, he transfigureth himselfe vpon mount, shall reuere the possidion, and teacheth his disciples to be lowly. They desire witness, but he requereth them.
- Chap. X.** He sendeth the seventy before him to preach, and teacheth the charge he behaue them selfe, prayeth his disciples, and answereth the synners that iniquitye, and (by the example of the Samaritan) seareth with the LORDE in his house, Mary Magdalene is feruent in her heritage his mothe.
- Chap. XI.** He teacheth his disciples to praye, dyeth out a deuce, and rebuketh the boche mon pharisees. They requere synners, and seareth with the pharisees, and seareth with the hypocrytes of the pharisees, and pharisees.

The gospell

Chap. XII. The lesson of the pharisee. Christ comforted his disciples against persecution wrought them to demerit of carelessness, by the similitude of a certain ead man; he will not blame them to haunge up easily this just but to watch and to be ready against his cominge.

Chap. XIII. Of the Galileans whom Pilate slew and of those that dyed in Syloe. The similitude of the figge tree. Christ healeth the sick woman. The parable of the ten sardes (sow) and leuen. Jew entre in to the Synagoge. Christ remoneth Gerode and Jerusalem.

Chap. XIII. Jesus eateth with the pharisee, hea- leth the dyspyle upon the Sabbath, teacheth to be lowly, sellecty of the greater sinner, and warcheth them that will folowe him, to loye their acceptacion before, what it will cost the. The salt of the earth.

Chap. XV. The louyng mercy of God openly is foresh in the parable of the hundred shepe, and of the sonar that was lost.

Chap. XVI. The parable of the wicked Man- nare. How one rick of Gods wraue shall perishe. Of the rich man and of poore Lazarus.

Chap. XVII. Christ teacheth his disciples to avoyd occasions of euill, one to forgene another, profouly to trust in God, and no man to persua- me in his owne wraue. He healeth the ten le- pers, speaketh of the latter dayes, and of the ende of the worlde.

Chap. XVIII. He teacheth to be seruit in prayer. Of the pharisee and the publican. The Synagoge of God belongeth vnto Christ. Christ answereth the ruler, and praymeforth to be made vnto all they as suffer losse for his sa- le, and follow him. The blyssed mā is refused to be in the right.

Chap. XIX. Of Iherosalem, and the ten seruantes to whos the ten sardes were deliuered. Christ speaketh to Jerusalem, and weepeth ouer it.

Chap. XX. They axe Christ one questyon, and be aceth them another. The parable of the wyperbe of treasure is be gat vnto the King- dome, or how Christ stoppeth the mouthes of the Sathans.

Chap. XXI. Christ commenteth the poore wyd- dow, sellecty of the destruction of Jerusalem, of false teachers, of the tolles and troubles for to come, of the ende of the worlde, and of his owne cominge.

Chap. XXII. Christ is betrayed, they eate the easter lambe. The institution of the sacrament. They stryue who shal be greatest, he repara- eth them; he prayeth three tymes upon the weate. They take him and hunge him to the bestes house; Peter denyeth him thryse, and they bring him before the councell.

Chap. XXIII. Jesus is brought before Pilate and Gerode. The vnto make lamentacion for him. He prayeth for his enemies, forgoneth the syn- ner vpon his right hande, dyeth on the crosse, and is buried.

Chap. XXIII. The women come to the graue, Christ appeareth vnto the two dyspyles that go to waite Emmaus, sheweth in the myddest of all his disciples, openeth their vnderstand- yng in the scriptures, gemeth them a sponge, and ascendeth vp into heauen.

of S. Luke. Ho. xxv.

The gospell of S. Luke.



The prologe of S. Luke.



OK so much as many haue taken in hande, to set forth y wordes of the actes that are come to passe amonge vs, like as they deliue- red the vnto vs, which from the begynnyng

sawe them that selues, and were mynistres of the worde, I thought it good a fer that I had diligently searched out all from the begynnyng to wyte the some oherly wro- te the (good Theophilus) that thou mightest knowe the certete of y wordes, wherof thou art in fourmeth.

The first Chapter.



I the tyme of Hero- the kynge of Ierory, there was a prest named Zachary of the

course of Abias and his wife of the doughter of Aaron, & his name Elizabeth. They were both righteous before God, and walked in all the commandmentes and statutes of the LORD vnto reprochably. And they had no childe, for Elizabeth was barren, and they were both well stricken in age.

And it came to passe as he executed the prestes office before God when his course came (according to the custome of the presthode) he filled his lotte to burne incense. And he went in to the temple of the LORD, and the whole multitude of the people was without in prayer, whyle the incense was aburnyng. And the angel of the LORD

11. Pa. 1

of no. 10. 11. 12. 13.

DE appeared vnto him, and stode on the righte syde of the altare of incense. And when Zachary sawe him, he was abashed, & there came a feare vpon him.

But the angell sayde vnto him: Feare not Zachary, for thy prayer is herde. And thy wife Elizabeth shall beare the a sonne, whose name thou shalt call Iohn, & thou shalt haue ioye and gladnesse: and many shall reioyce at his birth, for he shall be greate before the LORDE. Wyne and stronge drink shall he not drinke. And he shall be filled wth the holy goost, euen in his mothers wombe. And many of the children of Israel shall be wth me vnto the LORDE their God. And he shall go before him in the sperte and power of Elias, to turne the hartes of fathers vnto the children, and the vnfaithfull vnto the wysdomme of the righteous, to make the people ready for the LORDE.

Mat. 3. d
Mat. 11. b

23
Gen. 17. c
2. and 11. b
Iud. 13. b

And Zachary sayde vnto the Angel: Whereby shall I knowe this: for I am olde, and my wife well stricken in age. The angell answered, and sayde vnto him: I am Gabriel that stande before the face of God, and am sente to speake vnto the, and to shewe the these glad tydings. And beholde, thou shalt be borne, and not able to speake, vntill the daye that this come to passe, because thou hast not beleued my wordes, which shall be fulfilled in their season.

4 Re. 2. a

And the people w^{erred} for Zachary, and maruelled, that he taried so longe in the temple. And when he w^{rote} out, he coude not speake unto them. And they perceaued, that he had sene a vision in the temple. And he beckened vnto them, and remayned speechlesse.

And it turnede whate tyme of his office was out, he wente home in to his house. And a fter those dayes Elizabeth his wife conceived, and had hir full tyme monethes, & sayde: Thus hath the LORDE done vnto me in these dayes, wherein he hath looked vpon me, to take awaye from me my rebuke amonge men.

Mat. 1. c

And in the sixte moneth was the angell Gabriel sent from God in to a cite of Galilee, called Nazareth, vnto a virgin that was spoused vnto a man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the angell came in vnto her, and sayde: Hail thou full of grace, the LORDE is wth the: blessed art thou amonge women.

What she sawe him, she was abashed at his salutation: and thought: What manner of salutation is this? And the angell sayde vnto her: Feare not Mary, for thou hast founde

Fla. 1. c
Mat. 1. d

grace with God. Beholde, thou shalt be with us in thy wybe, & beare a sonne: & shall call his name Iesus: he shall be gracie, & shall be called the sonne of the gyft. And the LORDE God shall geue him thy feare of Dauid his father, & he shall beinge ouer thy house of Iacob for euer: & there shall be no ende of his kyngdome. Then sayde Mary vnto the angell: How shall this be, seeinge I knowe not a man? The angell answered, & sayde vnto her: The holy goost shall come vpon the, & the power of the gyft shall ouer shadowe the. Therefore that holy also w^{ch} shall be borne of the, shall be called the sonne of God. And beholde, thy cosen Elizabeth she also hath conceiued a sonne in hir olde age, & this is the first borne of her, which is reported to be borne for the God is not in the impossible. And Mary sayde: Beholde, here am I, vnto the: the hand accept of the LORDE: be it vnto me, as thou hast sayde. And the angell departed fro her.

And Mary arose in those dayes, and wente in to the medietee with her haist, into the cite of Ieremy, and came in to thy house of Zachary, and saluted Elizabeth. And it seemed as Elizabeth herde the salutation of Mary, she babe spang in hir wombe. And Elizabeth was filled with the holy goost: & cried loude, and sayde: Blessed art thou amonge women, and blessed is the fruite of thy wybe. And how happeneth this to me, that I mother of my LORDE commeth vnto me? Beholde, when I herde the voyce of thy salutation, the babe spang in my wombe with ioye, and blessed art thou that hast beleued, for thy thynges shall be performed, which were tolde of the LORDE. And Mary sayde: My soule magnifieth the LORDE.

And my sperte reioyseth in God my Saviour. For he hath looked vpon the lowe degree of his hande maye. Beholde, fro hence forth shall all generations call me blessed.

For he that is in Mygier, hath done great thynges vnto me, and holy is his name.

And his mercy endureth thorow all generations, vpon them that feare him.

He sheweth strenght with his arme, and scattereth them that are proud in the imagination of their hart.

He putteth downe the mighty from the seate, and exalteth them of lowe degree.

He fylleth the hongrie wth good thynges, and letteth the rich go emptye.

He remembereth mercy, and helpeth vnto the seruant Israel.

Euen as he promised vnto our fathers, Abraham and to his syde for euer.

And Mary abode with her aboute the mo
neth, and then returned home agayne.

And Elizabethes tyme was come, that
she shoulde be deliuered, & she broughte forth
a sonne. And his neighbours & kynnesfolke
hard, & the LORDE had shewed greate mer
cy vnto her, & they reioyced with her. And it
happened vpon the eighte daye, they came to
anunciate of a childe, and called him Zachary
after his father. And his mother answered,
and sayde: No, but he shalbe called Ihon.
And they sayde vnto her: There is none in
this countrey, & in all Iudea, that hath
this name. And they made signes vnto
him, how he wolde haue him called. And
he was able to speake, & prayed God.
And there came a feare vpon all their
neighbours. And all this acte was noyced
abode thowout vnto all the hill countreye
of Iewry: And all they & herde thereof, toke
it to here, and sayde: What maner of man
will this childe be: For the hande of the
LORDE was with him.

And Zachary his father was fylled with
the holy goost, and prophesied, and sayde:
Blessed be of LORDE God of Israel, for
he hath visyted and redemed his people.
And hath set vp an home of saluacion
in the house of his seruaunt Dauid.
Euen as he promysed afore tyme, by the
mouth of his holy prophetes.

That he wolde deliuer vs fro oure enemyes,
& from y^e hande of all such as hate vs.
And & he wolde shewe mercy vnto oure
fathers, & chynne vnto his holy covenante.
Euen the ooch & he swaure vnto oure
father Abraham, for to geue vs.

That we deliuered out of y^e hande of
demenite, mighte serue him without feare
all the dayes of oure life, in such holynes
and righteuousnes as is acceptyde before
him.

And thou childe shalt be called a prophet
of the highest: for thou shalt go before
the LORD, to prepare his waye.

And to geue knowlege of saluacion vnto
his people, for the remission of their synnes.

Thowou the tender mercy of oure God,
wherby the daye springe from an hyl: hath
visyted vs.

That he mighte geue light vnto them,
& in darthe and shadowe of deathe, and
to geue oure feete in to the waye of peace.

And the childe grew, and waxed stronge
in spere, and was in the wyrdernes, tyll
the tyme that he shoulde shewe him self
vnto the people of Israel.

The ii. Chapter.

It fortuneth at the same tyme, that
there reioyced out a circumciser first
Augustus the Emperoure, that the
whiole world shoulde be taxed. And this
taxinge was the first that was executed, when
Syrenius was leutenant in Siria. And
they wente all, every one to his owne cite
to be taxed. Then Joseph gat him vp also
first Galile, out of the cite of Nazareth, in to
Jewry, to y^e cite of Dauid, which is called
Bethleem, (because he was of y^e house and
lynage of Dauid) that he mighte be taxed wth
Mary his spoused wyfe, which was wth childe.

And it cometh to passe, that she
was deliuered, and she broughte forth
her first begotte sonne, & wasp
dressed him in swaddynge clothes,
and layed him in a manger: for they had
no roome in the ymme.

And there was in y^e samer region shepherdes
in the silde by the solde, and watchynge
their flocke by nyght. And beholde, y^e
angell of the LORDE stode by the, and y^e
boughtes of the LORDE shone rounde
aboute them, and they were sore
astayed. And the angell sayde vnto
them: Denoe astayed. Beholde,
I bringe you tydynges of great ioye,
which shall happen vnto all people:
for vnto you this daye is borne y^e
Saviour, our Christ y^e LORDE,
in the cite of Dauid. And take this
for a token: Ye shall fynde the babe
swaddled, and layed in a manger.
And straight waye there was by the
angell a multitude of heavenly
hostes, which praysed God, and
sayde: Glory be vnto God an hyl,
& peace vpon earth, and vnto men
a good will.

And it fortuneth whā the angells
were gone from the, in to heauē,
the shepherdes sayde one to another:
Let us go now euen vnto Bethleem,
and se this thing that is happened,
which y^e LORDE hath shewed vnto
vs. And they came wth haist, &
founde both Mary & Joseph, &
the babe layed in y^e manger. And
whan they had sene it, they publi
shed abroad the sayenge, & was
tolde the of this childe. And all they
that herde it, wondered at the
reioyces, which the shepherdes
had tolde them. But Mary kepte
all these sayenges, and pondered
them in hir heart. And the
shepherdes returned, praising
and lauding God, for all that they
had herde and sene, euen as it was
tolde them.

And whan eighte dayes were ended,
that the childe shoulde be circumcised,
his name was called Iesus, which
was named of y^e angell, before he
was concoued in his mothers
wombe.

1 Reg. 11.
12. 2. 2. 2. 2.

Mat. 12.

Gen. 12.

1. Loc. 1.

EE ij

D And whā the dayes of their purification
 after the lawe of Moyses, were come, they
 brouge him to Ierusalem, that they might
 present him vnto the LORDE. As it is wryt-
 ten in the lawe of the LORDE. Every mā-
 chyldre that first openeth the Matrix, shalbe
 called holy vnto ꝑ LORDE. And that they
 might geue the offerynge, as it is wrytē in
 the lawe of the LORDE (namely) a payre of
 turtle doves, or two yonge pigeons.

And beholde, there was a man at Jeru-
 salem, whose name was Symeon, and the sa-
 me mā was iust, and feared God, and loꝝed
 for the consolaciou of Israel, and the holy
 goost was in him. And an answer was geuē
 him of the holy goost, that he shulde not se
 death, before he had seē ꝑ LORDES Chylf.
 And he came by inspiration into the temple.

E And whā the elders broughe the chyldre
 Jesus in to the temple, to do for him after ꝑ
 custome of the lawe, then toke he him vp
 in his armes, and prayed God, and sayde:
 LORDE, now lettest thou thy seruaunt de-
 part in peace, according to thy promisse.

For myne eyes haue seue thy Samours,
 whō thou hast prepared before all people.
 A light for the lightenynge of the they:
 the ꝑ for the prayse of ꝑ people of Israel.

And his father and moether marueled
 at the thynges that were spokē of him. And
 Symeon blessed them, and sayde vnto Ma-
 ry his moether. Beholde, this (chyldre) shalbe
 set to a fall, and to an vpryng agayne of
 many in Israel, and for a taken, which shalbe
 spokē agaynst. And the swerde shal pearce
 thy soule, that the thynges of many he-
 res maye be opened.

S And there was a prophetesse, one Anna,
 the daughter of Phanael of the trybe of A-
 ser, which was of a greates age, and had ly-
 ued seuen yeares with hir husbāde from hir
 virgynite, ꝑ had now bene a widowe aboute
 foure score ꝑ foure yeares, which came neer
 to the temple, seruyng God w̄ fastynge and
 prayenge, daye and nyght: the same came
 forth also the same houre, and prayed the
 LORDE, and spake of him vnto all that lo-
 ked for the redempciē at Jerusalem.

And whā they heꝑ performed all acco-
 ding to the lawe of the LORDE, they retur-
 ned i to Galile, to their owne cite Nazareth.
 And the chyldre grewe, and reued stronge in
 spere, full of wysdom, ꝑ the grace of God
 was with him.

And his elders wente to Jerusalem every
 yeare at the feast of Easter. And whā he
 was twolue yeare olde, they wente vp to Je-

rusalem, after the custome of the feast. And
 whā they had fulfilled the dayes, and were
 gone home agayne, the chylde Jesus cha-
 nged styll at Jerusalem. And his elders
 sawe it not, but thought he had bene in the com-
 pany, and they came a dayes iourney, and
 soughte hi amonge their kynfolkes ꝑ acqui-
 taunce. And whā they founde him, they
 were agayne to Jerusalem, and soughte hi.

And it fortuned a ster the dayes, ꝑ they
 founde him in the temple, syttinge amonge
 the teachers, hearyngē the, and oppo-
 syngē them. And all they that herde him, mir-
 acled at his vnderstandynge and answers. And
 whā they sawe him, they were astonysed.
 And his moether sayde vnto him: My son,
 why hast thou done this vnto vs? What
 haue thy father and I haue soughte the
 for thynges. And he sayde vnto them: What
 is it that ye haue soughte me? Whylly not, ꝑ
 I must go aboute my fathers busynesse. And
 they vnderstode not the sayenge, ꝑ he spake
 vnto them. And he came do w̄ them with
 them, and came to Nazareth, and was obedi-
 ent to them. And his moether kepte all these
 thynges in hir hert. And Jesus increased in
 wysdom, age, and fauoure with God and mā.

The III. Chapter.

In the fiftenth yeare of the reigne
 of Tiberius the Emperour, it was
 that Pontius Pilate was lictenānt in Jew-
 ry, and herode one of the foure princes in Jew-
 ry, and his brocher Phylippe one of the
 re prynces in Iudaea, ꝑ in the coastes of Lu-
 conica, and Lysanias one of the foure
 princes of Abilene, when Sanna and Caius
 were hye prestes, the came ꝑ wode of
 Bethan. Then the sonne of Zachary in the
 wilderness. And he came in to all ꝑ coastes
 aboute Jordan, and preached the baptyse in
 penitence for the remission of synnes. And
 it was in ꝑ wode of ꝑ sayenges of
 the prophet, which sayeth: The voyce of
 cryer in the wilderness: prepare the waye
 of the LORDE, and make his pathes straight.
 Every valley shalbe fylled, and every moun-
 tayne byll shalbe broughte lowe. And what
 so is croked, shalbe made straight: and what
 rough is, shalbe made smooth, and all they
 shal se the Sauoure of God.

Then sayde he vnto the people, ꝑ want
 out to be baptyed of him: The generation
 of vipers, in ho hath certified you, that ye
 shal scape ꝑ wraoth to come. Take heede,
 forsooth the frutes of repentance, ꝑ they
 want to saye: We haue Abrahā for our father. He
 saye vnto you: God is able of these thynges

use vp children vnto Abraham. The eye is
 as into the tre alreedy; so that euery tre
 which bringeth not forth good fruce, shal
 be hewen downe, and cast in to the fyre. And
 the people asked him, and sayde: What shal
 he do then? he answered, & sayde vnto the:
 he that hath two coates, let him parte w
 his; he that hath none; and he that hath meate,
 let him do likewise.

The publicans came also, to be baptysed
 and sayde vnto him: Master, what shal we
 do? he sayde vnto them: Requyre nomore,
 then is appointed you. Then yf soub your
 and him likewise, and sayde: What shal we
 do then? And he sayde vnto the: Do no man
 violence ner wronge, and be content with
 your wages.

But when the people were in a doute, &
 thought all in their hartes, whether he were
 Christ. Thon answered, and sayde vnto
 the all: I baptysse you with water, but after
 me there cometh one stronger the I, whose
 speache I am not worthy to louse: he
 shal baptysse you with the holy goost, and
 with fyre. Whose fanne is in his hande, and
 he shal purge his stooke, and shal gather y
 wheat in to his barn, and shal burne the
 chaffe with vnquenchable fyre. And many
 other chynge more extorted he, & preached
 vnto the people.

But Herode the Tetrarcha, when he was
 wroth of him because of Herodias his bro
 thers wife, and for all the euils that Herodu
 had doone, he desired all this he layed Ihu in prison.

And it fortuned when all the people re
 ceaued baptysme, and when Iesus also was
 baptysed and prayed, that heauen opened,
 and the holy goost came downe in a bodely
 shappe like a dove vpon him. And out of
 heauen there came a voyce, which sayde:
 Thou art my beare sonne, in whos I balyte.

And Iesus was aboute thirtie yeares
 when he beganne. And he was taken so:
 the sonne of Ioseph, which was the sonne
 of Eli, which was the sonne of Mathat.

Which was the sonne of Lewi.
 Which was the sonne of Melchi.
 Which was the sonne of Ianna.
 Which was the sonne of Ioseph.
 Which was the sonne of Mathathias.
 Which was the sonne of Amoo.
 Which was the sonne of Iahum.
 Which was the sonne of Elsi.
 Which was the sonne of Lauge.
 Which was the sonne of Maath.
 Which was the sonne of Mathathias.
 Which was the sonne of Sime.

Which was the sonne of Ioseph.
 Which was the sonne of Iuda.
 Which was the sonne of Iohanna.
 Which was the sonne of Asia.
 Which was the sonne of Zouababel.
 Which was the sonne of Salathiel.
 Which was the sonne of Teri.
 Which was the sonne of Melchi.
 Which was the sonne of Abdi.
 Which was the sonne of Cosam.
 Which was the sonne of Elimabam.
 Which was the sonne of Ier.
 Which was the sonne of Ieso.
 Which was the sonne of Elieser.
 Which was the sonne of Joim.
 Which was the sonne of Mattha.
 Which was the sonne of Levi.

Which was the sonne of Simeon.
 Which was the sonne of Iuda.
 Which was the sonne of Ioseph.
 Which was the sonne of Ionan.
 Which was the sonne of Eliachim.
 Which was the sonne of Iesou.
 Which was the sonne of Menam.
 Which was the sonne of Mathatham.
 Which was the sonne of Mathabam.
 Which was the sonne of Danid.
 Which was the sonne of Jesse.
 Which was the sonne of Obed.
 Which was the sonne of Boos.

Which was the sonne of Salomon.
 Which was the sonne of Ithasson.
 Which was the sonne of Aminadab.
 Which was the sonne of Aram.
 Which was the sonne of Elifrom.
 Which was the sonne of Phares.
 Which was the sonne of Iuda.
 Which was the sonne of Iacob.
 Which was the sonne of Isaac.
 Which was the sonne of Abiahram.
 Which was the sonne of Thara.

Which was the sonne of Ithaboz.
 Which was the sonne of Serug.
 Which was the sonne of Regu.
 Which was the sonne of Peleg.
 Which was the sonne of Eber.
 Which was the sonne of Shaly.
 Which was the sonne of Caynan.
 Which was the sonne of Arphachshab.
 Which was the sonne of Sem.
 Which was the sonne of Ltoe.
 Which was the sonne of Lamech.
 Which was the sonne of Iathusalah.
 Which was the sonne of Henody.
 Which was the sonne of Iared.
 Which was the sonne of Methalel.
 Which was the sonne of Kenan.

Which was the sonne of Enoe.
Which was the sonne of Seth.
Which was the sonne of Adam.
Which was the sonne of God.

The fourth Chapter

¶ This full of the holy goost, came againe from Iordane, and was led of y spierce into wyldernes, & fourty dayes lge was he cepted of y beuell. And in these dayes ate he nothinge. And when they were ended, he hongred a sterward. And the deuell sayde vnto him: If thou be y sonne of God, commaunde this stone, y it be bick. And y Jesus answered & sayde vnto hi: It is writen: Man shal not lyue by bick only, but by every worde of God. And y deuell toke him vp into an hye moctia yue, and shewed him all the kyngdomes of y whole worlde in y twinkeling of an eye. & sayde vnto him: All this power wil I geue vnto the, and the glory therof, for it is geue ouer vnto me, and I geue it, to whom I wil. If thou now wilt wooshippe me, they shal all be thine. Jesus answered him, and sayde: Auoide fro me thou Satan. It is writen: Thou shalt wooshippe the LORDE thy God, and him onely shalt thou serue.

¶ And he caried him to Ierusalem, and set him vpon a pyrnacle of the temple, and sayde vnto him: If thou be y sonne of God, cast thy self downe from hence. For it is writen: He shal geue his angels charge ouer the, to kepe the, and with their handes they shal helde the vp, that thou dash not thy forec agaynst a stone. And y Jesus answered, and sayde vnto him: It is sayde: Thou shalt not tempte the LORDE thy God. And when y deuell had ended all the temptacions, he departed from him for a reason.

¶ And y Jesus came a gayne in the power of the sperte in to Galile. And the fame of him was noyfed thoro oue all y region rounde aboute. And he taught in their synagoges, and was commended of every man.

¶ And he came vnto Nazareth where he was nourish, and as his custome was, he went in to the synagoge vpon y Sabbath, and stode vp for to rede. Then was there deliuered vnto him the booke of y prophet Esay. And when he had turned ouer the booke, he founde the place where it is writen: The sperte of the LORDE is with me, because he hath anoynted me: to preach the Gospell vnto y poore hath he sent me: to heale the broken harted: to preach deliuerance to the captiue, and sight to the bynd: and frely to set at liberty them that are trust: and to preach

the acceptable yeare of the LORDE.

And when he had closed the booke, began he to saye vnto y mynster: set sat him downe. And the eyes of all that were in the synagoge, were fastened on him. And he began to saye vnto them: This daye is this scripture fulfilled in your eares. And they all gaue him wyrtesse, and woddid at the gracious wordes, which proceeded out of his mouth, and they saide: Is not this y Josephs sonne?

And he sayde vnto them: Doubtes ye wil saye vnto me this power be: Physician, heale thyself. For how greates things haue me bene done at Capernaum? Do the same here also in thine owne countr. But he saide: Verily I saye vnto you: There is no prophes acceptid in his owne countr. I wenterethes of a trouth I saye vnto you: There were many wredowes in y land in y tyme of Elias, whi the heau was shut che yeares and sixe monethes, and when there was a greates beris in all the lande: & to none of the was helpe sent, but onely vnto Sarepta of the Syryans to a wredowe. And many lepers were there in y land in the tyme of Elisaa y prophet, and none of the was cleafid, save onely Naaman of Syria.

¶ And as many as were in the synagoge, when they herde y , were filled with wrath. And they rose vp, and chafid him out of the cite, and led him vp to the edge of the hill wher vps their cite was builded, that they might cast him downe headlyng. But he rente his waye enen thoro the myddes of then, and came to Capernaum a cite of Galile, and taught the vps the Sabbath. And they wondred at his doctrine, for his preachinge was with power.

¶ And in the Synagoge there was a man possessed with a foule deuil, & he cryed loude, and sayde: Let me alone, what haue me to do with thee thou Iesus of Nazareth: Art thou come to destroye me? I knowe y who thou art, thou the souly of God. And y Jesus rebuked him and sayde: holde thy tounge, and departe out of him. And the deuil was bid in the myddest amonge them, and departed from him, and dyd him no harme. And there came a feare ouer the all, and they spake amonge them selues, and sayde: What manner of thinge is this: he commaundeth the foule spertes with auocies and power, and they departe out. And y place of him was noyfed thoro oue the all, and they spake rounde aboute.

And he rose vp out of the synagoge, and came in to Symons house. And Symon was

ther in Lawe was take with a greates feuer, & they prayde him for her. And he wote vnto her, & commaunded the feuer. And it left her, & immediatly she rose vp, & mynistrd vnto che.

E And whan the Serme was gone downe: **ab** all they that had sicke of dyuerse diseases, **ab** broughte the vnto him. And he layde his handes vpon euery one of che, & made the whole. The deuils also departed out of many, and grand vsyngre: **ab** Thou art Christe the sonne of God. And he rebuked che, & sufferd them: **ab** not to speake: for they knewe that he was Christ. But whā it was daye, he wote out into the deserte place. And the people soughte hi, and came vnto him, & kepte him, & he shulde not departe frō che. But he sayde vnto che: I must preache the Gospill of the Kyngdome of God to other cities also: for there to am I sent. And he preached in the synagoges of Galde.

The V. Chapter.

E It came to passe, & the people preas **ab** sed vpon him to heare the woide of God, and he stode by the lake of Genesereth, and sawe two shippes stode by the lake side, but y fishers were gone out of che, and had wasshet their nettes. Then wente he into one of the shippes, which was Symons, and prayed him, & he wolde thurst out a lide frō the londe. And he sat him doune, and taughte the people out of the shippe.

And whan he had leste of talkyng, he sayde vnto Symon: **ab** I aundch out in to the depe & lette the nettes, to make a draughte. And Symon answered, and sayde vnto him: **ab** Master, we haue laboured all the nyght, and taken nothinge. But vnto thy woide, I wil lette forth the nette. And whā they had so done, they roke a great emulcitude of fishes, & thairnet brake. And they made synnes to their shippes, which were in y ether shippe, & they shulde come, & helpe che. And they came, & fylled both the shippes full, so chey

ab founde. Whan Symon Peter sawe the, he fell doune at Iesus knees, & sayde: **ab** LORDE, go frome, for I am a synfull man: for he was astonnyed with all that were w him, as they broughte of fishes, which they roke, and so were James and Iohn also the sonnes of Zebedee, which were Symons companions. And Iesus sayde vnto Symō: **ab** Feare not, for frō hence forth thou shalt take men. And they broughte the shippes to londe, and left all, and folowed him.

And it fortuned as he was in a cite, beholde there was a man full of leprosy. Whā he sawe Iesus, he fell vnto his face, & besoughte him, and sayde: **ab** LORDE, if thou wilt, thou

caust make me cleane. And he stretchd out his hande, and touched him, and sayde: **ab** I wil be thou cleane. And immediatly the leprosy departed from him. And he charged him, & he shulde tell nonā, but go thy waye (sayde he), and shewe thy self vnto y priest, and offre for the cleansinge, as Moses commaunded, for a witnesse vnto che. But y same of hi wote one farther abide, & there came many people together, to heare him, & to be healed by his frō their sicknesses. And he departed into the wyldernes, & gaue him self to praye.

And it fortuned vnto a daye, & he taughte, and there sat y Pharisees and scriebes, which were come out of all the countres of Galile, and Jewry, and frō Ierusalem, and the power of the LORDE were frō him, & healed every man. And beholde, certayne men broughte vpon a bed, a man y had y palsy, and they soughte how they mighte bryng him in, and laye him before him. And whan they coude not fynde by what waye they mighte bryng him in, for y people they clymmed vnto y toppe of the house, & lette him downe thro w the rylinge w the bed, and ge che before Iesus. And whan he sawe their faith, he sayde vnto hi: **ab** Man, y synnes are forgouē. And the scriebes and pharisees beganē to thynke, & saide: **ab** What is he thus, y speakech blasphemie. Who can forgive synnes, but onely God?

Then certaynes whā Iesus perceived cheir e thoughtes, he answered, and saide vnto che: **ab** What thynke ye in yō herces? Whether is easier to saye: Thy synnes are forgouē. Or to saye: Arise, and walke. But that ye maye knowe, that the sonne of mā hath power to forgive synnes vpon earth, he sayde vnto y sicke of the palsy: **ab** I saye vnto the: Arise, take vp y bed, and go home. And immediatly he rose vp, & foie che, & roke up the bed, & he had syn vnto, and roke home, and prayed God. And they were all astonnyed, and gaue God y prayse, and were fylled w feare, and sayde: **ab** We haue sene maradous thynges to daye.

And afterwarde he roke out, and sawe a publican named Leui, springe at y reuente of custome, & he sayde vnto him: **ab** Followe me. And he left all, rose vp, & folowed him. And Leui made hi a greates feasts his house. And many publicans & ocher sit w hi at y table. And the scriebes and pharisees murmured agaynst his disciples, & saide: **ab** Why besote do ye eate & drynke w publicans & synners? And Iesus answered, & sayde vnto che: **ab** The neede nos y phisician, but they y are sicke. I am not come to call y righteous, but synners to reponaunce.

Leui. 14

Mat. 9. 13
Mark. 2.

Eu. 4. 1
and 4. 1

Mat. 9. 2
Mark. 2. 2
Ioh. 1. 2

Mat. 9. 1
Mark. 2. 1
Luc. 15. 1

Luc. 7. 1
and 15. 2

1. Tim. 1.

But they sayde vnto him: Wherfore fast
þe disciples of Ihsu so moch, and praye so moch,
and the pharisais likewise, but þe
disciples eate and drynke? And he sayde vn
to them: Can ye make the weddyng childe
fast, so lōge as the bydegrome is with the?
But the tyme wil come that the bydegrome
shalbe takē frō the, then shal they fast.

And he sayde vnto them a synnlike:de:
It is man purtech a peece of new cloth in to
an olde garment: for els he renteth the newe,
and the peece of the newe agreeth not with
the olde. And no man purtech new wyne in
to olde vessels, for els þe newe wyne bursteth
the vessels, and runneth out it self, and the
vessels perishe. But newe wyne must be
put in to newe vessels, and so are they both
perfected. And there is no man that dryn
keth the olde, and wolde straight waye ha
ue the newe, for he sayeth: the olde is plea
saunter.

The VI. Chapter.

AND it fortuned vpon an after prynci
pall Sabbath, that he wente vnto
the cōne selye, and his disciples plucked
the eares of corne, and ate, and rubbed the
with their hādes. And certayne of the pha
risais sayde vnto them: Wherfore do ye that,
which is not lawfull to do vpon the Sab
bath? And Iesus answered, and sayde vnto
the: Hane ye not red what Dauid dyd, whā
he was hongrie, and they that were with
him, how he wente in to the house of God,
and toke the shewbrōd, and ate, and gaue
also vnto them that were with him, which
was lawfull for no man to eate, but for the
prieses onely? And he sayde vnto them: The
sonne of man is LORDE ouer the Sab
bath.

It came to passe vps another Sabbath,
that he wente in to the synagoge, and taught
and there was a man, whose right hande
was withered. But yf saydes and pharisais
marked him, whether he wolde heale vpon
the Sabbath, that they might fynde an oc
casion agaynst him. And wherheles he percea
ued their thoghtes, and sayde vnto the mā
with the withered hande: Arise, and steepe
forth here. And he arose, and steepped forth.
Then sayde Iesus vnto the: I wil aske you
a question: What is it lawfull to do vps the
Sabbath? good, or euell? to saue life, or to
destroie it? And he behelde the all rounde
aboute, and sayde vnto the mā: Stretch out
thine hande. And he dyd so. Then was his
hande restored him to right, enen as whole
as the other. But they were fylled full of

madnes, and commoned together, when
they wolde do to him.

And it fortuned at the same tyme, that he
wente out in to a mountayne to praye, and
continued all nyght in prayer to God. And
whā it was daye, he called his disciples,
and chose twelue of them, whom he called
apostles. Symon, whom he named pete,
and Andrew his brother, James and Iohn,
Phylippe and Bartolomeu, Mathew and
Thomas, James the sonne of Alphesus, Symon
called Zelotes, Judas the sonne of
James, and Judas Iscariot, which was the
traytoure.

And he wente downe with them, and he
de open a playne in the felde, and the com
pany of his disciples, and a greete multitu
de of people, from all Jewry, and Jerusalem,
and from Tyre and Sidon by the sea coast,
which were come to heare him, and to be
healed of their diseases, and they that were
wept with foulespirtes, were healed. And
all the people sought to touch him, forthen
he wente vertue frō him, and healede the all.

And he lise vps his eyes vps his disciples,
and sayde: Blessed are ye poore, for yours is
the kyngdome of God. Blessed are ye that
honger here, for ye shalbe satisfied. Blessed
are ye that wepe here, for ye shall laugh. Blessed
are ye, when men hate you, and put you out
of their companye, and reuyle you, and call
our youre name as an euell thinge, for the
sonne of man sake. Reioyse ye then, and be
glad: for beholde, your reward is greete in
heauen. Euenthus dyd theyr fathers vnto
the prophetes also.

But wo vnto you riche, for ye haue your
consolation already. Wo vnto you that are
full, for ye shal hunger. Wo vnto you that
laugh here, for ye shal wepe and waille. Wo
vnto you when euery man prayseth you,
Euenthus dyd their fathers vnto the false
phtes also.

But I saye vnto you that heare: Love
your enemies: do good vnto them that ha
te you: blese them that curse you: praye
for them that wrongfully trouble you. And
who so smyteth the on the one cheeke,
offer him yf other also. And who so takech away
thy cloake, subyd him not yf core also. Wo
so ever aseyd of the, geue him: and who
takech awaye thyme, are it not agayne?
And as ye wolde that men shulde do vnto
you, euenthus do ye vnto them likewise.

And yf ye loue them that loue you, whā
thāke haue ye therfore? For synners also
use their louers. And yf ye do good for your

luc. 12
arc. 1. c.reg. 1. c.
luc. 12. 1. c.luc. 12. 1. b.
arc. 1. c.

good doers, what thanke haue ye therfore? Synners also do euen the same. And yf ye lende vnto them, of wch ye hope to receaue what thanke haue ye therfore: For synners also lende vnto synners, what they may receaue as moch agayne. But rather loue ye y^e carnicke, do good, and lende, lofynge for nothing therof agayne: so shal ye remarde be grate, and ye shal be the children of the heuyn: for he is kynde, tward the vntowardly and to the euill.

¹ Be ye therfore mercifull, as youre father also is mercifull. Iudge not, and ye shal not be iudged. Couet not, and ye shal not be adonprised. Forgeue, and ye shal be forgoen: Goe, and to you shalbe geue. A good measure, pierced downe, shalen together, & runyng ouer, shal mē geue in to youre bosome. For with what measure ye meeete, with the same shal it be measured to you agayne.

And he sayde a similitude vnto the: Can the kynde streme the naye to bynde: Do they not both the fall in to the drye? The disciple is not aboue his master. But whoso maketh a man perfect, yf same shalbe as his master. But why seest thou a moote in thy brothers eye, and considerest not the beame, that is in thine owne eye: Or how canst thou saye vnto thy brother: holde thyll brother, I wil plucke y^e moate out of thine eye, and thou thyll seest not yf beame in thine owne eye: Thou ypoctyte, ystiff cast the beame out of thine owne eye, and the shalbe thou se clearly to pull the moote out of thy brothers eye.

² For it is no good tre, yf bringeth forth full fruite: and no euell tre yf bringeth forth good fruite. Euer y tre is knowne by his fruite. For mē gather not figges of thornes, ne grapes of busshes. A good mā out of y good nature of his hert, bringeth forth y which is good: and an euell mā out of the euell tree of his hert, bringeth forth that which is euell. For of the abundance of the hert, the mouth speaketh.

³ But why call yemel LORDE LORDE, & do not that I saye vnto you? Who so ener cummeth vnto me, and heareth my wordes and doeth the, I wil shewe you to whom he is lyke. He is lyke vnto a man which bylded a house, and digged depe, and layed y foundation vpon a rocke. When the waters came, the floodes ber vpon that house, and coude not moue it: for it was grounded vpon y rocke. But he that heareth and doeth not, is lyke vnto a man the bylded his house vpon the earth without foundation, and the streames beer vpon it, and it fell immediatly,

and grate was the fall of that house.

The VII. Chapter.

When he had ended his talkyng vnto the people, he wente in to Capernaum: and a captayne seruante laye deed sicke, whom he loued. Whā he herde of Iesus, he sent the elders of the Iewes vnto him, and prayed him, that he wolde come, and make his seruante whole. But whā the y came to Iesus, they besoughe him instantly, & sayde: he is worthy y thou shuldest here this for him, for he loneth oure people, & hath bylded vs y synagoge. And Iesus wente w them.

Now when they were not farre from y house, y captayne sente siedes vnto hi, sayng vnto him: O LORD, trouble not thy self, I am not worthy, y thou shuldest enter vnder my rofe, and therfore I thought not my self worthy to come to y: but speake y worde, & my seruante shalbe whole. For I myself also am a mā. Subiecte to the bygger authority, & haue soub yers vnder me. And I saye vnto one: Go, & he goeth, And to another: Come, & he cometh. And to my seruante: Do this, & he doeth it. When Iesus herde y, he marueyled at hi, & turned hem abowte, & saye vnto y people y foloweth hi: I saye vnto you: So grate faith haue I not founde, no not in Israell. And whā they that were sent, came home agayne, they founde the seruante that was sicke, whole.

And it fortuned afterwarde, that he wente in to a cite called Naïm, and many of his disciples wente with him, and moche people. When he came nye to the gate of the cite, beholde, there was caried out one deed, which was the onely sonne of his mother, and she was a wyddowe, and moche people of the cite wente with her. And when the LORDE sawe her, he had compassion on her, and sayde vnto her: Wepe not. And he came nye, and toucheth the Coffin. And they that bare him, stode still. And he sayde: Young man, I saye vnto the: Arise. And the deed sat vp, and beganne to speake. And he belyured him vnto his mother. And they came a feare on them all, and they payed God, and sayde: A grate prophete is risen among vs, and God hath wifited his people. And this same of him was noyed in all Jewry, and in all y regions that laye round aboute.

And the disciples of Ihs shewed him of all these thynges. And Ihs called vnto him two of his disciples, and sent the vnto Iesus sayyng: Arise thou be that shal come, as is

Mat. 23
104-11

23

Luc. 11
1-11

104-11

we loke for another: When the men came to him, they saye: Ihon y baptist hath sente vs vnto the, sayinge: Art thou he that shal come, or shal we loke for another?

C As the same houre he healed he many from sicknesses, & plagues, and fro euell spieres, and vnto many that were blynde, he gaue sight. And Iesus answered, & sayde vnto the: So ys waye, shewe Ihon, what ye haue sente herde. The blynde se, the halt go, the lepers are cleansed, the deaf heare, the deef cryse, the Gospell is preached vnto y poore, and blessed is he, that is not offended at me.

When the messengers of Ihs were departed, Iesus began to speake vnto y peple concerninge Ihs: What are ye gone out for to se in y wyldernes? Wolde ye se a rebe, that is shate w the wynde? Or what are ye gone out for to see? Wolde ye se a mā clothed in soferament: Beholde, they that are gorgeously arrayed, & lyue delicately, are in kynge courtis. Or what are ye gone out for to se: Wolde ye se a prophete? Yea I saye vnto ye: one tharis more the a prophete. This is he, of whom it is reueren: Beholde, I sende me myssaunger before y face, which shal prepare thy waye before the. For I saye vnto ye: A monge the y are borne of women, there is no greater prophete the Ihon the baptist. For with stonnyng he that is lesse in the kyngdome of God, is greater then he.

And all the people that herde him, and y publicans, iustified God, and were baptysed with the baptyne of Ihon. But the Pharisies and scriebes despyed y counsell of God, & gaunff the selues, & were not baptysed of hi.

D But the LORD E saide: Where vnto shal I iudg in the men of this generacion? And whom are they like: They are like vnto childe which sit in the market, and crye one to another, and saie: We haue pyppd vnto you, and ye haue not daunfed: we haue mourned vnto you, & ye haue not wept. For Ihon y baptist came, and a ce no bled, and diate no wyne, and ye saie: he hath y dwell. The sonne of man is to come, eateth and drynketh, & ye saie: This man is a glutton and a wyne bebr. Iesus sae at the table in the Pharisies and wyrdome is iustified of all his children.

And one of the Pharisies despyed him, & he wolde cease with him. And he wente in to the Pharisies house, and sat him downe at y table. And beholde, there was in the cite a woman, which was a synner. When she knewe that Iesus sae at the table in the Pharisies house, she broughte a boxe with oymment, & sate behynde at his feet, and wept, and be-

ganne to water his feet with teares, and he drye the w the hayres of his heade, and he sed his feet, & anoynted the with oymment.

But when the Pharisie which had called to him sawe that, he spake within himself, and sayde: If this mā were a prophete, he wolde knowe who, & what maner of woman this is that toucheth him, for he is a synner. And Iesus answered, and saide vnto him: Simo, I haue somwhat to saye vnto the. He sayde: Master saie on. A certayne lender had two detters, the one oughe fyue hundred pennis, the other fyfity: but when they had nought to paye, he forgaueth both. Tell me which of them wyl loue him most: Symon answered, and saide: he. I suppose, to whom he forgaueth most. Then sayde he vnto him: Thou hast iudged right.

And he turned him to the woman, and sayde vnto Symo: Seest thou this woman? I am come in to thine house, thou hast giuen me no water vnto my feet, but she hath watered my feet with teares, and dryed the w the hayres of hir heade: Thou hast giuen me no kysse, but she kysse the fyne: she came in, hath not ceassed to kysse my feet: Thou hast not anointed my heade w oyle, but she hath anoynted my heade with oymment. Therefore I saye vnto the: Many synnes are forgiven her, for she hath loued much: But to whom lesse is forgiven, the same leueth the lesse.

And he sayde vnto her: Thy synnes are forgiven the. Then they that sae at the table with him, beganne to saye within themselves: What is he this, that forgiveth synnes also? But he sayde vnto the women: Thy faith hath saved the, so thy way is peace.

The VIII. Chapter.

And it is forewedd afterwarde, that he wente thorow the cities and townes, and preached, and shewed y Gospell of the kyngdome of God, and the wolde it him. And certayne women also, whi he had in healed fro euell spieres and infirmities: Namely, Mary which is called Magdalene, out of whom wente seven deuils, and Joanna y wife of Chynis herodes steward, and Susanna, and many other, that mystified vnto them of their substance.

Now whā noth people were gathered together, and had sed vnto him one of the articles, he spake by a synilitude: There wente out a sowre of some his seeds, & whyte he sowynge, some fell w the waye syde, and was trodde vnder foot, and the fowles of the

15. 11. 2

15. 11. 2

Mat. 11. 2

Mat. 11. 2

Mat. 11. 2

Mat. 11. 2

Mat. 11. 2

Mat. 11. 2

Mat. 11. 2

spange it vp. And some sell on stone, and upon it was spounge vp, it weyched awaye; because it had no moyntnesse. And some sell amonge thornes, and the thornes spange vp with it, and choaked it. And some sell vpon a good grounde, and spange vp, and bare frute as handreth folde. Whā he sayde this he cryed: Who so hath eares to heare, see him heare.

B And his disciples asked him, and sayde: Why thus similitude is this? And he sayde: Vnto you it is geue, to knowe the mysteryes of the kyngdome of God, but vnto the other is parable, & though they see it, they shuld not see it, and though they heare it, they shuld not vnderstande.

This is the parable: The seede is the worde of God: As for those that are by & waye syde, they are they that heare it, a fterwarde cometh the deuell, and eateth awaye the worde out of their hertes, that they shulde not beleue, and be saued. But they on & stony are such as when they heare it, receaue the worde with ioye, and these haue no roote: they beleue for a whyle, and in the tyme of temptacion they fall awaye. As for it that fall amonge the thornes, are such as heare it, and go forth amonge the cares, riches and voluptuousnesse of this life, and are choaked and bringe forth no frute. But that on the good grounde, are they that heare the worde, and receiue it in a pure good hert, and bringe forth frute in pacience.

A Lo man lighteth a candle, and couereth it with a vessel, or putteth it vnder a table, but setteth it vpon a candlesticke, that soch as go in maye see light. For there is nothing hid, that shal not be openly shewed: and there is nothing secrete, that shal not be knowen, and come to light. Take hede therefore how ye heare. For who so hath vnto him halfe an eare: but who so hath not, from him halfe shall eaken awaye, eue the same that he hath to haue.

C There wente vnto him his mother and his brethren, and coude not come at him for the people. And it was tolde him. Thy mother and thy brethren stande without, and wote se the. But he answered, & sayde vnto this: My mother and my brethren are these, which heare the worde of God, and do it.

A And it fortuned vpon a certayne daye, & he wente in to a shippe, and his disciples with him: & he sayde vnto the: Let vs passe ouer to the other syde of & lake. And they burst of fro the lode. And as they sayled, he slepe. And there came a storme of wynde vpon &

lake, and the waves fill vpon the, and they stode in greate ioperdy. Then wote they vnto him, and waked him vp, & sayde: Master, we perishe. Then he arose, and rebuked the wynde, and the rest of water, and they ceased, and it was calme. But he sayde vnto the: Where is youre faith? Then leuethes they were of frayed, and wddnt, and sayde one to another: What is he this? For he commaundeth the wyndes and the water, and they are obedient vnto him. And they sayled forth in to the countree of the Gadarenes, which is ouer agaynst Galile.

And when he wente our to londe, there met him out of & cite a mā, which had a deuell long tyme, & ware no clothes, & tarried in no house, but in the graues. Then rebuked whā he sawe Iesus, he cried, and fell to worshippinge him, and cried loude, & sayde: What haue I do with the Iesus, thou sonne of the hyest God? I besee the, that thou wilt not torment me. For he commaunded the foule spire, that he shulde departe out of the mā, for he had plagued hi a lōge season. And he was bounde with cheynes, and depe wyfferetes, and he brake the bondes in order, and was carried of the deuell in to the wilderness.

And Iesus asked him, and sayde: What is thy name? He sayde: Legion. For there were many deuils entred in to him. And they besought him, that he wolde not commaunde the to go in to the depe. But there was there a greate heerd of swyne fydynge vpon the mountayne, and they besought him, that he wolde geue them leue, to entre in to & same. And he gaue the leue. Then departed & deuels out of the mā, and entred in to the swyne. And the herd rusheth headlynge with a storme in to the lake, and were drowned. But whā they herden saie what had chaunfed, they fled, and tolde it in the cite and in the wildernesses.

Then wente they our, for to see what was done, and came to Iesus, and founde the mā (out of whom the deuils were departed) syttinge at Iesus feet, clothed, and in his right mynde, and they were of frayed. And they & had sene it, tolde the howe he possessed was healed. And the whole multitude of & countree of the Gadarenes besought him, that he wolde departe from them, for there was a greate feare come vpon the. And he gaue him in to & shippe, and turned agayne. And the man out of whō the deuels were departed, besought him, & he might be with him. But Iesus sent him awaye, and sayde: Go

Mat. 13

Mat. 14

Mat. 15

Mat. 16

Mat. 17

horns agayne, and shewe how greate things God hath done for the. And he wente his waye, & preached thensout all y^e cite, how greate thinges Iesus had done for hi.

Mat. 9. c
Marc. 1. c

And it forcomed whā Iesus came agayne, the people receaued him, for they wayted for him. And beholde, there came a man named Jairus (and he was a ruler of the synagoge) and fell at Iesus feet, & besoug he him, that he wolde come in to his house. For he had but one daughter (upon a troule yeare of age) and she laye at y^e poynt of death.

Mat. 9. c
Marc. 1. c

¶ And a womā haauyng the blondyssue twolue yeares, (which had spent all hir substance upon physicians, and coude be healed of none) came behynde, & touched the hemme of his garment, and immediadly hir yssue of bloud was stancht.

And Iesus sayde: Who hath toucht me? But whan they all denyed, Peter sayde, and they that were with him: Master, the people thronged the and thurst the, and thou sayest: Who hath toucht me? Iesus saide: Some body hath toucht me, for I fel, that there is vertue gone out fro me. But whan they the woman sawe that she was not hyd, she came triblyng, and fell downe before him, and tolde him before all the people, for what cause she had toucht him, & how she was healed immediatly. And he sayde vnto her: Daughter, be of good comforte, thy faith hath made the whole, go thy waye in peace.

Mat. 9. c
Marc. 1. d

Whyle he yet spake, there came one frō y^e ruler of y^e synagoges house, and sayde vnto him: Thy daughter is deed, discaise not the master. Whan Iesus herde that, he answered him, and sayde: Feare not, beleue onely, and she shal be made whole. But whan he came in to the house, he suffred no man to go in, save Peter, and James and Ihs, and the father and mother of the mayden. They wepte all, and so to we for her. But he sayde: Wepe not, for she is not deed, but slepeth. And they laughed hit to some, knoowyng well that she was deed. But he thrust them all out, and tolde her by the hande, and cryed, and sayde: Maide arise. And hir spue came agayne, & she arose straighte waye. And he commaunded to geue her meate. And hir elbers were astonnyed. But he charged them, that they shalde tell no man, what was done.

loh. 11. b

21
Mat. 14. a
Marc. 6. b
and a
Luc. 9. b

¶ Mat. 2. a
Luc. 10. a

The XL Chapter.
¶ It he called the twolue together, and gaue them power and authoritee ouer all deuals, and that they might

heale diseases. And he sent the out to preach the kyngdome of God, and to heale y^e sick, and sayde vnto them: He shal take nothinge with you by the waye, neither staff, ne scryppe, nee shoo, nee money: nee shal ye coare. And in to what house soeuer ye enter, there abyde, vntill ye go thence. And whē so ever receaue you not, departe out of the same cite, and shake o^f the dust from your feet, for a wytnesse ouer them. And they departed, and wente throughe the townes, preachinge y^e Gospel, & healinge euery where.

¶ Herode the Tetrarcha herde of all that was done by him. And he toke care, for so much as it was sayde of some: Ihs is risen agayne from the deed: of some, Elias hath appeared: of some, One of the olde prophetes is risen agayne. And herode sayde: I haue I beheaded, who is this then, of which I heare such thinges? And he besoug in his him.

And the Apostles came agayne, and tolde him how greate thinges they had done. And he toke them to him, and wente asyde in to a solitary place by the cite called Bethsaida. Whan the people knew of it, they followed him. And he receaued them, and spake vnto them of the kyngdome of God, and healed such as had neede there. But the daye beganne to go downe. Then came the twelue to him, and sayde vnto him: In the people departe frō the, that they maye gi in to the townes rounde aboute, and in to y^e villages, where they maye fynde lodgyng & meate, for we are here in y^e wilderness. But he sayde vnto them: Geue ye them to eat. They sayde: We haue nomore but fye loanes and two fyfthes. Excepte we shal go & bye meate for so much people (for they were vpon a fyue thousand men)? But he sayde vnto his disciples: Cause them to syt downe by fyfthes in a company. And they so, and made them all to syt downe. Then tolde he the fyue loanes and two fyfthes, and lette vp towarde heauē, and sayde grace ouer them, brake them, and gaue them to the disciples, to set the before the people. And they ate, and were all satisfied. And there was taken vp of that remayned to them, twolue basketes full of broken meate.

And it forcomed whan he was alone, and at his prayer, and his disciples with him, he tolde them, and sayde: Whom saye the people that I am? They answered, and sayde: They saye, thou art Ihon the baptist: Some, that thou art Elias: Some, that one of the olde prophetes is risen agayne. But

17 he vnto them: Whom saye ye that I am?
 18 Then answered Peter and sayde: Thou art
 the Christ of God. And he charged them
 19 secretly, and commaunded them, that they
 shoulde tell this vnto no mā, and sayde: For
 20 the sonne of man must suffre many thinges,
 and be cast out of the Elders, and of y^e hye
 21 iustices, and scribes, and be put to deaht,
 and rise agayne the thirde daye.

22 Then sayde he vnto them all: Wheremy mā
 wil folowe me, let him deny himselfe, & take vp
 23 his crosse daylye, & folowe me. For who so
 24 wyl saue his life, shall lose it. But who so
 loseth his life for my sake, shall saue it. For
 what anawtage hath a man, though he
 25 wanne the whole worlde, and loseth himselfe,
 or runneth in daunmage of himselfe? Who
 26 so is ashamed of me and of my sayenges, of
 his shall the sonne of mā also be ashamed,
 when he cometh in his glory, and in the
 27 glory of his father, and of the holy angels.
 28 I saye vnto you of a tenech: there be some
 29 of them that stonde here, which shall not
 taste of deaht, tyll they se the kyngdome of
 God.

30 And it fortuned, that aboute an eight
 31 dayes after these wordes, he toke vnto him
 32 Peter, Iohn and James, and wente up in
 33 to a mount for to praye. And as he prayed,
 the shappe of his countenance was chaun-
 34 ged of another fashion, and his garment
 was whyte, and shyned: and beholde, two
 men talked with him, which were Moyses
 and Elias, that appeared gloriously, and
 spake of his departyng, to which he shoulde
 fulfill at Jerusalem. As for Peter and them
 that were with him, they were full of slepe.
 35 But when they awoke, they saw his glory,
 and the two men stondyng with him.

36 And it chaunfed, when they departed frō
 37 him, Peter sayde vnto Jesus: Master, here
 is good dryng for vs. Let vs make thre ta-
 38 bernacles: one for the, one for Moyses, and
 one for Elias, and wyll noe what he sayde.
 39 But whyle he thus spake, there came a cloude,
 and ouershadowed them. And they were
 40 afrayed, when the cloude conered them.
 41 And out of the cloude there came a voyce,
 42 which sayde: This is my beare sonne. heare
 him. And whyle this voyce came to passe,
 they sawe Jesus alone. And they kepte it
 43 close, and tolde no mā in those dayes any of
 the thinges which they had seene.

44 And it chaunfed on the nexte daye after,
 45 when they came downe from the mount,
 much people met him, and beholde, a man
 amonge the people cryed out, and sayde:

Master, I beseeke the, loke vpon my sonne,
 for he is my only sonne: beholde, the spere
 46 taketh him, and suddenly he crieth, and he
 47 reareth him, that he someth, and with pay-
 me departeth he from him, when he hath
 48 reue him. And I besoughte my disciples to
 cast him out, and they coulde not. Then an-
 49 swered Jesus, and sayde: Oh thou unfaith-
 full and croked generacion, how longe shall
 50 I be with you, & suffre you? Whyng heret
 thy sonne. And when he came to him, the
 51 deuell rente him and care him. But Jesus
 rebuked the soyle spere, and healed the chy-
 52 lde, and deliuered him vnto his father agayne.
 53 And they were all amazed at the mygh-
 ty power of God.

54 And whyle they wondred enery one at
 all thinges which he doyd, he saye vnto his
 55 disciples: Comprehende these sayenges in
 your eares, for the sonne of man must be
 56 deliuered in to the handes of men. But they
 57 wyll not what that worde meant, and it
 was hyd from them, that they vnderstode
 it not. And they were afrayed to aske him of
 58 that worde. There came a thought also
 amonge them, which of them shoulde be the
 59 greatest. But when Jesus sawe the thoughtes
 60 of their hert, he toke a chyld, & set him
 61 harde by him, and sayde vnto them: Who-
 62 soeuer receauech this chyld in my name, re-
 ceaueth me: and who so euer receaueth me,
 63 receaueth him that sent me. But who so
 64 leest amonge you all, & same shal be greete.
 65 Then answered Ihs, and sayde: Master,
 66 we sawe one dryue out devils in thy name,
 and we forbade him, for he followed the not
 67 with vs. And Jesus saide vnto him: For hyd
 68 him noe, for he that is noe agaynst vs, is
 69 for vs.

70 And it fortuned when the tyme was ful-
 71 lled that he shoulde be receaued vp from
 72 hence, he turned his face to go straighte to
 73 Jerusalem, and before him he sent messan-
 74 gers, which wente their waye, and came in
 75 to a towne of the Samaritans, to prepare
 76 lodgyngs for him. And they wolde not re-
 ceave him, because he had turned his face to
 77 go to Jerusalem. But when his disciples Ja-
 78 mes and Iohn sawe that, they sayde: LORD,
 79 wille thou, that we commaunde, that sye
 80 shall come from heauen, and consume
 81 them, as Elias dyd? Then rebuked Jesus
 82 turned him aboute, and rebuked them, and
 83 sayde: Howe ye not, what maner of spere
 84 ye are of? The sonne of man is noe come to
 85 be stroye mens soules, but to saue them. And
 86 they wente in to another towne.

Mat. c. And it fortuned as they went by the way, one sayde vnto him: I will folowe the, wher so euer thou go. And Iesus sayde vnto him: The foxes haue holes, and the byrdes vnder the heauē haue nestes: but the sonne of man hath not wheron to laye his head.

Mat. c. And he sayde vnto another: Folowe me. He sayde: Syr, geue me leue first to go, and bury my father. But Iesus sayde vnto him: Let the deed burye their deed. But go thou by waye, and preach the kyngdome of God.

Mat. c. And another sayde: Syr, I will folowe the, but geue me leue first, to go byd them farme, which are at home in my house. Iesus sayde vnto him: Who so putteth his hand to the plow, and looketh backe, is not meete for the kyngdome of God.

The X. Chapter.

Mat. c. **¶** And sturwarde the **LORDE** appoynted out other seuentie, and sent them two and two before him in to euery cite and place, whither he himself wolde come, and sayde vnto them: The harvest is greate, but the labourers are fewe. Praye therfore the **LORDE** of the harvest, to sende forth la bourers in to his harvest. So youre waye: he holde, I sende you forth as the labes amonge y wolues. Beate nether waller, ner scryp pe, ner thurs, and salute no mā by the waye. In to what so euer house ye entre, first saye: Peace be in this house. And if the childe of peace be there, youre peace shal rest vpon him. If no, then shal youre peace turne to you agayne. But tary ye still in the same house, eatinge, and dayntinge such as they haue. For the labourer is worthy of his rewarde.

Mat. c. Go not from house to house. And in to what so euer cite ye entre, and they receaue you, eate such thinges as are set before you. And heale the sicke that are there, and saye vnto them: The kyngdome of God is come nye vnto you. But in to what so euer cite ye come, and they receaue you not, go youre waye out in to the streets of the same, and saye: Euen the very dust which cleaueth vpon vs of youre cite, wyse we of vpon you. But of this ye shal be sure, that the kyngdome of God was come nye vnto you. I saye vnto you: Ye shalbe easer for Godome in that daye, then for that cite.

Mat. c. **¶** And vnto the Chorazin, wo vnto the Bethsaida: for yf the miracles which haue

bene done amonge you had bene done at Tyre and Sidon, they had done penance longe agoo, syttinge in sacke cloth and in ashes. I euertheless it shalbe easer for Tyre and Sidon at the iudgment, then for you. And thou Capernaum which art exaltd vnto the heauen, shalt be thurst downe to hell. He that heareth you, heareth me: and he that despiseth you, despiseth me: but who so despiseth me, despiseth him y sent me.

The seyntye came agayne with ioye, and sayde: **LORDE**, the devils also are subdued vnto vs in thy name. But he sayde vnto them: I same Sathan shall come from heauen as a lightenyng. Beholde, I haue geuen you power to treade vpon serpentes and scorpions, and ouer all power of the enemy, and noching shall hurt you. Neuertheles, reioyce not ye in this, that the spites are subdued vnto you: but reioyse, that theyre names are wyrtten in heauen.

At the same houre reioysid Iesus in spite, and sayde: I praye the O father and **LORDE** of heauen and earth: that thou hast byd these thinges from the wyse and prudent, and hast opened them vnto babes. Euen so father, for so it pleased the. All thinge are geuen ouer vnto me of my father: and no man knoweth who the sonne is, but onely the father: nether who the father is, save onely the sonne, and he to whome the sonne wil open it.

And he turned him vnto his disciples, and sayde in especiall: Blessed are the eyes, which se that ye se. For I saye vnto you: Many prophetes and kynge, wolde haue seue the thinges that ye se, and haue not sene them: and to haue herde the thynges that ye heare, and haue not hade them.

And beholde, there stode up a scrybe: and tempted him, and sayde: Master, what must I do, to inheret everlastinge life? He sayde vnto him: What is wyrtten in the lawe? How readest thou? He answered and sayde: Thou shalt loue thy **LORDE** God with all thy heart, and with all thy soule, with all thy strenght, and with all thy myght, and thy neighbour as thy self. He saye vnto him: Thou hast answered right: this do, and thou shalt lyue. But he wolde haue iustified himself, I sayde vnto Iesus: Why is then my neighbour?

Then answered Iesus, and sayde: Attayne man wente downe from Jerusalem vnto Jericho, and fell amonge warthstones,

which stryped him out of his clothes, and wounded him, and wente their way, and left him half dead. And by chauce there came downe a priest the same waye: and when he sawe him, he passed by. And likewise a Levite, whā he came nye unto the same place and sawe him, he passed by. But a Samaritan was goinge his journey, and came that waye. And when he sawe him, he had compassion upon him, wente unto him, bounde up his woundes, and poured oyle and wyne therein, and lifte him up upon his beast, and broughe him into the tynne, and made prouysson for him. Upon the next daye when he departed, he take out two pears, and gaue them to the oose, and sayde vnto him: Take cure of him, and what so euer thou spendest more, I wil paye it the, when I come agayne. Which of these the now thinkest thou, was neygbboure vnto him, that fell amonge the murderers? He sayde: He that shewed mercy vpon him. Then sayde Iesus vnto him: So chy waye then, and do thou likewise.

It fortuned as they were, that he entred into a towne, where there was a woman named Martha, which receaued him in to hir house. And she had a sister, called Mary, which sat hir borne at Iesus feet, and beramed vnto his wordes. But Martha was be hir self moche to do, set to serue him. And she strepe vnto him, and sayde: LORDE, carest thou not, that my sister leaueh me seruic alone: And yet therfore, that she helpe me. But Iesus answered, and sayde vnto her: Martha Martha, thou takest thought, and combest thy self aboute many thynges: there is but one thinge nede full. Mary hath chosen a good parte, which shal not be taken awaye from her.

The XI. Chapter.

WHEN it fortuned that he was in a place, and prayed. And when he had ceased, one of his disciples sayde vnto him: LORDE, teach vs to praye, as thou also taughte his disciples. He sayde vnto the: When ye praye, saye: O oure father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wil be fulfilled vpon earth, as it is in heauen. Geue vs this daye our dayly bread. And forgate vs oure synnes, for we also forgate all them that are deare vnto vs. And lede vs not into temptation, but deliuer vs from euill.

And he sayde vnto them: Which of you is it that hath a frende, and shulde go to him at mydyght, and saye vnto him: frende, lende me thre loaves, for a frende of myne is come to me out of the waye, and I haue nothinge to set before him: and he within shulde answer and saye: Disquiete me not, the doer is shure already, and my children are with me in the chamber, I can not ryse, and geue the. I saye vnto you: and though he wolde not arise and geue him, because he is his frende. Yet because of his vnshamefast begginge he wolde arise, and geue him as many as he needed.

And I saye vnto you also: Ye, and it shal be geuen you: Take, and ye shal fynde knocke, and it shalbe opened vnto you. For whoso euer ariseth, receaueth: and he that seeketh, fyndeth: and to him that knocketh, shal it be opened. If the sonne aret of any of you that is a father, wyl he geue him a stone therfore? Or yf he are a fysher, wyl he for the fish offre him a serpent? Or yf he are an egg, wyl he profer him a scorpion? If ye then which are euill, can geue youre children good giftes, how much more shal the father of heauen geue the holy spere vnto them that are him?

And he diuice out a beuell that was borm me: and it came to passe when the deuill was departed out, the domme spake, and the people wondered. But some of them sayde: He diuiceth out the deuils, throug Beelzebub the chefe of the deuils. The other answered him, and desired a token of him from heauen. But he knewe their thoughtes, and sayde vnto them: Every kyngdome deuyded within it self, shal be desolate, and one house shal fall vpo another. If Saiban then be at variance within himself, how shal his kyngdome endure? Because ye saye, that I diuice out deuils throug Beelzebub,

And yf I diuice out deuils throug Beelzebub, by whom the do youre children diuice them out: Therfore shall they be youre iudges. But yf I cast out the deuils by the synner of God, then is the kyngdome of God come vnto you.

When a stronge harnessed man kepeth his house, that he posseseth it in peace: but when a stronger then he cometh vpo him, and ouercometh him, he taketh fro him all his weapons, wherin he trusted, and deuydeth the spoyle. He that is not with me, is agaynst me: and he that gathereth

Pro. 2. 8
Mat. 7. 8
Ioh. 1. 6
13. 12. 6

Mat. 2. 1
and 1. 1

Mat. 2. 1

Mat. 11.
Col. 4.

thereth nor with me, scattereth abroad.

161.11.12 When the vndercappete is gone out of a man, he walketh chorowdye places, feyng rest, and fyndeth none. Then sayeth he: I wil curne agayne in to my house, from whence I wente out. And when he cometh, he fyndeth it strepte, and garnished. Then goeth he, and taketh vnto him seuen other cappetes, more the himself. And when they are entred in, they dwell there. And the ende of that man is worse then the beginninge.

And it fortuned when he spake such, a certayne woman amonge the people lift vp hir voyce, and sayde vnto him: Blessed is yf wombe that bare thee, and the pappes that thou hast sucked. But he sayde: Yee blessed are they that heare the woordes of God, and bepeire.

161.12.1 When the people were gathered thidre together, he beganne to saye: This is an euell generacion, they desyre a colke, and theye shal no colke be geuen them, but the colke of the prophet Jonas. For like as Jonas was a colke vnto the Ninuities, so shal the sonne of man be vnto this generacion. The queene of the south shal aryse at the iudgment with the men of this generacion, and shall condemne them: for she came from the ende of the worlde, to heare the wysdome of Salomon. And beholde, here is one more then Salomon. The men of Ninus shal aryse at the iudgment with this generacion, and shall condemne them: for they dyd penance after the preachinge of Jonas: and beholde, here is one more the Jonas.

161.12.2 A man lighteth a candell, and putteth it in a peny place, nether vnder a bushell, but vpon a candlestick, that they which come in, maye se yf light. The eye is the light of the body. If thine eye then be synge, all thy body shal be full of light: but yf thine eye be wadded, then shal all thy body be full of darcknesse. Take heede therfore, that the light which is in thee, be not darcknesse. If thy body now be light, so that it haue no parte of darcknesse, then shal it be all full of light, and shall lighte the euen as a cleare lightenyng.

D But whyle he yet spake, a certayne pharise prayed him, that he wolde dyne with him. And he wente in, and sat him downe at the table. When the pharise sawe that, he marueyled, that he was bed not suffe before dynere. But the LORD E sayde vnto

him: How do ye pharises make cleane the oute syde of the cuppe and platter, but your inward partes are full of robbery and wickednesse. He sooles, is a thinge made cleane within, because the carys is closed: Therbykes geue almesse of that ye haue, and beholde, all is cleane vnto you.

But now vnto you pharises, ye threwe the mynt and rewe, and all maner herbes, and passe ouer iudgment and yf love of God. These ought to haue bene done, and not to leaue the other vndone.

Wo vnto you pharises, for ye loue to sitte vppermost in the synagoges, and to be saluted in the market.

Wo vnto you scribes and pharises, ye hypocrites, for ye are like coered sepulchres, where out men walke, and are not aware of them.

Then answered one of the scribes, and sayde vnto him: Master, with chese wordes thou puttest vs to rebuete also. But he saide: And now vnto you also ye scribes, for ye lade men with uncollerable burthens, and ye youre selues touch them not with one of yf fyngers.

Wo vnto you, for ye layde the sepulchres of the prophetes, but youre scarpes put them to death. Doubles ye beate ymself, and confesse vnto the dedes of yo fathers for theye steepe them, and ye byrde their sepulchres.

Then fore sayde the wysdome of God: I wil sende prophetes and Apostles vnto the, and some of them shal theye put to death and persecute, that the bloude of all the prophetes which hath bene shed vnto the foundation of the worlde was layed, maye be requyred of this generacion: from the bloude of Abel, vnto yf bloude of Zachary, which perished betwene the altare and yf temple. Yee I saye vnto you: it shall be requyred of this generacion.

Wo vnto you scribes, for ye haue receyued yf keye of knowlege. Ye are not come in youre selues, and haue sold ydden them: your wolde haue bene in.

When he spake thus vnto them, the scribes and pharises beganne to passe sore vpon him, and to stoppe his mouth with many questions, and layd waye for him, and sought to hunte out some thinge out of his mouth, that they mighte scape him.

The XII. Chapter,

Here were gathered together an innumerable multitude of people, in so much that they trode one another: Then beganne he, and sayde first vnto his disciples: Bewarre of the leuen of the Pharisies, which is hypocrysie. But there is nothinge hye, that shal not be discovered: neither secret, that shal not be knowne. They for what soeuer ye haue spokt in darknesse, that same shal be herde in lighte: and that which ye spokt in to the eare in the chāber, shal be preached vpon the house toppes.

But I saye vnto you my frendes: De not be afrayd of them that kyll the body, and after that haue nomore that they can do. But I wil shewe you, whom ye shal feare. Feare him, which after he hath kylled, hath power also to cast in to hell: Yea I saye vnto you: Feare him. Are not fyue sparowes bought for so fewe sarchynges: Yet is not one of them forgotten before God. The very hayres of youre heade also are numbered eery one. Feare not therefore, for ye are better then many sparowes.

I saye vnto you: Who so euer knowlegeth me before men, him shal the sonne of man also knowlegeth before the angels of God: But he that denyeth me before men, shal be denyed before the angels of God. And who so euer speaketh a worde agaynst the sonne of man, it shalbe forgiven him: But who so blasphemeth the holy goost, it shal not be forgiven him.

When they byngne you into their synagoges, and to the rulers: officers, take ye no thought, how or what ye shal answer, or what ye shal speake: for the holy goost shal teach you in the same houre, what ye ought to saye.

But one of the people sayde vnto him: Master, by my bidder beynde the encheuance rebt me. Neuertheles he sayde vnto him: Man, who hath set me to be a iudger or heretike: ze partur ouer you: And he sayde vnto them: Take heede, and beware of contouersie, for no man lyueth therof, that he hath aboundance of goodes. And he tolde them a similitude, and sayde: There was an euideman, whose selde had brought foich frum plentiously, and he thought in himself and sayde: What shal I do: I haue nothinge wher in to gather my frutes. And he sayd: This wil I do, I wil breake downe my barnes, & bylde greater, and therein wil I gather all myne increase, & my goodes. And saye vnto my soule: Soule, thou hast much goodes layed up in store for many

yeares, take now thine ease, eat, drinke, and be merry. But God sayde vnto him: Thou fool, this night shal they requyre thy soule from thee, and whose shal it be that thou hast prepared? Thus goeth it with him y gathereth treasure for himself, and is not rich in God.

But he sayde vnto his disciples: Therfore I saye vnto you: Take ye no thought for youre life, what ye shal eat: neither for youre body, what ye shal put on. The life is more then meate, and the body more then raiment. Considre the rauen, they neither sowe nor reape, they haue also neither storehouse nor barn, and yet God feedeth them. But how much better are ye then the fowles?

Which of you (though he take thought therfore) coulde put one cubyte vnto his stature: Beinge then ye be not able to do that which is leass, why take ye thought for the other: Considre the lilies vpon the felde, how they growe: they labour not, they soynne not. But I saye vnto you: that euen Salomon in all his royaltie was not clothed like one of these. Wherefore ys God so cloth the grasse, his is eodaye in y felde, and tomorrow shalbe cast into the fornace, how much more shal he clothe you, o ye of little faith: Are not ye therefore what ye shal care, or what ye shal buyde, and clymme not up an hye: The heichen in the worlde sete after all such thinges. But sete ye the Kingdome of God, and all these shal be mynistrd vnto you.

Feare not: thou little flocke, for it is youre fathers pleasure to geue you the Kingdome. Sell that ye haue, and geat almeste. Make you bagges, which waxe not olde: euen a treasure that neuer fayleth in heauen, where no theif cometh, and no moche corrupcion: for where your treasure is, there wil youre heart be also.

Let youre loynes be girded aboute, and youre lightes burnyng, and be ye like vnto men that waxe for cheir lord, a gaynst he returne from the marriage, that when he cometh & knocketh, they maye straight waxe open vnto him. Blessed are those seruantes, whom the LORDE (when he cometh) shal fynde waxyng. Verely I saye vnto you: he shal gyde up him self, and make cheryt downe at the cable, and shal go by them, and mynistr vnto them. And yf he come in the seconde watch, and in the thirde watch, and fynde them so, blessed are those seruantes. But be sure of this, that yf the good man of the house knowe, what houre the chiefe wolde come, he wolde surely watch,

and not suffice his house to be doctes vp. Therefore be ye ready also, for at an houre when ye thynke not, shall come some of man come.

21.34
22 But Peter saye vnto him: LORDE, telleft thou this synilitude vnto vs, or to all men also? The LORDE sayde: How greace a charge is a faithfull and wyse steward, whom his lord setteth ouer his householde, to geue the their dewtie in due season? Blessid is that seruante, whom his lord (whan he cometh) shal fynde so doynge. Verely I saye vnto you: he shal set him ouer all his goodes. But of the same seruante shal saye in his herte: Lorde, it wil be longe or my lord come, and shal begynne to smyre of seruantes and maybens, yet to eate and drynke, & to be drouthe: the same seruantes lord shal come in a daye whan he lokech not for him, and in an houre that he is not aware of, & shal hew him in peces, and geue him his reward with the vnbelievers.

23.46 The seruante that knewe his lordes will and prepared not himself, nether dyd accordinge to his will, shal be beaten with many strypes: But he that knewe it not, and yet dyd thinges worthy of strypes, shal be beaten with few strypes. For loke vnto whom mochi is geuen, of him shal mochi be soughe: and loke to whom mochi is commyted, of him shal mochi be requyred.

3 I am come to kynde fyre vpon earth, and what wolde I rather, the charite were kyndled allready. For withstandinge I must first be baptised with a baptyme, and how am I payned till it be ended: Thynke ye, that I am come to brynge peace vpon earth? I tell you nay, but rather debate. For from hence forth there shal be at varyance in one house thre agaynst two, and two agaynst thre. The father shal be deuyded agaynst the sonne, and the sonne agaynst the father: the mother agaynst the daughter, & the daughter agaynst the mother: the mother in lawe agaynst hir daughter in lawe, and the daughter in lawe agaynst hir mother in lawe.

4 And he sayde vnto the people: Whan ye se a cloude ryse out of the west, straight waye ye saye: there cometh a shower, and so it is: and whan ye se the southwynde blowe, ye saye: It wil be hote, and it cometh so to passe. O ye hypocrytes, ye can discerne the fauon of the skye and of the earth: Why can ye not discern this tyme also? Yee and why sayde ye not of youre selues, what is right?

While thou goest with thine aduersary vnto the Dynce, geue diligence by the waye,

that thou mayest be quyte of him, lest he brynge the before the iudge, and the iudge deliuer the to the iaylor, and the iaylor cast the in to prison. I tell the, thou shalt not come out thence, till thou paye the vntill mye.

The XIII. Chapter.

1 There were present at ierusalem I cerarene, that sheweth him of y. Galileans, whose bloude pilate had mingled with their aunc sacrifice. And Iesus answered, and sayde vnto them: Suppose ye, that these Galileans were greater sinners then all the other Galileans, because they suffred such punishment? I tell you nay, but excepte ye amende youre selues, ye shal all perishe likewise. Or thinke ye that y. signen (vpon whom the tower in Siloe fell and felle: them) were guiltie above all men that dwell at Ierusalem? I tell you nay: but excepte ye amende youre selues, ye shal all perishe likewise.

And he tolde them this synilitude: Or maye ma hab a figge tre, which was plantid in his vyrgarde, & he came and soughe fruite thereon, and founde none. Then saye he vnto the wyngardener: Beholde, this thre yearre longe haue I come eury yearre, and soughe fruite vpon this figge tre, and fynde none: cut it downe, why hyndreth it the grounde? But he answereth, and saye: Sir, let it alone yet this yearre, till I digge roude aboute it and donger it, yf it wyll brynge forth fruite: If no, then cut it downe afterwarde.

And he taught in a synagoge vpon the Sabbath: and beholde, there was a woman which had a spere of infirmyte eighten yearre, and was croked, and coulde not well loke vp. Whan Iesus sawe her, he called her to him, and sayde vnto her: Woman, be dyuored from thy distace. And he layed his handes vpon her, and immediately she was made straight, and praysed God. Then answered the ruler of the synagoge, and toke indignacion: because Iesus healed vpon a Sabbath: and sayde vnto the people: There are synayes, wherein men ought to worke, in the same come and be healed, and not on the Sabbath.

Then the LORDE answered him, and sayde: Thou hypocrite, doth not euery one of you louse his ox or asse fro the crybbe vpon Sabbath, and leade him to the water? And shalbe not this, which is a woman boughe to y. whom Sathan hath bounde now thretyne yearre, be loosed from this boude?

the Sabbath: And when he thus sayde, all his audyances were ashamed. And all the people reioysed over all the excellent dedes, that were done by him.

¹⁴ And he sayde: What is the kyngdome of God like? Or wher vnto shal I compare it? It is like a greyne of muscard sibe, which a man sowe, and cast in his garden: and it growe, and waxed a greete tre, and the foules of the ayre dwelt amonge the boughes of it.

¹⁵ And agayne he sayde: Where vnto shal I liken the kyngdome of God? It is like two leuen, which a woman toke, and myxt it amonge three peeces of meele, tyll it was all leuened. And he wote thow cities and townes, and taught, and toke his journey towards Jerusaleim.

¹⁶ And one sayde vnto him: LORDE, are the re scow (thinkest thou) that shalbe sated?

¹⁷ But he sayde vnto them: Ser ye ye to entre in at the straye gate, for many (I saye vnto you) shal sate to come in, and shal not be able. Item from that tyme forth, when the good man of the house is ryfen vp, and hath shut the doore, then shal ye begynne to stonde without, and to knocke at y doore, and saye:

¹⁸ LORDE LORDE E, open vnto vs. And he shal answere, and saye vnto you: I knowe yeu not whence ye are.

Then shal ye begynne to saye: We haue eatte and dronken be fore the, and thou hast taughte vs vpon yf streetes. And he shal saye: I tell you, I knowe you not whence ye are.

¹⁹ Departe fro me all ye workers of iniquyte.

²⁰ There shalbe wepyng and gnashinge of teth, when yeshu se Abraham, and Isaac, and Jacob and all the prophetes in y kyngdome of God, and youre selues thus out. And wha they shal come from the east and yf from the west, from the north and from the south, which shal sit at y table in the kyngdome of God. And beholde, there are last, which shal be first: and there are first, which shal be last.

²¹ Vpon the same daye there came certayne of y pharises, and sayde vnto him: Get the out of the waye, and departe hence, for we wote weyl tyll the. And he sayde vnto the: We ye and tell that foye: beholde, I cast out deuides, and heale the people todaye and to morrow, and vnto the thirde daye shal I make it an ende: for it can not be, that a prophet perishe without Jerusaleim.

²² O Jerusaleim Jerusale, thou that killest the prophetes, and stonest the that are sent vnto y, how oft wolde I haue gathered thy

chylde together, even as the hewe gathereth hir nest vnder hir wynges, and ye wolde not: Beholde, yd habitacion shal be lost vnto you desolate. For I saye vnto you: ye shal not see me, tyll y tyme come that ye shal saye: blessed be he, y cometh in y name of the LORDE. The XIII. Chapter.

¹ And it founde that he came in to the house of one of y chiefe pharises vnto a Sabbath, to eate brett, & they watched him. And beholde, there was a ma beset him, which had y droppye. And Iesus answered, & spake vnto the scribes and pharises, & sayde: Is it lawfull to heale on the Sabbath? But they helde their tonge. And he toke him, and healed him, & lee him go, and answered, and sayde vnto the: Which of you shal haue an oxe or an asse fallen in to a pyte, and wil not straighte waye pull him out on the Sabbath daye? And they coude not answere him agayne to that.

And he tolde a similitude vnto y gestro, wha he marked how they chose the byest seetes, & sayde vnto the: When thou art bydde of omy man to a weddinge, se not borne in the byest roume, lest a more honorable man the thou be bydde of him, and he that haue boeth the and him, come & saye vnto y: geue this ma roume, and thou the begynne with shame to take y lowest roume. But rather wha thou art bydde, go and se in y lowest roume, that wha he that haue the, cometh, he maye saye vnto the: frende, se vp hyer: then shalt thou haue worshippe in the presence of them that se at the table. For who so ener exalterth himself, shalbe brought lowe: and he y humblyeth himself, shalbe exalted.

He sayde also vnto him that had bydden him: Wha thou makest a dyner or a supper, call not thy frendes, ner thy brethren, ner thy kynfolkes, ner yf riche neighbours, lest they call the agayne, and recompice be made y. But wha thou makest a feast, call the poore, the crepell, the lame, the bynde, then art thou blessed, for they can not recompice y. But it shalbe recompiced the in the resurrection of the righteous.

When one of them that sat by at the table herde this, he sayde vnto him: Blessed is he, that eateth brett in y kyngdome of God. But he sayde vnto him: A certayn man made a greete supper, and called many ther to. And in y hoore of the supper he sent his man to saye vnto the yf there bydder: Come, for now are all thinges ready. And they began all together to excuse the: the first one of them anothur: The first sayde vnto hi: I haue

bought a ferme, and I must needs go forth and se it. I praye yf haue me excused. And yf seconds sayde: I haue boughte frue yoke of oxen, and now I go to plowe thym, I praye the haue me excused. And the thirde sayde: I haue married a wife, therfore can I not come. And the seruante came, and broughte his lord woode agayne therof.

Then was the good man of the house displeasid, and sayde vnto his seruante: So our quoyly in to the strettes and quarters of yctice, and bringe in hither the poore and crepell, and lame and blynde. And the seruante sayde: seide, it is done as thou hast commaunded, and there is yet more to come. And the lord sayde vnto the seruante: Go out into the hye wayes, and to the hedges, and compelel hym to come in, that my house maye be fylled. But I saye vnto you: that none of these men which were bydden, shal cast of my supper.

D
147.11. b
147.10. e
147.11. d

There wente moche people with him, and he turned him aboute and sayde vnto them: If any man come vnto me, and hate not his father, mother, wyffe, chylde, brether, sisters, yet and his owne selfe also, he can not be my disciple. And whosoeuer hateth not his crosse, and foloweth me, can not be my discipyle.

Whiche of you is it, that wil buyde a tower, and stretch not doume first and countech yf coste, whether he haue sufficite to persequre me, it is lest after he hath layed the foundation, and is not able to perfourme it, all they that se it, begyne to laugh him to scorne, & to saye: This man beganne to buyde, and is not able to perfourme it. Or what bynge wyl go to make battayll agaynst another bynge, and stretch not doume first, and castech in his mynde, whether he be able wuth ten thousande, or meeke him that cometh agaynst him with twenty thousande? Or els, whyle the ocher is yet a greete waye of he sendeth embassage, and desyret peace. So likewise euery one of you that forsaketh not all that he hath, can not be my discipyle.

147.1. b
147.1. e

Salt is a good thinge: but yf the salt be vnswauey, what shal they season withall? He is neether good vpon the lande, ner in the donge hyl, but shal be cofe awaye. He that hath eares to heare, let him heare.

The XV. Chapter.

147.2. a
147.2. b
147.2. d
147.2. e

There foretoke vnto him all the publicans and synners, that they mighte heare him. And yf phariseis and scrybes murmured, and sayde: This man receaueth synners, and eateth with them. But he

colde the this synlicode, and sayde: What man is he amonge you, that hath an hundred shepe, and yf he loose one of the, that leaureth not the nyne and nyntyne in the wyldernes, and goeth after that which is lost, tyll he fynde it? And whan he hath founde it, he layeth it vpon his shuldres, and calleth it, and whan he cometh home, he collecth his fridres and neighbours, and sayeth vnto the: Reioyce with me, for I haue founde my shepe, that was lost. I saye vnto you: Lest thou shal there be ioye in heauen ouer one synner that doth penance, more then ouer nyne and nyntyne righteous, which nedes not repen- tance.

147.1. c

Or what woman is it that hath ten gretes, yf she loose one of them, that lighteth not a candle, and sweepeth the house, and seeketh diligently, tyll she fynde it? And whan she hath founde it, she collecth her fridres & neighbouresses, and sayeth: Reioyce with me, for I haue founde my grette, which I had lost. Lest so (I tell you) shal there be ioye before the angels of God, ouer one synner that doth penance.

147.2. b

And he sayde: A certayne man had ten somes, and the yonger of them sayde vnto the father: Father, geue me the portion of thy goodes, that belongeth vnto me. And he deuoyded the good vnto childe. And not longe thereafter, gathered the yonger some all together, & toke his iourney in to a farr countre, and there waisted he his goodes with ryccous luynges. Towrwhan he had spent all that he had, there was a greete wante thow oute all the same lode. And he began to lacke, and wente his waye, and came to a cysterne of that same countre, whiche saw him in to his felde, to kepe swyne. And he wolde sayne haue fylled his belly with the coddes, that the swyne ate. And no man gaue him there.

147.2. c

Then came he to him selfe, and sayde: How many hyred seruantes hath my father, which haue had ynough, and I perishe of hongre? I wil gett vp, and goe to my father, and saye vnto him: Father, I haue synned agaynst heauen and tefore the, and am now worthy to be called thy sonne, make me as one of thy hyred seruantes. And he gat him vp, & came vnto his father. But whan he was yet a greete waye of, his father saw him, and had compassion, and ranne, and fell aboute his neck, and kysed him. Then sayde the some vnto him: Father, I haue synned agaynst heauen, and be ioye the, I am now more worthy to be called thy sonne. But he

147.2. d

father sayde vnto his seruantes: Brynge forth the best garment, and put it upon him, and geue him a ryng vpon his hande, and shoo on his fete, and brynge hither a shew calf, and byll it, lac vs eate and be mery: for this my sonne was deed, and is alyue agayne: he was lost, and is founde. And they began to be mery.

D But the elder sonne was in the felde. And when he came, and drewe nye to the house, he herde yf mynstrelle and daunsyng, and called one of the seruantes vnto him, and aske what it was. He sayde vnto him: Thy brother is come, and thy father hath slayne a shew calf, because he hath receaued him safe and sounde. Then was he angry, and wolde not go in. Then wente his father out, and prayed him. But he answered, and sayde vnto his father: Lo, thus many yeares haue I done the seruyce, neither haue I yet taken thy commaundement, and thou gaust me neuer one peny, & I might make mery with my frendes. But now that this thy sonne is come, which deuoured his goodes with harlottes, thou hast slayne a shew calf. But he sayde vnto him: My sonne, thou art alwaye with me, and all that is myne, is thine: thou shouldest be mery and glad, for this thy brother was deed, and is alyue agayne: he was lost, and is founde agayne.

The XVI. Chapter.

I C. He sayde also vnto his disciples: There was a certayne riche man, which had a steward, that was accused vnto him, that he had wasted his goodes. And he called him, and sayde vnto him: How is it, that I heare this of thee? geue a compo of thy stewardshipe, for thou mayest be no longer steward. The steward sayde within himself: What shal I do? My lordes wil take awaye the stewardshipe fro me, I am not bygge, and to begg I am ashamed. I wote what I will do, that whā I am put out of the stewardshipe, they may receaue me vnto their houses.

And he called vnto hy all his lordes deuites, and sayde vnto the first: How much owest thou vnto my lord? He sayde: an hundred connes of oyle. And he sayde: Take thy byll, sitte downe quyetly, & wyte fifty. Then sayde he vnto another: How much owest thou? He sayde: an hundred quarters of wheat. And he sayde vnto him: Take thy byll, and wyte foure score. And the lordes comended the vnrighteous steward, because he had done wysly. For the children of this

wolde be in their kynde wyser, the the child ofen of this wr. And I saye vnto you: Make you frendes with the vnrighteous Mammon, for whan ye shal haue neede, they may receaue you in to euerylastinge Tabernacles.

D He that is faithfull in the least, is faithfull also in much: and he that is vnrighteous in the least, is vnrighteous also in much. If ye then haue not bene faithfull in the vnrighteous Mammon, who wyll beleue you in that which is true? And if ye haue not bene faithfull in anothers mans busyngnesse, who wil geue you that which is youre owne?

No seruant can serue two masters: for either he shal hate the one, and loue yf other: or els he shal leane to the one, and despise the other. Ye can not serue God and Mammon.

All these thynges herde the Pharisees, which were couetous, and they mocked hy. And he sayde vnto them: Ye are they that in synne ye selue before men, but God knoweth youre heltes. For that which is hye amonge men, is an abhominacion before God.

The lame and yf prophetes prophesied vnto Ihon, and from that tyme forth is the kyngdome of God preached throug yf Gospel, and euery man presseth in to it by violence. But easier is it, for heauen and earth to passe, then one tittle of that to fall. Who so ouer putteth awaye his wife, & marrieth another, breaketh matrimony: and he that marieth her which is deuoured of his husbande, breaketh wedlocke also.

There was a certayne riche man, which clothed him self with purple and costlynynen, and satred beliciously euery daye. And there was a poore man named Lazarus, which laye at his gate full of sores, and desyred to be fylled with the crottes, that fell from the riche mans table. There came the dogges, and licked his sores. But it fortuned, that the poore man dyed, and was caried of the angels in to Abrahams bosome. The riche man dyed also, and was buried.

Then when he was in the hell, he lift up his eyes in the payne, and sawe Abrahams sarre of, and Lazarus in his bosome: and he cryed, and sayde: Father Abraham, haue mercy vpon me, and sende Lazarus, that he maye byp the tpype of his fynger in water, & coole my tonge, for I am tormented in this flame. But Abrahā sayde: Remember sonne, thou hast receaued good in thy lyf, & now

Mat. d
and 19 h
Mat. 10 d

trary wyse Lazarus receaued euell. But now is he comforted, and thou art comforted. And beside all this, there is a greatespace set betwene vs and you: so þ they which wolde go downe from hence vnto you, can not: neither maye they passe ouer from thence vnto vs.

Then sayde he: I pray the then father, that thou wilt sende him vnto my fathers house, for I haue yet fyne brethren, that he maye warne them, lest they also come in to this place of coment. Abiham sayde vnto him: They haue Moses and the prophetes, let them beare them. But he sayde: My father Abiham, but yf one wente vnto them fro the dead, they wolde do permanence. These wordes he sayde vnto him: If they beare not Moses & the prophetes, then shal they not beleue also, though one rose agayne fro the dead.

The XVII. Chapter.

Ghe sayde vnto his disciples: It is impossible that offences shulde not come: but to vnto him by whom they come: It were better for him, that a mylstone were hangd aboute his neck, and he cast in to the see, then that he shulde offende one of these litle ones. Take hede to youre selues. If thy brother trespass agaynst the, rebulke him: and yf he amende, forgiue him. And though he sygne agaynst the seuen tymes in a daye, and come seuen tymes in a daye to yf agayne, and saye: I repentech me, forgiue him.

And the Apostles sayde vnto yf LORD E: Increase oure saith. The LORD E sayde: If ye haue saith as a grayne of mustarde seide, and saye vnto this Molberry tree: Plucke thy self vp by thy rotes, and plante thy self in the see, it shalbe obedient vnto you. Which of you is it, that hath a seruaunt which ploweth, or feedeth the cattell: whā he commeth home from yf side, that he wil saye vnto him: Go quyetly, and fro the downe to meate: Is it not thus: that he sayeth vnto him: I am ready, that I maye suppe, gynde vp thy self, and serue me, cyll I haue eaten and dronken, a fterward: shalst thou ease and drynte also. Thankest he the same seruaunt also, because he byd that was commaunded him: I troue not. So likewise ye, whā ye haue done all that is commaunded you, saye: We are vnprofitable seruaunts, we haue done that we were bounde to do.

And it fortuneth, whan he toke his journey towards Ierusalem, he wente thowen the myddest of Samaria and Galile. And

as he came in to a towne, there met him ten leporous men, which stode a farte of, and lifte vp their voyce, and sayde: Iesu maister, haue mercy vpon vs. And whan he sawe them, he sayde vnto the: Go, and shew your selues vnto yf prestes. And it came to passe, as they wente, they were clesed. And one of them whā he sawe that he was clesid, he turned backe agayne, and prayed God with loude voyce, and fell downe on his face at his feet, and gaue him thanke. And the same was a Samaritane. Iesus answered and sayde: Am there not ten clesed: But wher are thow nyne: There were cle none founde, that turned agayne, and gaue God the prayse, save onely this stranger. And he sayde vnto him: Verily, go thy waye, thy faith hath made yf whole.

But whan he was benyngd of yf pharises: Whan cometh the kyngdome of God: he answered them, and sayde: The kyngdome of God cometh not with outward appearance, neither shal it be sayde: lo, here it is there it is. For beholde, yf kyngdome of God is inward in you.

And he sayde to the disciples: There myne shal come, whā ye shal desire to see a daye of the sonne of man, and shal see it. And they shal saye vnto you: Se here, se here. Go not ye, neither folowe, for as the lightynyngs shyneth aboue from the heauen, and lighteth ouer all that is vnder the heauē, so shal the sonne of mā be in his daye. But first must he suffre many chinges, and be despised of this generation.

And as it came to passe in the tyme of Noe, so shal it come to passe also in yf daye of the sonne of man. They ate, they dranke, they married, and were married, euen vnto yf daye that Noe went in to the Arke, and yf floude came, and destroyed them all.

Likewise also as it came to passe in the tyme of Lot, they ate, they dranke, they bought, they solde, they planted, they builded. But euen the same daye that Lot went out of Sodom, it rained fyre and brimstone from heauē, and destroyed them all. After this maner also shal it go, in the daye whan the sonne of man shal appeare.

In that daye, who so is vpp the rofe, and his stuffe in yf house, let him not come downe to fetch it: Likewise he that is in the feld, let him not turne backe, for it that is behynde him. Remember Lottes wyfe. Whoso ever touch aboune to saue his life, shall lose it: and who so ever shal lose it, shal saue it. I saye vnto you: In yf night shal men

Mat. 18. 2
Luc. 9. 6

Luc. 11. 8

Mat. 17. 2
Luc. 11. 2

he upon one bed, the one shalbe receaved, the other shalbe forsaken. Two shalbe gyven together, the one shalbe receaved, the other shalbe forsaken. And they answered, and sayde vnto him: Where LORDE: he saye vnto the: Where so euer y beed carcase is there wil y Angles be gathered together.

The XVIII. Chapter.

He tolde them a similitude, signifyinge, y men oughte alwayes to praye, and not to leaue of, & sayde: There was a iudge in a cite, which feared not God, and stode in awe of no man. And in the same cite ther was a wedde me, which came vnto him, and sayde: deliuer me fro myne aduersary. And he wolde not a greate while. But afterwarde bet thoughte wthin his self: Though I feare not God, & stonde in awe of no man, yet feynge this weddome is so importune vpon me, I wil deliuer her, lest she come at the last, and rayle vpon me.

Then sayde the LORD: heare what y vnghesous iudge sayeth. But shall not God also deliuer his choyse, that crye vnto hi daye and night, though he differe the? I saye vnto you: he shal deliuer them, and that shaldey. Tene tribes, whan the sonne of man cometh, shal suppose ye, that he shal synbe faith vpon earth.

And vnto certayne which trusted in the floure, that they were perfecte, and bespyed ether, he spake this similitude: There wente vnto men in to the temple, to praye: the one a pharise, the other a publican. The pharise stode, and prayed by himselfe after this maner: I thank the God, that I am not as other men, robbers, vnrighteous, aduorters, or as this publican. I fast twyse in the weke, I geue the tythes of all that I haue. And the publican stode a farr of, and wolde not lifte vp his eyes to heauen, but smote vpon his brest, and sayde: God be thou mercifull vnto me sinner. I tell you: This man wente doune in to his house iustified more than the other. For who so euer exalteth himselfe, shalbe broughte lowe: and he that humbled himselfe, shalbe exalted.

They broughte yonge children also vnto him, that he shalde conch them. But whan the disciples sawe that, they rebulde them. Therfore Iesus called them vnto him, and sayde: Suffre childre to come vnto me, and seiue the, not for of such is y kyngdome of God. Verely I saye vnto you: Whoso receaueh not y kyngdome of God as a child, shal not enter therein.

And a certayne ruler aspredd, and sayde:

Good master, what must I do, that I maye inherite euerlastinge life? But Iesus sayde vnto him: Why callest thou me good? There is no man good, but God onely. Thou knowest the commandmentes: Thou shalt not breake wedlocke: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false testimony: Thou shalt reuerence thy father and y mother. But he sayde: All these haue I kepte fro my youth vp. What Iesus herde that, he sayde vnto him: Yet lackest thou one thing, sell all that thou hast, and geue it vnto y poore, and thou shalt haue a treasure in heaue, and come & folow me. Whan he herde that, he was sory, for he was very rich.

Whan Iesus sawe that he was sory, he sayde: howe hardy shal the rike come in to the kyngdome of God? It is easyer for a Camel to go thorow the eye of a needle, than for a rich man to entre in to the kyngdome of God. Then sayde they y herde that: Who can then be saued? But he sayde: loke what is impossible wth men, is possible wth God.

Then sayde Peter: Beholde, we haue forsak all, and folowed the. He sayde vnto the: Verely I saye vnto you: There is no man y forsaketh house, or elders, or brethren, or wife, or childre, for the kyngdome of Gods sake, which shal not receaue much more in this tyme, and euerlastinge life in the world to come.

He toke vnto him the twelue, and sayde vnto them: Beholde, we go vp to Ierusalem, and it shal all be fulfilled, that is wyrtren by the prophetes of the sonne of man. For he shal be deliuered vnto y heythen, and shalbe mocked, and bespytfullye treated, and spited vpon: and whan they haue scourged him, they shal put him to death, and vpon the thurde daye shal he aryse agayne. And they vnderstode nothyng of these thinges. And this sayenge was hyd from them: and they perceaued not the thinges that were spoken.

And it came to passe, whan he came nye vnto Jericho, there sat one blynde by the waye, and begged. And when he herde the people pass by, he ased what it was. Then sayde they vnto him, that Iesus of Nazareth passed by. And he cryed, and sayde: Iesu thou some of Dauid, haue mercy vpon me. But the people that wente before, rebulde him, that he shalde holde his tounge. Therfore he cryed much more: Thou some of Dauid haue mercy vpon me. Iesus stode still, & commaunded hi to be broughte vnto hi. And whan he was come neare, he ased him and

Mat. 19. a
Mar. 10. b

Exo. 20. c

Mat. 19. c
Mar. 10. c

Luc. 11. c

Mat. 19. d
Mar. 10. d

Mat. 23. b
Mar. 10. d

Luc. 11. a

Luc. 9. g

Mat. 21. d
Mar. 10. e

sayde: What wilt thou, that I do vnto thee? he sayde: LORD E, that I may receaue my sight. And Iesus sayde vnto him: Receaue thy sight, thy faith hath sau'd thee. And immediately he sawe, and folowed him, & prayesid God. And all the people that sawe it, gaue God the praye.

The XIX. Chapter.

AND he entred in, and wente thero vnto Jericho: & beholde, there was a man named Zachaeus, which was a ruler of the publicans, and was riche, and desired to se Iesus what he shalbe, and he coude not for the people, for he was lowe of stature. And he raine beside, and clymmed vp in to a wyde figge tre, that he might se him: for he shalbe come þ waye. And whan Iesus came to the same place, he looked vp, and sawe him, and sayde vnto him: Zachae, come downe hastily, for to daye must I tuerne in to thy house. And he came downe hastily, and receaued him - with ioye. Whan they sawe that, they murmured all, and sayde, þ he was gone in, to a synner.

Act. 18. 2

But Zachaeus stode forth, and sayde vnto the LORD E: Beholde LORD E, the half of my goodes geue I to the poore: and yf I haue defrauded eny man, I restore him foure folde. Iesus sayde vnto him: This daye is healeth happened vnto this house, for so much as he also is Abrahams sonne. For the some of mā is come, to see and to saue that which was lost.

Matt. 11. 9

Now whye they herkened, he tolde a synnitude also, because he was nye vnto Jerusalem, and because they thought, that the Kingdome of God shalbe appere immediately. And he sayde: A certayn noble mā wte in to a farre countre, to receaue his Kingdome, and then to come agayne. This man called ten of his seruantes, and delyered them ten pounde, and sayde vnto them: Occupy, eyll I come agayne. But his certayns had him, and sent a message after him, and sayde: We wil not haue this man to raigne ouer vs.

Matt. 13. 10

AND it fortun'd whan he came agayne, after that he had receaued the Kingdome, he bad call for the seruantes, vnto whom he had geue his money, þ he might knowe, what euery one had don. Then came the first and sayde: Syr, thy pounde hath wone ten pounde. And he sayde vnto him: Well thou good seruant, for so much as thou hast bene faithfull in the least, thou shalt haue auocrite ouer ten cities. The seconde came also, and sayde: Syr, thy pounde hath wone

ten fyue pounde. And to him he sayde: And thou shalt be ouer fyue cities. And yf thide came, and sayde: Lo syr, here is thy pounde, which I haue kepte in a napyn. I was afrayed of thee, for thou art an harde man, thou takest vp þ thou hast not layed downe, and respect that thou hast not sowne. he sayde vnto him: Of thine sowne mouth shalt thou geue I the thou call seruant. Answerst thou thou that I am an harde man, sayinge vnto that I layde not downe, and reapeing that I do not sowe? Wherefore thou hast thoue not delyered my money to the exchangement bank? And at my commyng might I haue requyred myne arne with swaige.

And he sayde vnto them that stode by: Take yf pounde from him, and geue it vnto him that hath ten pounde. And they sayde vnto him: Syr, he hath ten pounde already. But I saye vnto you: Whosoouer hath, vnto him shal be geue: but from him that hath not, shal be taken awaye euery tyn that he hath. As for those myne enemies, which wode not that I shalbe raigne ouer them, bringe them hither, and slaye them beside me. And whan he had thus sayde, he wete on somer be, and rote his iourney vp to Jerusalem.

And it fortun'd whan he came nye to Bethphage and Bethanias vnto mount Oliuete, he sent two of his disciples, and sayde Go in to the towne that lieth ouer agaynst you, and assone as ye are come in, ye shal see a foale tyed, wheron yett neater man sitt, lose it, and bringe it hither. And yf myn asse you wherfore ye lose it, saye thus vnto him. The LORD E hath neded thee.

And they that were sent, wete their waye, and founde euen as he had sayde. But whil they lomsed yf foale, the owners thereof sayde vnto the: Why lose ye the foale? They sayde: The LORD E hath neded thee. And they broughte it vnto Iesus, and cast their clothes vpo the foale, and set Iesus thereon. Now as he wente, they spied their garments in the waye.

And whan he sette downe fro mount Oliuete, yf whole multitude of his disciples began to praye God with loude voyce, ouer all the miracles that they had seen, and sayde: Blessed be he, that cometh a Kinge in the name of the LORD E. Praisen heauen, and praye in the heighe. And som of the pharisee amonge the people sayde vnto him: Master, rebulde thy disciples. And he answered and sayde vnto them: I tel you, yf these holde their peace, yet shal the kyngdome crie.

And whan he was come nere, he beheld
 he the cite, and wepte vpo it, and sayde: if
 thou knewest what were for thy peace, thou
 shouldst remember it euen in this present daye
 of thine. But now is it hid from thine eyes.
 In the tyme shal come vpon the, that thine
 enemies shal cast vp a baile aboute the, and
 aboute thy children with the, and besiege y,
 and kepe the in on every syde, and make the
 euen with the grounde, and shal not leaue
 in one stone vpon another, because thou
 hast not knowen thy tyme, wherein thou hast
 bene wisest.

And he wente into the temple, and began
 to reuere out them that bought and solde
 therein, and sayde vnto them: Jeio wyeten:
 My house is an house of prayer, but ye ha
 uen made it a denne of murderers. And he
 taughte daylie in the temple. But the hie prie
 stes and the scribes and the chiefe of y^e peo
 ple wente aboute to destroye him, and founde
 not what to do vnto him. For all the peo
 ple stude by him, and gaue him audience.

The XX. Chapter.

And it fortuned one of those dayes,
 whan he taughte the people in the temple,
 and preached the Gospell, the hie
 priestes and scribes came to him with the
 elders, and spake vnto him, and sayde: Tell
 vs, by what auctour doest thou these thinges?
 Or who gaue the this auctour? But
 he answered, & sayde vnto the: I wil aue you
 a worde also, tell me: The baptyeme of J^hs
 was it from heauen, or of men? But they
 thought in them selues, and sayde: A free
 s^{er}u, from heauen, then shal he saye: Why
 byd ye not the beleue him? But yf we saye,
 of men, then shal all the people stone vs, for
 they be perswaded, that J^hon is a prophet.
 And they answered, that they coulde not
 tell, whence it was. And J^hesu sayde vnto
 them: Teach ye tell I you, by what auctour
 I do these thinges.

And he beganne to tell the people his sym
 bol: A certayne man planted a vynyard
 and lett it out vnto husbandmen, and went
 himself into a straunge countre for a grea
 t season. And whan his tyme was come, he
 sent a seruaunt to the husbandmen, that they
 mighte geue him of the frute of the vynyard.
 But the husbandmen bet him, and sent
 him awaye emptye. And agayne he sent yet
 another seruaunt: but they bet him also, and
 increased him shamefully, & sent him awaye
 emptye. And besides this, he sent the thirde:
 but they moued him also, and thrust him
 out. Then sayde the lord of the vynyard:

What shal I do? I wil sende my deare son.
 peraduenture they wil stonde in awe of
 him, whan they se him.

But whan the husbandmen sawe the
 sonne, they thought in thei selues, and sayde:
 This is the heire, come, let vs kyll him, y^e
 the inheritance maye be oure. And they
 thrust him out of the vynyarde, and slew him.
 What shal now the lord of the vynyarde
 do vnto them? He shal come, and destroye
 those husbandmen, and lett out his vynyard
 vnto ocher. Whan they herde that, they
 sayde: God forbid.

But he beheld the, and sayde: What is
 this then that io wyeten: The same stone
 which the builders refused, is become the
 head corner stone. Who so ever fallt h
 vpon this stone, shal be broken in smiter: but vpo
 who so ever he falleth, he shall grinde him
 to powder. And the hie priestes and scribes
 wente aboute to laye handes vpon him the
 same honre, and they feared the people: for
 they perceaued, that he had spokt this sym
 bolde aga ynst them.

And they watched hi, & sent forth spyes,
 which shoulde sayne thei selues perfecte, that
 they mighte take him in his wordes, to deli
 uer him vnto the power and auctour of y^e
 debite. And they ased him, & sayde: Master,
 we knowe that thou sayest & teachest righte,
 and regardest thei ourwarde appareance of
 no man, but teachest the waye of God truly,
 so it lan fall, that we geue tribute vnto the
 Emperoure, or not? But he perceaued their
 craftynes, and sayde vnto them: Why t^{er}pe
 ye me? Shewe me the peny. Whose ymage
 and superscription hath it? They answered,
 and sayde: The Emperours. Then sayde he
 vnto them: Geue the vnto the Emperoure,
 that which is the Emperours: & vnto God,
 that which is Gods. And they coulde not re
 p^{ro}ue his worde before the people, and mar
 uelled at his answers, and held their peace.

Then came vnto him certayne of the Sa
 duces, which holde that there is no restitu
 tion: and ased him, and sayde: Master, Mo
 ses wrote vnto vs, yf any mans brother dye
 hauynge a wife, and dyeth withoute childen,
 then shal his brother take his wife, and ray
 se vp s^{er}de vnto his brother. Now were the
 se sent therat: the first toke a wife, and dyed
 childlesse: and the seconde toke the wife, and
 dyed withoute children also: and the thirde
 toke her s^{er}uise all the first, and left no chil
 dren behynde the, and dyed. At the last a ster
 ce: then all the women dyed also. Now in the
 resurreccion, whose wife shal she be of them

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John 8.
Rom 9.
Phil. 2.2

Gen. 22.

Phil. 107.
Ela 22. 2

Mat. 23.
Marc. 11.
Luc. 19. 2

C
Mat. 23.
Marc. 11.

D
Mat. 22. 2
Marc. 11. 2

Deut. 25. 2

For sinnen had her to wife. And Jesus answered and saide vnto them: The child of this world marrye, & are maried, but they shall be wo: they to enioye that world and the resurrection from the dead, shall neither marrye nor be maried, for they can dye no more. For they are like vnto the angels, and are the children of God, in so much as they are children of the resurrection.

But that the deed ryse agayne, hath Moyses also signified besydes the bush, when he called the LORD E, the God of Abraham, the God of Isaac, and the God of Jacob. But God is not a God of the dead but of the liuyng, for they lyue all vnto him. When answered carayme of the scribes, and sayde: Master, thou haist sayde well. And from that tyme forth they durst axe him no more questions.

But he sayde vnto them: How saye they that Christ is Dauides sonne? And Dauid himself sayeth in the booke of the Psalmes: The LORD E sayde vnto my LORD E: Sit thou on my right hande, tyll I make thine enemies thy soce foete. Dauid calleth him LORD E, how is he then his sonne?

Now why all the people gaue audience, he sayde vnto his disciples: Bewarre of the scribes, which wyl go in longe garmetes, and loue to be saluted upon the market, and desyre to syt byst in the synagoges, and at the table. They wearre widowes houses and that vnder a colour of longe prayenge: These shall receaue the greater damnacion.

The XXI. Chapter.

It is he lobed vp, and behalde of riche, how they put in their offerynges in to the Gods chest. He saue also a poore widowe, which put in two myses, and he sayde: Vnuly I say vnto you. This poore widowe hath put in more the they all. For these all haue of their excessse put in vnto the offeryng of God, but she of hir pouerte hath put in all hir lyuynge that she had.

And whā some spake of the temple, that it was garnished with goodly stones and Jewels, he saide: The time shall come, when in of all this that ye see, there shall not be left one stone vpon another, which shall not be broken downe. They axed him, and sayde: Master, whā shall these be? and what shall be the token, when these shall come to passe? He sayde: Take heede, that ye be not deceaued: For many shall come in my name, and saye, I am he, & the tyme is come hard by. Soloue them nec.

But when ye heare of warres and insur-

rections, be not ye afrayed, for such must come to passe, but the ende is not yet there. So soome. Then sayde he vnto them: One people shall ryse agaynst another, and one realme agaynst anoether, & shall be greace earthquake here and there, pestilence, and beryth, and fear full chinges, and greace totes shall there be frō heauē. But before all these, they shall laye handes vpon you, and persecute you, and deliuer you vp in to their synagoges and pasions, and bryng you before kynges & prynces for my names sake. But this shall happen vnto you for a wyenefite. Be at a payne therfore in youre herttes, that ye take no thoughte, how ye shall answer: for I wil geue you mouth & wysdome, & gaue you the which all youre aduersaries shall not be able to speake ner to resist. But ye shall be deliuered vponen of youre elders, brethren, & kynfolkes and frendes, and some of you shall they put vnto death, and ye shall be hated of every man for my names sake, and yet shall not one haue of youre heare perishe. Solde fast youre soules with patience.

But when ye shall see Jerusalem besyged with an host, then vnderstonde, that the desolation of it is nye. Then let them which be in Jewry, flye vnto the mountaynes: and let such as be in the myddist thereof departe out: and let such as be in the countrees, not come therein. For these are the dayes of vengeance, that every chinge which is wyrtten, maye be fulfilled. But wo vnto them that are with child, and to them that geue sucke in those dayes: for these shall be greaue trouble vpon earth, and wrath ouer this people, and they shall fall chooson the edge of the swerde, and be led captiue amonge all nations. And Jerusalem shall be troden downe of the heathen, vntyll the tyme of the end then be fulfilled.

And there shall be tokens in the Sonne and Moone, and starres, and vpon earth the people shall be in such perplexite, that they shall not wyl which waye to turne them selues. And the see and the waters shall roare, and men shall fyne awaye for feare, and in lootinge a fer the thinges which shall come vnto earth. For euery the very powers of heauen shall moue.

And then shall they see the sonne of man commynge in the cloude with power and greaue glory. But when these chinges begynne to come to passe, the lette vp, and steypp your heades, for youre redemption draweth nye.

And he tolde them a synllike: Behol-
 be the fygge tre, and all the trees, whā they
 app shewe forth their budbes, yest by them,
 and because, that Sommer is now at han-
 de. So likewise ye, whan ye se all these thin-
 ges come to passe, be sūre that the kyn-
 dome of God is nye. Verely I saye vnto you:
 this generacion shal not passe, yll all be ful-
 filled. heauen and earth shal passe, but my
 wordes shal not passe.

But take hede vnto youre selues, that ye
 be not ouerladē with excessē of eatyn-
 ge and rich dionennes, and with talkynge
 of thoughte for bynyng, and so this daye co-
 me vnto you vnwares. For as a snare shal
 come on all them that dwell vpon earth.
 Watch therfore cōtynually, and praye, that
 ye maye be worthy to scape all this that
 shal come, & to stōde before yf some of man.

And on the daye tyme he taughte in the
 temple, but in the nyght season he wente out
 and abode all nyght vpon mount Oliuete.
 And all the people gat them vp early vnto
 him in the temple, for to heare him.

The xxxij. Chapter.

The fast of swete bled (which is cal-
 led Easter) was nye. And yf hys pief
 steas and Scrybes soughte how they
 myght put him to death, and were afrayed
 of the people. But Sathan was entred in to
 Judas, named Iscarioth (whiche was of y
 nombre of y twelve) and he retye his waye,
 and talked with the hys piefsteas and with y
 officers, how he wolde betraye him vnto
 them. And they were glad, and promysed to
 geue him monney. And he consented, & soughte
 oportunitie, yf he myght betraye hi without
 any rauoure.

Then came yf daye of swete bled, wherein
 the Easter lambe must be offered. And he
 saw Peter and Iohn, and sayde: Go youre
 waye, prepare vs the Easter lambe, that we
 maye eate. But the sayde vnto him: Where-
 in thou, that we prepare it? he saide vn-
 to them: Beholde, whā ye come in to y cite,
 there shal meete you a man, bearyng a pic-
 ture of water, folowē him in to the house y
 be entred in, and saye vnto the good man
 of the house: The master sendeth y worde:
 Where is y nesthouse, wherein I maye eate
 the Easter late with my disciples? And he
 shal shewe you a greates parlour pazed.
 They wente their waye, and founde as he
 had sayde vnto them, and made readye the
 Easter lambe.

And whā in the houre came, he sat him
 doun, and the twolue Apostles with him,

and he sayde vnto them: I haue herely de-
 sired to eate this Easter late with you be-
 fore I suffre. For I saye vnto you: that hūc
 forth I wil eate no more therof, yll it be ful-
 filled in the kynngdome of God. And he toke
 the cuppe, gaue thankes, and sayde: Take
 this and deuoyde it amonge you. For I saye
 vnto you: I wil not drynke of the frute of y
 wyne, vntyll the kynngdome of God come.

And he toke the bled, gaue thankes, and
 drake it, and gaue it them, and sayde: This
 is my body, which shalbe giuen for you.
 This do in the remembraunce of me. Like-
 wise also the cuppe, after they had supped,
 and sayde: This cuppe is the new Testa-
 ment in my bloude, which shalbe shed for you.

But lo, the hande of him that betrayeth
 me, is with me on the table. And the sonne
 of man trulye goeth forth, as it is appoyne-
 red. But who vnto that man, by whom he is
 betrayed. And they beganne to eate amonge
 them selues, which of them it shalbe, that
 shalbe do that.

There rose a strife also amonge the, which
 of them shalbe be take for the greatest. But
 he sayde vnto them: The kynges of y woul-
 de haue donnyon ouer y people, and they
 that beare rule ouer the, are called gracious
 lordes. But ye shal not be so: But the great-
 est amonge you, shalbe as the yngest, and
 the chesest, as a seruante. For which is the
 greatest: he that syteth at the table, or he
 that serueth? Is not he that syteth at the
 table? But I am amonge you as a mynister.
 As for you, ye are they, that haue byddē to
 me in my temptacions. And I wil appoyne
 the kynngdome vnto you, euen as my fa-
 ther hath appoynted me, that ye maye eate
 and drynke at my table in my kynngdome,
 and ye vpon thrones, and iudge the twelue
 trybes of Israel.

But the LORDE sayde: Simon Simon,
 beholde, Sathan hath desirede after you, that
 he myght suffre you euen as hebeate: but I
 haue prayede for y, that thy faith faile not.
 And whā thou art conuerted, strengith thy
 brethren: But he sayde vnto him: LORDE,
 I am readye to go with thee in to prison, and
 in to death. Nevertheless he sayde: Peter, I
 saye vnto thee: The cock shal not crowe this
 daye, yll thou haue thys denyed, y thou
 knowest me.

And he sayde vnto them: Whā I sent
 you without wallet, without scryppe, and
 without shues, lacked ye any thinge: They
 sayde: No. Then sayde he vnto them: But
 now, he that hath a wallet, let him take it

Mat. 23.
Mar. 14.
Luce. 14.

Ioh. 8.

Mat. 23.
Mar. 14.Mat. 20.
Mar. 9.
Luce. 9.

1 Pet. 1.

Luce. 11.

Mat. 23.
Apost. 1.

C

Mat. 23.
Mar. 14.
Ioh. 11.Mat. 10.
Mar. 6.
Luce. 9.

up, likewise also the scryppe. But he that hath nor, let him sell his coat, & bye a sroer de. For I saye vnto you: Ye must yet be fulfilled on me, that is wyrt: he was counted amonge the euill doers. For loke what is wyrt of mee, he hath an ende. But they sayde: LORD E, beholde, here are two sroer de. he sayde vnto the: It is ynough.

And he wente out (as he was wonte) vnto mount Oliuete. But his disciples folowed him vnto the same place. And whan he came thither, he sayde vnto the: Praye, that ye fall not in to trespacion. And he gat him frome them aboute a stonys cast, and knyled downe. prayed, & sayde: Father, if thou wilt, take awaye this cuppe fro me: Neuertheless, not my wyll, but thyme be fulfilled.

And there appeared vnto him an angell fro heauen, and comforted him. And it came so, that he was filled with death, and prayed the longer. And his sweate was like droppes of blood, runnyng downe to the grounde. And he rose up fro prayer, and came to his disciples, and founde them sleepinge for heuy nesse, and sayde vnto them: What, slee ye? rise up and praye, that ye fall not in to trespacion.

But whyle he yet spake, beholde, the multitude, and one of the twolue called Judas wente before them, and he came nye vnto Iesus, to kysse him. But Iesus sayde vnto him: Judas, betrayest thou the sonne of man with a kysse? Whan they that were aboute him, sawe what roolde folowe, they sayde vnto him: LORD E, shal we smyte with the swerde? And one of the stroke a seruante of I hye prestes, & smote of his eare. But Iesus answered, and sayde: Suffre the thys farre forth. And he touched his eare, & healed him.

But Iesus sayde vnto the prestes and rulers of the temple, and to the Elders that were come vnto him: Ye are come forth as it were to a murderer with swerdes, & with staues. I was byllie with you in the temple, and ye layed no handes vpon me. But this is youre home, and the power of darkness. Neuertheless they toke him, and led him, and broughte him in to the hye prestes house. As for Peter, he folowed hi a farre off.

Then kyndled they a fyre in the myddell of the palace, and sat them downe together. And Peter sat him downe amonge them. Then a damselfe sette him sittinge by the light, and behelde him well, and sayde vnto him: This same was also with him. But he denyed him, and sayde: Woman, I knowe him not. And a fier a hyle whyle, another

sawe him, and sayde: Thou art one of them also. But Peter sayde: Man, I am not.

And aboute the space of an houre after, another affirmed, & sayde: Verly this was with him also, for he is a Galilean. But Peter sayde: Ma, I wote not what thou sayest. And immediatly whyle he yet spake, I cold crewe. And the LORD E turned him aboute and looked vpon Peter. And Peter remembred the wordes of I LORD E, how he sayde vnto him: Before the cocke crowe, thou shalt denye me thryse. And Peter wente out, and wepte bitterly.

The men that helde Iesus, mocked him, and stroke him, & blindfolded him, and smote him on the face, and ased to hym: Prophecie, who is it that smote the? And many other blasphemies sayde they vnto hi.

And whan it was daye, there gathered together the Elders of the people, the hye prestes and scrybes, and led him up before, their counsell, and sayde: Art thou Christ? Tell vs. But he sayde vnto them: If I call you, ye wyl not beleue: But if I asse you, ye wyl not answers me, necher wyl ye let me go. From this tyme forth shal the sonne of man sitte at the righte hande of the power of God. Then sayde they all: Art thou then I sonne of God? he sayde vnto them: Ne saye it, for I am. They sayde: What neede we anye farther witness? We our selues haue herde it of his owne mouth.

The XXXIII. Chapter.

And the whole multitude of the arte, and led him vnto Pilate, and began to accuse him, and sayde: We haue founde this sallowe peruerteringe the people, and sobydinge to greue tribute vnto the Emperoure, and sayeth, that he is Christ a kynge. But Pilate ased him, and sayde: Art thou the kynge of the Jewes? he answered him, and sayde: Thou sayest it, Pilate sayde vnto I hye prestes and to the people: I haue no cause in this man. But they were the more farrde, and sayde: he hath moved the people, in that he hath taughte here & there in all the londe of Jewey, and hath begonne at Galile vnto this place.

Whan Pilate herde mencion of Galile, he ased nether he were of Galile. And whan he perceaued that he was vnder the robes iurisdiction, he sent him to Herodes, which was also at Ierusalem in those dayes. Whan Herode sawe Iesus, he was exceddyng glad, for he had longe bene desyrous to see him: because he had herde much of him, & hoped to see a miracle of hi. And he ased

many things. Nevertheless he answered him nothinge. The hye prestes and scribes stode, and accused him sore. But herode to his man of warre drisped him, and mocked him, put a whyte garment vpon him, and sent him agayne vnto Pilate. Vp vpon some daye more Pilate and herode made frendes together, for asfore they had bene at variance.

Pilate called the hye prestes, and the rulers, and the people together, and sayde vnto the: Ye haue broughte this man vnto me, as one that peruertereth the people, and behelde, I haue examyned him before you, & fynde in the mā none of the causes, wherof ye accuse him: For yet herode: for I sent you to him, and behelde, there is brought vpon hi nothinge, that is worthy of death. **L**et us therefore wil I chasten him, and let him go: for he must haue let one loose vnto them a fter the custome of the feast.

Then cried the whole multitude, and sayde: Awaye with him, and deliuer vnto vs Barabab, which for insurreccion made in the cite, and because of a murder, was cast in to prison. Then called Pilate vnto them agayne, & wolde haue let Iesus loose. But they cried, and sayde: Crucifye him, Crucifye him. **H**e sayde he vnto them, the thirde tyme: What euell hath he done? I fynde no cause of death in hi, therfore wil I chasten him, and let him go. But they laye still vpon him with greate crye, and requyred he broughte be crucified. And the voyce of the and of the hye prestes petybled.

And Pilate gaue sentence, that it shoulde be as they requyred, and let loose vnto the, him, that for insurreccion and murder was cast in to prison, whom they desired, but gaue Iesus ouer vnto their will. And as they led him awaye, they toke one Simon of Cyrene which came from the side: and layed vpon him, to beare it after Iesus.

And there folowed him a greate multitude of people and of women, which bewailed and lamented him. But Iesus turned him aboute vnto the, and sayde: Ye boughte of Ierusalem, wepe not ouer me: but wepe ouer youre synes, and ouer youre chylde. For behelde, the tyme wil come, when it shal be sayde: Blessed are the barens, and the wombes that haue not borne, and the papies that haue not gesen sucke. Then shal they begynne to saye vnto the mountaynes: Fall vpon vs. And to the hylles: Cover vs. For if this be done to a greene tre, what shal be done then to the drye?

And two ocher (whiche were myddoers)

were led ouer also, to be put to death with him. And whā they came to y place, which is called Caluery, they crucified him euen there, and the t wo myddoers with him, the one on the righte hande, the other on y left. But Iesus sayde: Father, forgive them, for they wote not what they do. And they parted his garmentes, and cast lottes therfore. And the people stode and behelde.

And the rulers mocked him with them, and sayde: he hath helped othe, let him helpe him self now, yf he be Chast y chosen of God. The souldyers also mocked him, wite vnto him, & broughte him vnyner, and sayde: If thou be the kynge of the Jewes, then helpe thy self. And aboute ouer him was this superscription wyrtzen with letters of Greke, Latin, and Hebrew: This is the kynge of the Jewes.

And one of the myddoers that hanged there, blasphemed him, and sayde: If thou be Chast, then helpe thy self and vs. Then answered the ocher, rebuked him, and sayde: And thou fearest not God also, which art yet in like banacion. And truly we are therein be righte, for we receaue accordinge to our dedes. As for this man, he hath done nothinge amysse. And he sayde vnto Iesus: LORD, remember me, when thou commest in to thy kyngdome. And Iesus sayde vnto him: Verely I saye vnto the: To daye shalt thou be with me in Paradyse. And it was aboute the sixte houre, and there was darkness ouer y whole londe vntill the nyght houre. And the Sonne was darkened, and the vayle of the temple rente in two, wch thow the myddes.

And Iesus cryed loude, & sayde: Father, in to thy handes I commende my spytte. And when he had so sayde, he gaue vp the gooff. But when the Capteyne sawe what had happened, he prayed God, and sayde: Verely this was a iust mā. And all the people that stode byr behelde, when they sawe what was done, since vpon their breistes, & turned backe agayne. But all his acquaintance, and the women that had folowed him out of Galile, stode a farte of, and beheld all these thinges.

And behelde, a mā named Joseph, a Senatour, which was a good iust mā, the same had not consented vnto their counsell, and bede, which was of Animatebia a cite of the Jewes, which same also wayted for the kyngdome of God: he wete vnto Pilate, and axed the body of Iesus. And the rote him downe, wrapped him in a linnen clothe, and

layed him in a beuen sepulcre, wherein neuer man was layed. And it was the daye of preparinge, and the Sabbath dinc on.

14. 1 The women that were come with him out of Galile, followed him, and behelde the Sepulcre, & how his body was layed. But they returned, and made ready the spices & aromuntices. And upon the Sabbath they rested, accordinge to the lawe.

The XIII. Chapter.

15. 1 **B**ut one of the Sabbathes very early in the morninge, they came vnto the Sepulcre, and broughte yf spices which they had prepared, and certayn reuemen with the. And when theye they founde the stone rolled awaye from the sepulcre, and wente in, and founde not the body of yf **15. 2** **LORDE** Jesu. And it happenede as they were amased therat, beholde, there stode by them two men in shynyng garments. And they were afrayeb, and cast downe their faces to the earth. Then sayde they vnto the: **15. 3** What see ye? He is risen amōge the dede: he is not here. He is risen vp. Remember, how yf he tolde you whā he was yet in Galile, and sayde: The sonne of man must be deliuered in to the hādes of synners, and be crucified, and the thirde daye rise agayne.

And they remebred his wordes, and wente from the sepulcre, and tolde all this vnto the eluen, and to all the other. **15. 4** **It was** Mary Magdalene, and Johanna, and Mary James, and the other with them, that tolde this vnto the Apostles. And they woude scind vnto them, as though they had bene but fables, and they belened them not. But Peter arose, and ranne to the sepulcre, and stooped in, and sawe the linnen clothes layed by them selues, and departed. And he returned within himselfe as that which had happened.

15. 5 And beholde, two of them wente that same daye, to a towne (which was thre score furlonges from Ierusalem) whose name was called Emmaus. And they talked together of all these thinges yf had happened. And it chancede as they were thus talkyng and reasonyng together, **15. 6** **Jesús** himselfe diue nye, and wente with them. But their eyes were holden, that they shulde not knowe hi. And he sayde vnto them: What maner of cōmunications are these that ye haue one to another as ye walke, and are sad? Then answered the one, whose name was Cleophas, and sayde vnto him: Art thou onely a stranger at Ierusalem, not knowyng what is come to passe there in these dayes? And

he sayde vnto the: What? They sayde vnto him: That of **15. 7** **Jesús** of Nazareth, which was a prophete, mightie in dede and word, before God and all yf people, how our the prestes and rulers deliuered him to the cōdemnation of deathe, and crucified him. But we hoped that he shulde haue deliuered Irael. And besides all this, todaye is the thirde daye that this was done. **15. 8** And certayne women also of oure company which were early at the Sepulcre, and founde not his body, came and tolde, that they had sene a visō of angells, which sayde were was alwe. And certayne of them that were with us, wente vnto the sepulcre, and founde it empty as yf women sayde, but hi founde they not.

And he sayde vnto the: O ye fooles and slowe of hart to beleue all that the prophetes haue spoken: Oughte not **15. 9** **Christ** to haue suffred these thinges, and so enter in to his glory? And he beganne at Moyses and at all the prophetes, and expounded vnto them all the scriptures, that were spoken of him. And they diue nye vnto the towne, which they were vnto, and he made as though he wolde haue gone farther. And they compelled him, and sayde: Abide with vs, for it draweth towardes night, and the daye is farre passed. And he wente in to tary with the. And it came to passe when he sat at the table with the, he toke the bred, gaue thanks, brake it, and gaue it them. Then were their eyes opened, and they knewe him. And he vanished out of their sight. And they sayde, betwene the salues: Why not our heart burne with us, when he talked with vs by the waye, while he opened the scriptures vnto us? And they rose vp the same houre, turned agayne to Ierusalem, and founde yf cleue gathered together, and them that were with them, which sayde: The **15. 10** **LORDE** is risen of a crueth, and hath appeared vnto Symon. And they tolde the what had happened by yf waye, and how they knewe him in breakinge of the bred.

But whye they were talkyng these thinges, **15. 11** **Jesús** himselfe stode in the myddes amonge the, and sayde: Peace be with you. But they were abashed and afrayeb, supposinge that they had sene a spere. And he saide vnto the: Why are ye abashed? & it herfore rise them such thoughtes in yd hereto? Whether my hādes & my feete, it is euen I myselfe. Handle me, and se, for a spere hath no flesh and bones, as ye se me haue. And when he had thus spokt, he shewed the his hādes and his feete. But whye they yet belened not? **15. 12**

The gospell

- and moribed, he sayde vnto them: *Have ye any thing here to eat: And they set before him a peece of a boyed fish, and an hony combe. And he toke it, and ate it before the.*
- And he sayde vnto them: *These are the wordes, which I spake vnto you, whyle I was yet with you. For it must all be fulfilled that was wyrtten of me in the booke of Moses, in the prophetes, & in the Psalmes. The which opened by their vnderstandinge, that they might vnderstande the scripture, and saye vnto them: Thus is it wyrted, and thus it behoued Christ to suffer, & the thirde daye to rise agayne fro the dead, and to let repen tance and remission, of synnes be preached in his name amonge all nacions, and to begyne at Jerusalem. As for all these thinges, ye are wyrttes of scrip. And beholde, I sende vpon you the promes of my father: but yet shall tar yn the cite of Jerusalem, tyll ye be endewed with power from aboue.*
- But he led them out vnto Bethany, and sit vp his handes, and blessed them. And it came to passe wha he blessed them, he departed from them, and was caried vp in to hea uen. And they worshipped him, and turned agayne to Jerusalem with greate ioye: and were continually in 3 temple, geuyng praye sund charytes vnto God. Amen.

The ende of the gospell of
S. Luke.

The gospell of S. Iohn.

What S. Iohns gospell conteyneth.

- Cap. I. The eternallinge birth of the sonne of God, and how he became man. The testi mony of Iohn and of his baptyeme. The calli ng of Andrew, Peter, Philip and Mattheu.
- Cap. II. Christ teacheth the iudges vnto wry te at the marriage in Cana, and departeth the iudgements out of the temple.
- Cap. III. The firste talkinge of Christ with Nicodemus. The doctrine of baptyeme of Iob, and what mynnefhe beareth of Christ.
- Cap. IIII. The louyng communication of Christ with the woman of Samaria by the well of Syca. How he cometh into Galilee, and teacheth the culles foune.
- Cap. V. How he teacheth the man that was stiffe eight & thirtie yeres. The Jewes accuse him

of S. Iohn. Fo. xl.

- as a braker of the Sabbath: he answereth for himself, and reponeth them
- Cap. VI. Iesus feareth fyue thousande men with fyue barleye Loaves, departeth awaye, that they shulde not make him fyng, godly vnto the se. And exponeth the fleshy beuere of his word. The smalleste offendeth at this, and forsake him.
- Cap. VII. Iesus cometh to Jerusalem at the fest, teacheth the Jewes and exponeth libte. The pharisees & the iudey phise hearinge that the people begynne to fauour Christ, and to be lue in him, sende out officers to take hi. There are dyuers opinions of him amonge the people. The pharisee rebuketh the officers because they kuse not taken him, and sayde with Nicodemus for what synge he per.
- Cap. VIII. A woman is taken in adulterie. Christ defendeth her. The freedom of soue he folowe Christ, whom they accuse to haue the deuel within him, and go aboute to slough him.
- Cap. IX. Christ maketh the mento fe that was borne blynde, where shoue he getteth himself most displeasur amonge the Jewes and pharisees.
- Cap. X. Christ is the true shepherde, and the dote of the shepe. Some saye: Christ hath the deuell, and is mad. Some saye: the spise can not the wonder of one that hath the deuell. He canst be ceterly therwith, the Jewes as fe vpon them to cast at him, call his preachinge blas phemy, and go aboute to take him.
- Cap. XI. Christ raiseth Lazarus fro the death. The hyeristes & the pharisee gather a coue cell, and cast thre iudges together agaynst him, therefore he getteth him out of the wyte.
- Cap. XII. Mary anoynteth Christes feete, Ju das murreth. Christ excludeth her, rydeth in to Jerusalem, and is louyngly receiued of the thankfull, but vterly dyspise of the vngodly.
- Cap. XIII. Christ washeth the disciples feete, telleth them of Judas the traytoure, and commaundeth the earnestly to loue one another.
- Cap. XIII. He armed his disciples with consolation agaynst trouble for to come, tuteif sed the heynesse that they had because of his departing, and prometh them the holy gost, the pfect of comfort.
- Cap. XV. The true vyne, the husbandman & the braunches. A doctrine of loue, and a sweete comforte agaynst persecution.
- Cap. XVI. Consolation agaynst trouble. Pray ers are herde throu Christ.
- Cap. XVII. The most hartely & louyng prayer of Christ vnto his father, for all soue as receas us the truth, and be his awne.
- Cap. XVIII. Christ is betrayed. The iudges of his mouth shrye the officers to the grounde. Peter synneth of Mathias eate. Iesus is brought before Anna, Cathas, and Pilate.
- Cap. XIX. Christ is crucified. How cometh his mother vnto Iohn, stebdeth his blame, and is buried.
- Cap. XX. The resurrection of Christ, whiche appereth to Mary Magdalene, and to all his disciples, to their greute comforte.
- Cap. XXI. How cometh to his disciples agayne by the se of Tiberias, and commaundeth peter earnestly to fish his shepe.

GG liij

The gospell
The gospell of
S. Iohn.



The first Chapter.

¶



In the begynnyng
was the worde, and
the worde was with
God, and God was
of worde. The same
was in the begynnyng
of God. All thinges
were made by the same,

and without the same
was made nothinge
that was made. In
him was the life, and
the life was the light
of men: and the light
shyneth in the dark-
nesse, and the dark-
nesse comprehended
it not.

There was sent from
God a man, whose
name was Iohn. The
same came for a wit-
nesse, to beare wytnesse
of the light, that they
might beleue. He was
not that light, but that
he might beare wytnesse
of the light. That was
the true light, which
lighteth all men, that
come in to this wor-
ld. He was in the wor-
ld, and the worde was
made by him, and yet
they knewe him not.
He came in to his awne
place, and his awne
place receaued him
not. But as many as
receaued him, to them
gave he power to be
the children of God:
even such as beleue
in his name. Which
are not borne of
blonde, ner of the
wyll of man, but
of God.

And the worde became
flesch, and dwelt
amonge vs: and we
sawe his glory, a glory
as of the onely begot-
ten sonne of the father,
full of grace and trouth.

Iohn bare wytnesse
of him, and cryed,
and sayde, He was
this, of whom I spake:
I sawe the glory, as
of the onely begot-
ten sonne of the father,
and the glory was
full of grace and
trouth.

of S. Iohn.

me by Iesus Christ. No man hath seen God
at any tyme. The onely begotten sonne, which
is in the bosome of the father, he hath de-
clared the same vnto vs.

And this is the recorde of Iohn, when
the Jewes sent priestes and Leuites fro
Ierusalem, to aske him: Who art thou? And
he confessed and denyed not. And he confessed,
and sayde: I am not Christ. And they aske
him: What then? Art thou Elias? he sayde:
I am not. Art thou the prophet? And he
answered: No. Then sayde they vnto him:
What art thou then, for we maye geue an-
swer vnto the that sent vs? What sayest thou
of thyself? he sayde: I am the voyce of a
crye in the wyldernes. Make straighe the
waye of the LORD. As a prophet I say sayde.

And they that were sent, were of the
pharisees. And they aske him, and sayde vnto
him: Why baptisest thou then, if thou be
not Christ, ner Elias, ner a prophet? Iohn
answered them, and sayde: I baptise with
water, but there is one come in amonge
you, whom ye knowe not. It is he that
cometh after me, which was before me:
whose shoelatchet I am not worthy to
vntouch. This was done at Bethabara
beyonde Iordane, where Iohn byd
baptise.

The nexte daye after, Iohn sawe
Iesus comeing vnto him, and sayde:
Beholde the labe of God, which
taketh awaye the synne of the wor-
ld. This is he, of whom I
sayde vnto you: I seee me cometh
a man, which was before me. For
he was ouer me, and I knewe him
not: but that he shal be declared
in Israel, therefore am I come
to baptise with water.

And Iohn bare recorde, and sayde:
I sawe the spere descende from
heauen like vnto a
dove, and abode vpon him, and
I knewe him not. But he that
sent me to baptise with water,
and sayde vnto me: Upon whom
thou shalt see the spere descende
and tarrye shal on him, the same is
he, that baptiseth with the holy
gost. And I sawe it, and be-
re recorde, that this is the sonne
of God.

The nexte daye after, Iohn stode
amonge, and two of his disci-
ples. And whi he sawe
Iesus walkyng, he sayde:
Beholde the labe of God.
And two of his disci-
ples hege him spake, and
followed Iesus. And Iohn
turned him aboute, and
sawe them followinge,
and sayde vnto the: What
see ye? They sayde vnto
him: Rabbi, which is so
sayde interpretation, Master.
Where art thou at
lodginge? he sayde vnto
them: Come and see it.
They came and sawe it,
and abode with

his the same daye. It was aboute the tenth
pore.

One of the two, which herde Iohn speake,
and folowed Iesus, was Andrew the bro-
ther of Symon Peter: the same founde first
his brother Symon, and sayde vnto him:
We haue founde Iesus (which is by in-
terpretacion, y Anoynted) and broughte him
to Iesus. When Iesus behelde him, he say-
de: Thou art called the sonne of Ionas,
* thou shalt be called Cephas, which is by in-
terpretacion, a stone.

The next daye after, wolde Iesus go agay-
ne to Galile, and founde Philippe, and say-
de vnto him: Follow me. Philippe was of
Bethsaida the cite of Andrew and Peter.
Philippe founde Tarthanael, and sayde vnto
him: We haue founde him, of whos. Mo-
se is in the lawe, and y prophetes haue wyte
ma, euen Iesus the sonne of Ioseph of Na-
sareth. And Tarthanael sayde vnto him:
What good can come out of Nazareth?
Philippe sayde vnto him: Come, and se.

Iesus saide Tarthanael comynge to him,
and sayde of him: Beholde, a righte Israe-
lite, in whom is no guyle. Tarthanael sayde vn-
to him: From whence knowest thou me? Je-
sus answered, and sayde vnto him: Before y
Philippe called the, when thou wast vnder
the figge tre, I saide the. Tarthanael an-
swered, and sayde vnto hi: Rabbi, thou art
y some of Gods, thou art y kynge of Israe-
l. Iesus answered, & sayde vnto him: Because
I sayde vnto the, that I saue the vnder the
figge tre, thou beleuest: thou shalt se yet
greater thinges the. And he sayde vnto
him: Verely werdy I saye vnto you: If y
this tyme forth shal ye se the heauen open,
and the angels of God goynge vp & downe
ouer the sonne of man.

The II. Chapter.

And upon the thirde daye there was a
marriage at Cana in Galile, and the
mother of Iesus was there. Iesus also
and his disciples was called vnto y ma-
riage. And when the wyne fayled, the mo-
ther of Iesus saide vnto him: They haue no
wyne. Iesus sayde vnto her: Woman, what
haue Ie do w the. My tyme houre is not yet
come. His mother sayde vnto y mynisters:
Whatsoeuer he sayeth vnto you, do it. There
was ther eber sixe water pottes of stone,
after y maner of the purifingge of y Jewes,
eery one cōteynynge two or thre measures.

Iesus sayde vnto the: Fyll the water pot-
tes with water. And they fylled the vp to y
bryme. And he sayde vnto the: Drawe out

now, & brynge vnto the Maister of the feast.
And they bare it. Whā the maister of y feast
had called y wyne which had bene water,
and knewe not whence it came (but the my-
nisters that drew y water, knewe it) the Ma-
ster of the feast called the bynegrome, and
sayde vnto him: Every man at the first ge-
ueth the good wyne: & when they are draw-
ken, thē that which is worst. But thou hast
kept backe the good wyne vntill now.

This is the first cōten that Iesus dyd at
Cana in Galile, and shewed his glory, and
his disciples belened on him. Afterward
went he downe to Capernaum, he, his mo-
ther, his brether, and his disciples, and tari-
ed not longe there.

And the Jewes Easter was at hande.
And Iesus wote vp to Ierusalem, and foun-
de fyring in the temple, those that solde oxen,
shepe, and doves, and changinge of money.
And he made a scourge of small cordes, and
drew them all out of the temple with the she-
pere and oxen, and poured out the changinge
money, and ouerthrew the tables, and sayde
vnto them that solde the doves: Changethe
things here, and make not my fathers hou-
se an house of marchaunte. His disciples
remembred it, that is mytten: The zele of
thine house hath euen eaten me.

Then answered the Jewes, and sayde vn-
to him: What token shewest thou vnto vs,
that thou mayest do these thinges? Iesus
answered & sayde vnto the: Destroye downe
this temple, and in thre dayes wol I sic it
up agayne. Then sayde the Jewes: Sixe and
fourtye yere was this temple abuydinge,
and thou set it up in thre dayes? But
he spake of y temple of his body. Towrds
he was risen agayne from the dead, his dis-
ciples remembred that he thus sayde, and
they beleued the scripture, and the wordes
which Iesus spake.

Whā he was at Ierusalem at Easter in y
feast, many belened on his name, when they
saw y tokens y he dyd. But Iesus comyng
not himself vnto the, for he knewe the all, &
neded not y any mans shilde testifye of man,
for he knewe well what was in man.

The III. Chapter.

There was a man of the pharises, na-
med Nicodemus a ruler amonge the
Jewes. The same came vnto Iesus
by night, & sayde vnto hi: Maister, we knowe
y thou art come a teacher frō God: for no
man can do these tokens y thou doest, excepte
God be with him. Iesus answered, and say-
de vnto him: Verely verely I saye vnto the

Mat. 4. b
Marc. 1. b
Luc. 4. d

Mat. 21. b
Marc. 11. b
Luc. 19. d

Mat. 26. b

Mat. 26. a

* Marc. 16. f

1. Ed. 1. 4.

1. Ioh. 1. b
Apo. 4. d

1. Ioh. 1. a
and 1. d

1. Ioh. 1. b

Excepte a man be borne a new, he can not see the kyngdome of God. Nicodemus sayde vnto him: how can a man be borne, when he is olde: Can he crite into his mothers wombe, and be borne agayne. Iesus answered: Verdy verdy I saye vnto the: Excepte a mā be borne of water and of the sperte, he can not come in to y^e kyngdome of God.

ih̄. 4. b
nd 7 d
re. a. a

1
com. a. a

1
ode. n. a.

That which is borne of flesh, is flesh: & that which is borne of the sperte, is sperte. I sawell not, that I sayde vnto y^e: Ye must be borne of new. The wynde bloweth where he wyl, and thou hearest his sounde: but thou canst not tell wher he commeth, and whither he goeth. So is every one, that is borne of the sperte.

Nicodemus answered, and sayde vnto him: how maye these be. Iesus answered, & sayde vnto hi: Art thou a Master in Israel, & knowest not these: Verdy I saye vnto y^e: We speake that we knowe, and testifie that we haue sene, and ye receaue not oure wyrtesse. If ye beleue not when I tell you of earthly thinges, how shalde ye beleue, whā I speake vnto you of heauenly thinges.

1
p̄. b. a. a

1
Num. a. b

1
1oh̄. 4. c
and 11. d

And noman ascendeth vp in to heauen, but he that is come downe from heauē, (namely) the sonne of man which is in heauen. And like as Moses lift up the serpent in the wyndes, enen so must the sonne of man be lift up, that whoso ener beleueth in him, shalde not perishe, but haue euerlasting life.

1
Rom. 4. a
1oh̄. 4. b

1
Luc. 10. a

For God so loued the worlde, that he gaue his onely sonne, that whoso ever beleueth in hi, shalde not perishe, but haue euerlasting life. For God sent not his sonne in to y^e worlde to condemne the worlde, but that the worlde might be saued by him. He that belueth on him, shal not be condemned. But he that beleueth not, is condemned already: because he beleueth not on the name of the onely sonne of God. But this is y^e condempnacion, that the light is come into the worlde, and men loued the darknesse more the y^e light: for their workes were euell. Whosoeuer doth well, hateth the light, and cometh not to the light, that his dedes shalde not be reposed. But he that doth the truly, cometh to the light, that his workes maye be knowen: for they are done in God.

1
1oh̄. 4. a
and 11. f

1
1oh̄. 4. a
1 Mac. 2. a

1
Luc. 3. b
Mat. 4. b

Afterward came Iesus & his disciples in to the lode of Ieremy, and had his bryngge there with them, and baptyed. Iohn baptyed also in Enon besyde Salcm: for there was much water there. And they came thither, and were baptyed: for Iohn was not yet put in prison.

Then arose there a question amonge the disciples of Iohn with the Iames aboute the purifingge, and they came vnto Iohn, and sayde vnto him: Master, he y^e was with the beynde Jordan, of whom thou hast wyrtesse, beholde, he baptyseth, and every man cometh vnto him. Iohn answered and sayde: A man can receaue nothyng, excepte it be geuen him from heauē. Ye your witness are my witness, how that I sayde, I am not Chast, am I sene before him. Iohn hath the byde, is the bydegreome: but the frende of the bydegreome standeth, and baptyseth vnto him, and cryeth greatly ouer the voyce of the bydegreome, this some tyme of myne is now fulfilled. He must increase, but I must decrease.

He that cometh from an hye, is aboue all, he that is of the earth, is earthly, and speaketh of the earth. He that cometh fro heauen, is aboue all, and testifieth what he hath sene & herde, and no man receaueth his wyrtesse. But he that receaueth it, hath sene to his scale, that God is true. For he who God hath sent, speaketh y^e wordes of God: for God geueth not the sperte vnto him by measure. The father loueth the sonne, and hath geuen him all thinges in to his hande. He that belueth on the sonne, hath euerlasting life: he that belueth not the sonne, shal not see the life, but y^e wrath of God shal be upon him.

The III. Chapter.

Now when Iesus had knowlege, y^e it was come to the eares of the pharisies, that Iesus made and baptyed no disciples the Iohn (howbeit Iesus himself baptyseth not, but his disciples) he left the londe of Ieremy, and departed agayne in to Galilee. But he must needs go throug Samaria. Then came he in to a cite of Samaria, called Sichar, nye vnto y^e peece of lode, y^e Jacob gaue vnto Joseph his sonne. And there was Jacobs well. Now when Iesus was wearye of his iourney, he sat he downe so vpo the well. And it was aboute the sixth houre. Then came there a woman of Samaria to drawe water. Iesus sayde vnto her: Geue me drynke. (For his disciples were gone their waye in to y^e cite, to buye breade.) Then the woman of Samaria sayde vnto him: how is it that thou askest drynke of me, I ge thou art a Iew, and I a woman of Samaria? For the Iewes meane not with the Samarians.

Iesus answered, and sayde vnto her: Thou knowest the gifte of God, and whoso

that sayeth vnto the, geue me drynke, thou wilst see of him, and he wolde geue the, the water of life. The woman sayde vnto him: Sy, thou hast nothinge to drinke withall, and the well is depe, from whence hast thou then that water of life? Art thou greater then our father Jacob, which geue us this well? And he him self dranke thereof, and his children, and his cattell. Iesus answered, and sayde vnto her: Who so ever thirsteth of this water, shal thurst agayne: But whosoever shal drinke of the water that I shal geue him, shal neuer be thurst: but the water that I shal geue him, shal be in him a well of water, which springeth vp in to everlastinge life.

The woman sayde vnto him: Sy, geue me that same water, that I thurst not, wnder neede to come hither to drinke. Iesus sayde vnto her: Go, call thy husbande, and come hither. The woman answered, and sayde vnto him: I haue no husbande.

Iesus sayde vnto her: Thou hast sayde well, I haue no husbande: for thou hast had fyve husbande, and he whom thou hast now, is not thine husbande: there sayst thou right. The woman sayde vnto him: Sy, I see that thou art a prophet. Our fathers worshipped upon this mountayne, and ye saye, that at Jerusalem is the place, where men ought to worshippinge. Iesus sayde vnto her: Woman, beleue me, the tyme cometh, that ye shal neither upon this mountayne nor at Jerusalem worshippinge the father. Ye wote not what ye worshippinge, but we knowe what we worshippinge, for the tyme cometh, and is now already, that the true worshippers shal worshippinge the father in spirit and in the truth: for the father wil haue such so to worshippinge him. God is a spirit, and they that worshippinge him, must worshippinge in spirit and in the truth.

The woman sayde vnto him: I wote that Messias shal come, which is called Christ. When he cometh, he shal tell vs all thinges. Iesus sayde vnto her: I that speake vnto the, am he. And in the meane season came his disciples, and they marueyled that he talked with the woman. Yet sayde no man: What arest thou, or what talkest thou with her? Then the woman let hir pot from her, and wente in to the cite, and sayde vnto the people: Come, see a man, which hath tolde me all that euer I dyd, is not he Christ?

Then wente they out of the cite, and came vnto him: In the meane while his disciples payed him, and sayde: Master, eate. But he sayde vnto them: I haue eate to eate, what ye knowe not of. Then sayde the disciples amonge them selues: Hath eny man broughte him meate? Iesus sayde vnto the: My meate is this, that I do the will of him that sent me, and to finish his worke. Saye not ye youre selues: There are yet foure monethes, and then cometh the harvest: Behold, I saye vnto you: lift vp youre eyes, and loke vpon the selde, for it is whyle allready vnto the harvest.

And he that reapeth, receaueth reward, and gathereth frute to everlastinge life, that both he that soweth and he that reapeth, maye reioyse together. For hein is the plover the true: One soweth, another reapeth. I haue sent you to reap that, whereon ye bestowed no labour. Other haue laboured, and ye are come in to their laboure.

Many Samaritans of the same cite beleued on him, for the sayenge of the woman, which testified: she hath tolde me all that euer I dyd. Now when the Samaritans came to him, they besought him, that he wolde tary with them. And he abode there two dayes, and many mo beleued because of his worde, and sayde vnto the woman: We beleue now hence forth, not because of thy sayenge, we haue herde him our selues, and knowe, that this of a truth is Christ the Sauoure of the worlde.

After two dayes he departed thence, and wente in to Galile. For Iesus himself testified, that a prophet is nothinge seer by at home. Now whā he came in to Galile, the Galileans receaued him, which had sent all that he dyd at Jerusalem in the feast: for they also were come thither in the feast. And Iesus came agayne vnto Cana in Galile, where he turned the water vnto wyne.

And there was a certaine ruler, whose sonne laye sicke at Capernaum. This herde that Iesus came out of Ierusalem to Galile, and wente vnto him, and besought him, that he wolde come downe, and helpe his sonne, for he laye dred sicke. And Iesus sayde vnto him: Excepte ye se tokens and wonders, ye beleue not. The ruler sayde vnto him: Come downe Sy, or euer my childre dye. Iesus sayde vnto him: Wo thy waye, thy sonne lyeth. The man beleued the woode, that Iesus sayde vnto him, and wente his waye. And as he was goinge downe;

Mat. 3. d
Luc. 10. a

Ioh. 4. b

Mat. 13. e
Mat. 23. a
Luc. 4. e

Ioh. 4. a

his seruantes mett him, and tolde him, and sayde: Thy chyld lyueth. Then enquired he of them the houre, wherein he beganne to amende. And they sayde vnto him: Yesterdaye aboute the seuenth houre the fever left him. Then the father perceaued, that it was aboute the same houre, wherein Iesus sayde vnto him: Thy sonne lyueth. And he beleued with his whole house. This is now the seconde token that Iesus dyd, whan he came from Jewry in to Galile.

The V. Chapter.

¶ Afterwarde, there was a feaste of the Jewes, and Iesus wente vnto Jerusalem. There was at Jerusalem by the slaughter house a pole, which in hebreue is called Bethsaida, & hath fyue porches, wherein laye many sicke, blinde, lame, wretched, which wayed, whan the water shoulde moue. For the angell wente downe at his tyme in to the pole, and stremed the water. Who so euer now wente downe first, a fter that the water was stremed, yf same was made whole, whan soeuer disese he had. And there was a man, a which had yren sicke eight and thirtie yeres. Whan Iesus saue him lyfe, & knewe that he had yren so longe, he sayde vnto him: While thou hast bene sicke, thou art answerd him: Sye, I haue no man, whan the water is moued, to put me in to the pole. And whan I come, another sleppeth downe in before me.

Iesus sayde vnto him: Arise, take vp thy bed, and go thy waye. And immediatly the man was made whole, and toke vp his bed and wente his waye. But vpon the same daye it was the Sabbath. Then sayde the Jewes vnto him that was made whole: To daye is y Sabbath, it is not lausfull for the to carry the bed. He answered them: He that made me whole, sayde vnto me: Take vp thy bed, and go y waye. Then axed they him: What man is that, which sayde vnto thee: Take vp thy bed, and go y waye? But he that was healede, it ysll not who he was: for Iesus had gonze him self awaye, because there was moche people.

¶ Afterwarde founde Iesus him in the temple, and sayde vnto him: Beholde, thou art made whole, synne remoue, lest a worse thinge happen vnto thee. The man departed, and tolde the Jewes, that it was Iesus, which had made him whole. Therfore dyd y Jewes persecute Iesus, and soughte to slaye him, because he had done this vpo y Sabbath. But Iesus answered them: My father worketh hither to, and I worke also. Ther-

fore soughte the Jewes the more to slaye: because he brake not onely y Sabbath, but sayde also, that God was his father, and made him self equall with God. The answered Iesus, and sayde vnto them: Verely verely I saye vnto you: The sonne can do nothinge of himself, but that he seeth the father do. For what soeuer he doeth, that doeth y sonne also. The father loueth the sonne, & honereth him all that he doeth, and will heare him yet greater woordes, so that ye shall marueyle. For as the father rayseth vp the dead, and maketh them lyue, eue so the sonne also maketh lyvinge whom he wyll. For the father iudgeth no man, but hath gyven all iudgment vnto the sonne, that they all might honoure the sonne, euen as the y honoure y father. Who so honoureth not the sonne, the same honoureth not the father, which hath sent him.

Verely verely I saye vnto you: Who so heareth my worde, and beleueth that I sent me, hath everlastinge life, and cometh not in to damnacion, but is passed thowm from death vnto life.

Verely verely I saye vnto you: The heere cometh, & is now allready, y hee hath heard y voyce of y sonne of God: and they that heare it, shall lyue. For, as the father hath lyfe in him self, so likewise hath he gyven vnto the sonne, to haue lyfe in him self: & hath geue hi power also to receiue iudgment because he is the sonne of man. Whosoever not ye at this, for y houre cometh in y which all that are in y graue, shall heare his voyce, and shall go forth, they that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of damnacion.

I can do nothinge of my self. As I heare, so I iudge: & my iudgment is iust. For I like not myne owne wyll, but the wyll of the father which hath sent me. If I heare wyntesse of my self, my wyntesse is not true. There is another that beareth wyntesse of me, and I am sure, that the wyntesse which he beareth of me, is true.

Ic sent vnto Iohn, and he bare wyntesse of the truth. As for me, I talke no record of man, but these thinges I saye, that ye might be saued. He was a burninge and shynynge light, but ye wolde haue receiued a litle wntle in his light. Neuertheles I haue a greater wyntesse then the wyntesse of Iohn. For hee worketh which the father hath gyven me to finish, the same recordes which I haue borne wyntesse of me, that the father hath

Act. 11

21

Mat. 9. 2
Marc. 2. 8
Luc. 13. 15
Mat. 12. 11
Mat. 12. 12
Luc. 13. 16
Mat. 12. 13
Mat. 12. 14

Ioh. 8. 12

Ioh. 8. 12

Cor. 11. 8

same. And of father him self which hath
sent me, heareth my voice of me. Ye have
not heard his voice at any tyme, nei sine
his shappe: and his wordes haue ye not aby-
sented in you, for ye beleue not him, whom
he hath sent.

1. **G**uarde the scripture, for ye thinke ye ha-
ue everlastinge life therein: and the same is
that resti fyesh of some, and ye wil not come
vnto me, that ye might haue life. I receaue
not praye of men. But I knowe you, that
ye haue not the loue of God in you. I am
come in my fathers name, and ye receaue
me not. If another shal come in his awne
name, him wil ye receaue. How can ye bele-
ue which receaue praye one of another, and
sike not the praye, that is of God onely?

Ye shall not chynke that I will accus-
e you befoe of father: there is one that accuseth
you, euen Moses, in whos ye trust. If ye bele-
ueid Moses, ye shalde beleue me also: for he
hath wytted of me. But yf ye beleue not
his wyttinges, how shal ye beleue my wor-
des? The VI. Chapter.

1. **A**fter this wente Iesus ouer the see vn-
to the cite Tiberias in Galilee. And
mody people folowed him, because
they sawe the tokens that he dyd vpon the
which were dycaised. But Iesus wote vp in
to a mountayne, and there he sat with his
disciples. And Easter yf feaste of the Ierues
was nye. Then Iesus lift vp his eyes, and
sawe that there came mody people vnto him,
and he sayde vnto Philippe: Whence shal
me the bryd, for thesye maye eate? But this
besayde to prouoc him, for he him self knewe,
what he wolde do.

Philippe answered him: Two hundred
penny worth of bryd is not ynough amonge
the, for euery one maye take a litte. The sayde
vnto hi one of his disciples, Andrew yf
his brother of Symon Peter: There is a labe here,
that hath fyue barlye loanes, and two fishes,
but what is that amonge so many? Iesus sayde:
Make the people syt downe. There was
mody grass in the place. Then they sat the
downe, aboure a fyne thousande men. Iesus
wote the loanes, and gaue them to the
disciples: the disciples (gaue) to them
that were syt downe. And euen yf also of the
fishes as much as they wolde.

1. **W**han they were fylled, he sayde vnto
his disciples: Gather vp the broken meate
that remaineth, that nothinge be lost. The
they gathered, and fylled twolue baskets
with the broken meate, that remained of the
fyn barlye loanes, vnto them which had

eaten. Now whan the men sawe the tokens
that Iesus dyd, they salde: This is no a trauel
the Diophter, that shulde come into the woul-
de. Whan Iesus now perceaued that they
wolde come, and take him vp, to make him
kyng, he gat him awaye agayne in to a
mountayne him self alone.

1. **A**t euen wente his disciples downe to yf
see, and entred in to the shippe, and came to
the other syde of yf see vnto Capernaum. And
it was darke already. And Iesus was not
come to the. And that he arose thowow a grea-
te wynde. Now whan they had rowed vps
a fyue and twelue or thirte first longes, they
sawe Iesus goynge vpon the see, and came
nye to the shippe. And they were a frayed.
But he sayde vnto them: It is I, be not
afrayed. Then wolde they haue receaued
him in to yf shippe. And immediatly yf ship
was at the londe whither they wente.

1. **T**he nexte daye after, the people which
stode on the other syde of the see, sawe that
there was none other shippe there: sawe
one, wherinto his disciples were entred: and
that Iesus wote not in with his disciples in
to the shippe, but that his disciples were gone
awaye alone. Howbeit there came other ship-
pes from Tiberias, nye vnto yf place where
they had eate the bryd, a ffar from the
ORDRE had geynt chynke. Now whan the people
sawe that Iesus was not there, neither his
disciples, they toke shippe also, and came to
Capernaum, and soughte Iesus.

1. **A**nd whan they founde him on the other
syde of the see, they sayde vnto him: Master,
whan camest thou hither? Iesus answered
the, and sayde: Verely verely I saye vnto you:
Ye sike me not because ye sawe yf tokens,
but because ye ate of the loanes, and were fylled,
and aboure not for the meate which perissheth
but that endureth vnto everlastinge life, which
the some of man shal geue you: for him hath
God the father sealed.

1. **T**he sayde they vnto him: What shal we
do, that we maye worke yf workes of God?
Iesus answered, and sayde vnto the: This
is the worke of God, that ye beleue on him,
whom he hath sent. Then sayde they vnto
him: What token doest thou the, that we
maye see and beleue yf? What woerdest thou?
Oure fathers ate Manna in the wyldernesse,
as it is wytted: he gaue the bryd fro heauen
to eate. Then sayde Iesus vnto the: Verely
verely I saye vnto you: I haue geue you not
beed from heauē, but my father geueth you
the true bryd from heauen: for this is that
bryd of God, which cometh from heauen,

Luc. 7
Ioh. 4-6

Ioh. 1-2

Mat. 14-6
Mat. 14-6Mat. 16-1
Ioh. 6-1
Ioh. 6-6Ecc. 10-1
Ps. 119-6

and geueh life vnto the worlde.

at 4 b The sayde they vnto him: Sy, geue vs
allwaye such bled. But Iesus sayde vnto
the: I am þ bled of life. he that cometh vnto
me, shal not hunger: & he that belueth on
me, shal neuer thyrst. But I haue sayde vnto
you, þ ye haue seneme, and yet ye beleue
not. All that my father geueh me, cometh
vnto me: and who so cometh vnto me, him
will not I cast out: for I am come downe
from heaue, not to dmyne awne wyll, but
the wyll of him that hath sent me.

Luce 22 c

Ioh 10 c

Ioh 10 c

Ioh 10 c

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This is þ wyll of the father, which hath
sent me, that of all that he hath geueh me, I
shulde lose nothinge, but shulde rayse it vp
agaayne at the last daye. This is the wyll of
him which hath sent me, that, who somer
seyth the sonne and beleueth on him, haue
euerlastinge life, and I shal rayse him vp
at the last daye.

The murmured the Jewes theron, that
he sayde: I am þ bled which is come downe
from heaue, and they sayde: Is not this Je-
sus, Josephes sonne, whose father and mo-
ther we knowe? How sayeth he then, I am
come downe from heaue? Iesus answered,
and sayde vnto them: Murmur not amonge
yourselues. No man can come vnto
me, excepte the father which hath sent me,
drawe him. And I shal rayse him vp at the
last daye. It is wytyen in the prophetes:
They shal all be taught of God. Who so
euer now heareth it of the father, and ler-
neth it, cometh vnto me. Not that any
man hath sene the father, save he which is
of the father, the same hath sene the father.

Mar 12 c

Ioh 6 g

Ioh 6 g

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¶ Verdy verdy I saye vnto you: he that
beleueth on me, hath euerlastinge life. I am
that bled of life. Your fathers are Maama
in the wyldernes, and are deed. This is that
bled which cometh from heaue, that
who so eateth thereof, shulde not dye. I am
that luyunge bled, which came downe fro
heaue: Who so eateth of this bled, shal lyue
foreuer. And the bled that I wil geue, is
my fleshy which I wil geue for lyfe of the
worlde.

Then sproue the Jewes amonge them sel-
ues, and sayde: How ca this soloure geue vs
his fleshy to eat? Iesus sayde vnto the: Vere-
ly verdy I saye vnto you: Excepte ye eate of
fleshy of þ sonne of man and drynke his blou-
de, ye haue no life in you. Who so eateth my
fleshy, and drynkeh my bloude, hath euer-
lastinge life: and I shal rayse him vp at the
last daye. For my fleshy is þ very meate, and
my bloude is þ very drynke. Who so eateth

my fleshy, and drynkeh my bloude, abydeth
in me, and I in him. As the luyunge father
hath sent me, and I lyue for the fathers sa-
ke: Euen so he that eateth me, shal lyue for
my sake. This is þ bled which is come fro
heaue: Not as yome fathers are Maama,
and are deed. he that eateth of this bled,
shal lyue for euer.

These thinges sayde he in the synagoge,
wha he taught at Capernaum. Many now
of his disciples that herde this, sayde: This
is an harde sayenge, who maye abyde the
hearynge of it? But when Iesus perceaued
in hi self, that his disciples murmured there-
at he sayde vnto them: Doch this offende you?
What and yf ye shal se the sonne of man as-
cende vp thither, wher he was afore? It is
yf spuce that quydeneh, þ fleshy professeth
nothinge. The wordes that I speake, are
spere, and are life. But there are some amon-
ge you, that beleue not. For Iesus knewe
well from the begynnyng, which they were
that belued not, and who shalde betraye
him. And he sayde: Therefore haue I sayde
vnto you: No man can come vnto me, ex-
cepte it be geuen him of my father.

From that tyme forth, many of his disci-
ples wente backe, and waldeh nomore with
him. Then sayde Iesus vnto the twelue:
Wyll ye also go awaye? Then answered Sil-
mon Peter. LORD, Whither shal we go?
Ther is nare the wordes of euerlastinge life,
and we haue beleued & knowe, that thou
art Christe the sonne of the luyunge God. Je-
sus answered them. Haue I not chosen you
twelue, and one of you is a deuell? But he
spake of Judas Symon Isariot: the sa-
me betrayed him after wards, and was one
of the twelue.

The VII. Chapter.

¶ Ierthac wente Iesus aboute in the
lile, for he wolde not go aboute in
Jewry, because the Jewes sought to
kyl him. But the Jewes feast of Taberna-
cles was at hand. Then sayde his dachun
vnto him: Get the hère, and go in to Jewry,
that thy disciples also maye se thy moites,
that thou doest. he that seith to be openly
knowne, doth nothings in secreete. If thou
do such thinges, the shere þ self be sene the
worlde: For his awne dachun also belued
not in him.

Then sayde Iesus vnto them: My
tyme is not yet come, but youre tyme is
alwaye ready. The worlde can not ha-
te you, but me it hateth: because I tes-
tifie of it, that the wordes of it are, well.

So ye vp vnto this feast, I will not go
 vp yet vnto this feast, for my tyme is not yet
 fulfilled. When he sayde this vnto them, he
 doodeffyll in Galile. But as soone as his bre
 than were gone vp, then went he vp also
 vnto the feast, not openly, but as it were se
 crately. Then sought him J^h Ierues at y^e feast,
 and sayde: Where is he? And there was a
 great murmur of hym amonge the people.
 Some sayde: He is good. But ocher sayde:
 No, he doeth but deceaue the people. How
 beit no man spake frely of him, for feare of
 the Iemes.

5 But in the myddes of the feast wote Je
 sus vp in to the temple, and taught. And the
 Iemes maruyled and sayde: How can he y^e
 scripture, seing he hath not lerned it? Je
 sus answered them, and sayde: My doctry
 ne is not mine, but his that hath sent me.
 If any man wyl do his will, he shal knowe,
 whether this doctryne be of God, or whe
 ther I speake of my self. He that speaketh of
 himself, seeketh his owne payse: but he that
 seeketh the payse of him that sent him, the sa
 me is true, & there is no vnrighteousnes in
 him. Hath not Moses geuen you the lawe?

4 and none of you keepeth the lawe? Why go
 ye aboute to kyll me? The people answered,
 and sayde: Thou hast the deuill, who goest
 aboute to kyll the? Jesus answered and say
 de: One worke haue I done, and ye all mar
 uyle. Moses gaue you the circumcision,

(not because it cometh of Moses, but of)
 3 fathers: Yet do ye circumcise a man vpon
 the Sabbath. If a man receaue circumcision
 vpon the Sabbath, that the lawe of Mo
 ses shal not be broken, disdayne ye then at
 me, because I haue made a man eury whye
 whole on the Sabbath? Iudge not after
 the veyer appearance, but iudge righteous
 iudgment.

6 Then sayde some of them of Ierusalem:
 Is not this he, who they goe aboute to kyll?
 And boldely, he speaketh boldely, and they
 synnoching to him. Do our rulers knowe
 in deede, that he is very Christ? Howbeit
 1 we knowe, whence this is. But wha^t Christ
 cometh, no man shal knowe whence he is.

Then cryed Iesus in the temple as he
 taught, and sayde: Kee ye knowe me, and
 knowe I am yet knowe, and of my self am
 I not come, but he y^e sent me, is true, whom
 ye knowe not. But I knowe him, for J^hans
 1 of him, and he hath sent me. Then sought
 they to take him, but no man layed handes
 1 vpon him, for his houre was not yet come.
 But many of the people beleued on him,

and sayde: When Christ cometh, shall
 he do mo coken, then this doeth?

And it came to the Pharises eares, that
 y^e people murmured such thinges of him. **D**
 And the Pharises and hye priestes sent out
 seruauntes, to take him. Then sayde Iesus
 vnto them: I am yet a litle whyle with you
 and then go I vnto him that hath sent me.
 Reshal see me, & not fynde me: and where
 I am, thither can ye not come. Then say
 de the Ierues amonge them selues: Whye
 1 ether wil he go, that we shal not fynde him?
 Wyl he go amonge the Grekes that are scat
 tered abrode, and teach the Grekes? What
 manner of sayenge is this, that he sayeth: ye
 shal see me, and not fynde me: and where
 I am, thither can not ye come?

But in the last daye which was of most
 solompne daye of the feast, Iesus stode vp,
 cryed, and sayde: Who so thirsteth, let him
 come vnto me, and drynke. He that beleneth
 on me, as the scripture sayeth, out of his bo
 dy shal flowe ryuers of the water of life.
 (But this spake he of the spize, which
 they that beleue on him, shal receaue. For
 the holy gost was not yet there, because Je
 sus was not yet glorified.) Many of the peo
 ple now rohan they herde this sayenge, say
 de: This is a very prophete. Ocher sayde:
 He is Christ. But some sayde: Shal Christ
 come out of Galile? Sayeth not the scrip
 ture, that Christ shal come of the cite of Da
 uid, and out of the towne of Bethleem,
 where David was? Thus was there discen
 sion amonge the people for his sake. Some
 of them wolde haue taken him, but no man
 layed handes on him.

The seruauntes came to the hye priestes
 and pharises, and they sayde vnto them:
 Why haue ye not brought him? The ser
 uauante answered: Neuer maⁿ spake as this
 man doeth. Then answered them the phari
 ses: Are ye also diseaured? Doeth eny of
 the rulers or pharises beleue on him? But
 the comon people which knowe not the
 lawe, are cursed. Nicodemus sayde vnto
 them, he that came to him by night, which
 was one of them: Doeth our lawe iudge
 eny man, before it heare him, and knowe
 what he hath done? They answered and
 sayde vnto him: Art thou a Galilean also?
 Searche and loke, our of Galile arsest
 no prophete. And so euery man wente ho
 me.

Jesus wente vnto mount Oliuete, and early in the morninge came he agayne in to the temple, and all the peoplc came vnto him. And he sat downe, and caught them. And þe scribes and pharisees brought vnto him a woman taken in adoultre, and set her there openly, and sayde vnto him: Master, this woman was taken in adoultre, as as the dede was adouynge. Moses in the lawe commanded vs to stone such. What sayest thou? This they sayde, to tempte him, that they might haue wherof to accuse him. But Iesus stouped downe, and wrote with his fygner vps the grounde. Now whye they cormyned at fygne him, he lift him self vp, and sayde vnto them: he that is amonge you without synne, let him cast the first stone at her. And he stouped downe agayne, and wrote vpon the grounde. But when they herde that, they wente ouer, one after another: the eldest first, and laste Iesus alone, and the woman standinge before him. Iesus lift himself vp, and when he sawe a woman but the woman, he sayde vnto her: Woman, where are thine accusers? hath noman condemned the? She sayde: LORD, no man. Iesus sayde: Neither do I condemn the, Go thy waye, and synne no more.

Then spake Iesus agayne vnto them, and sayde: I am the lighte of the woulde. he that followeth me, shal not walke in darknesse, but shal haue the lighte of life. Then sayde the pharisees vnto him: Thou bearest recorde of thy self, thy recorde is not true.

Iesus answered, and sayde vnto them: Though I beare recorde of my self, yet my recorde is true: for I knowe whence I came, and whither I go: but ye can not tell whence I come, and whither I go. Ye iudge after the flesh, I iudge no man: but yf I iudge, my iudgment is true: for I am not alone, but I and the father that hath sent me. His wyrtens also in youre lawe, that the testimony of two men is true. I am one that beare wyrtensse of my self: And the father that sent me, beareth wyrtens of me also. Then sayde they vnto him: Where is thy father? Iesus answered: He neither knowe me ner ye my father. If ye knowe me, ye shulde knowe my father also. These wordes spake Iesus vpon the Gods chiefe, as he caught in the temple. And noman toke him, for his houre was not yet come.

Then sayde Iesus agayne vnto them: I go in my waye, and ye shal see me, and

shal bye in youre synnes: whither I go, thither can not ye come. Then sayde þe Iewes: Why he kyll him self then, that he sayeth whither I go, thither can not ye come? And he sayde vnto them: Ye are from beneath, I am from aboue: Ye are of this woulde, I am not of this woulde. Therfore haue I sayde vnto you, that ye shal dye in youre synnes. For yf ye beleue not that I am he, ye shal dye in youre synnes.

Then sayde they vnto him: Who art thou then? And Iesus sayde vnto the: I am the very same thinge that I saye vnto you. I haue many thinges to saye and to wyde of you. But he that sent me, is true: and so is he what I haue herde of him, that speaketh before the woulde, & orobeth they vnderstode not, that he spake of the father.

Then sayde Iesus vnto them: When ye haue life vp an hye the sonne of man, then shal ye knowe that I am he, and that I do nothinge of my self: but as my father hath caught me, euen so I speake. And he that sent me, is with me. The father leueth me not alone, for I do alwaie that pleaseth him. When he thus spake, many beleued on him. Then sayde Iesus vnto the Iewes, that beleued on him: If ye cormynne in my reorde, then are ye my very disciples, and ye shall knowe the trouth, and the trouth shal make you free.

Then answered they him: We are Abrahams seds, we were neuer bonde to any man, how sayest thou them: Ye shal be fre. Iesus answered them, and sayde: Verely yeady I saye vnto you: Who so euer doth synne, is the seruaunt of synne: As for the seruaunt, he abydeth not in the house for ever, but the sonne abydeth ever. If the sonne therefore make you fre, then are ye fre in dede: I knowe that ye are Abrahams seds, but ye sette co to kyll me. For my worde saith not amonge you. I speake that I haue sene of my father, & ye do that ye haue sene of youre father.

They answered, and sayde vnto him: Abrahams is oure father. Iesus sayde vnto them: If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man, that haue tolde you the trouth, which I haue receyved of God, this dyd not Abraham. And the dedes of youre father. Then sayde they vnto him: We are not borne of fainctioun, we haue one father, euen God. Iesus sayde vnto them: If God were youre father, then wolde ye loue me. For I am

Mat. 1.1
Mat. 2.1

Leu. 24.10

Joh. 1.9
Joh. 1.10
Joh. 1.11

Deut. 19.15
Joh. 1.19

Joh. 1.27

Mat. 11.2
Luc. 10.2

Joh. 7.2

Joh. 7.7
Joh. 7.14

preached forth, and come from God. For I am not come of my self, but he hath sent me. Why knowe ye not the my speech? But because ye can not abyde the hearinge of my word.

Ye are of the father the deuill, and after the luste of youre father wil ye do. The same was a murderer from the begynnyng, and abode not in the trueth: for the trueth is not in him. When he speaketh a lye, then speaketh he of his aunte: for he is a liar, and a father of the same. But because I saie the trueth, ye beleeue me not.

Which of you can rebuke me of one synne? If I saie the trueth, why do ye not beleeue me? He that is of God, heareth Gods word. Therfore heare ye not, because ye are not of God.

Then answered the Jewes, and sayde vnto him: Saye we not right, ehat thou art a Samaritane, and hast the deuill? Iesus answered: I haue no deuill, but I honoure my father, and ye haue dishonoured me. I see not myne awne piety, butt here is one that seeketh it, and iudgeth. Verily verily I saie vnto you: If any man kepe my word, he shal neuer se death.

Then sayde the Jewes vnto him: Thou knowe me, that I thou hast the deuill. And his him is dead and the prophetes, and thou sayest: If any man kepe my word, he shal neuer taste of death. Art thou greater then our father Abraham: which is dead, and the prophetes are dead? Whose maketh thou thy self? Iesus answered: * If I praie my self, then is my praie nothinge. But it is my father that praieth me, whiche ye saie is your God, and ye knowe hi not: but I knowe him, and ys I shulde saie, I knowe him, I shulde be a liar, like vnto you. But I knowe him, and kepe his word.

Abraham youre father was glad, that he shulde se my daye. And he sawe it, and reioysed. Then saie the Jewes vnto him: Thou art not yett fiftie yeare olde, and hast thou sene Abraham? Iesus sayde vnto the: Verily verily I saie vnto you: Of euer Abraham was. * I am. Then toke they vp stonnes to cast at him. But Iesus hyd himself, and wente out of the temple.

The IX. Chapter.

¶ And Iesus passed by, and sawe a man that was borne blynde. And his disciples aske him, and sayde: Master, who hath synned: this, or his elders, that he was borne blynde? Iesus answered: Neither hath this synned, nor his elders, but that

of God shulde be shewed on him. I must worke the workes of him that hath sent me, while it is daye. The night cometh, when no man can worke. As long as I am in the worlde, I am the lighte of the worlde.

When he had thus sayde, he spat on the grounde, and made claye of the spede, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go thy waye to the pole of Syloha (which is interpreted, sent) and wash the. Then wote he his waye and washed him, and came seynge. The neighbours and they that had sene him before, that he was a beggar, sayde: Is not this he that sat, and begged? Some sayde: Ye is he. Other sayde: he is like him. But he himself sayde: I am euen he. Then sayde they vnto him: How are thine eyes opened? he answered, and sayde: The man that is called Iesus, made claye, and anoynted myne eyes, and sayde: Go thy waye to the pole of Syloha, and wash the. I wente my waye, and washed me, and receaued my sighte. Then sayde they vnto him: Where is he? he sayde: I can not tell.

Then broughe they vnto the pharisies, him that a litle before was blynde. * He was the Sabbath, when Iesus made the claye, and opened his eyes. Then agayne the pharisies also aske him, how he had receaued his sighte. he sayde vnto the: he put claye vpon myne eyes, and I washed me, and now I see. Then sayde some of the pharisies: This man is not of God, seynge he kepeth not of Sabbath. * But the other sayde: How can a synfull man do such tokenis? And there was a stryfe amonge the. They sayde agayne vnto of blynde: What sayest thou of him, that he hath opened thine eyes? he sayde: he is a prophet.

The Jewes beleeued not he, that he was blynde, and had receaued his sighte, till they called the elders of him, that had receaued his sighte, and they aske them, and sayde: Is this youre sonne, whom ye saie, was borne blynde? how doeth he now se then? his elders answered them, and sayde: We knowe, that this is our sonne, and that he was borne blynde. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ymagined himself, as he himself sayde.

This sayde his elders, because they feared the people. ¶ Then sayde one of them, that was called the sonne of man, that he hath receaued his sighte, and he sayde: We knowe, that this is our sonne, and that he was borne blynde. But how he now seyth, we can not tell: or who hath opened his eyes, can we not tell. He is olde ymagined himself, as he himself sayde.

maticate. Therefore sayde his elders: He is elde ynough, are him.

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Then called they the mā agayne & was blynde, and sayde vnto him: * Geue God & praye, we knowe that this man is a synner. He answered, & sayde: Whether he be a synner or no, I can not tell: one thinge am I sure off, that I was blynde, and now I see. The sayde they vnto him agayne: What byd he vnto the? how opened he thine eyes? he answered them: & sayde: I tolde you right now, herde ye it not? What, wil ye heare it agayne? Will ye also be his disciples? Then rayred they him, and sayde: Thou art his discipule. We are iure that at God spake w̄ Moses: As for this felowe, we knowe not whēce he is.

Then man answered, and sayde vnto the: This is a maruelous thinge, that ye wote not whence he is, and he hath opened mine eyes. For we knowe that God heareth not synners: but yf any mā be a feare of God, and doth his will, him heareth he. Sens & woulde begonne was it not herde, that any man opened the eyes of one that was borne blynde. Yf this man were not of God, he coulde haue done nothinge. They answered, and sayde vnto him: Thou art altogether borne in synne, and teachest thou vs? And they thrust him out.

Jesus herde, & they had thrust him out, and whā he had founde him, he sayde vnto him: Belouest thou on the some of God? he answered, and sayde: LORD E, who is it, & I might beleue on him? Jesus sayde vnto him: Thou hast sene him, and he is, that talketh with the. he sayde: LORD E, I beleue. And he worshipped him.

And Jesus sayde: I am come to iudgment in to this world, that they which se not, might se: and that they which se, might be made blynde. And some of the pharise & iudee wēch him, herde this, and sayde vnto him: Are we then blynde also? Jesus sayde vnto the: Yf ye were blynde, ye shalde haue no synne. But now that ye saye, we se, therefore your synne remaineth.

The X. Chapter.

And yf wercly I saye vnto you: he & wercly not in at the doie in to the shepefolde, but clymmech vp some other waye, the same is a thefe & a murthurer. But he that goeth in at the doie, is the shephe of the shepe: to him yf power openeth, and the shepe heare his voyce, and he calleth his owne shepe by name, and ledech them out. And whan he hearech his owne shepe, he calleth by name, and he is voyce,

As for a stranger, they folowe him not, but fyre from him: for they knowe not the voyce of strangers. This pionere spake Iohn vnto them, but they vnderstode not whā it was, that he sayde vnto them.

Then sayde Jesus vnto them agayne: Verely wercly I saye vnto you: I am the doie of the shepe. All they that are come before me, are thees and murthures. But yf shepe hartened not vnto them. I am the doie. Yf any man entre in by me, he shal be saued, and shal go in and out, and fynde pasture. And these cometh not, but for to steale, kill, and destroye. I am come, & they might haue life, and haue it more abundantly.

I am a good shepherde. A good shepherde geeth his life for the shepe. But an hyred seruante, which is not the shepherde, neither the shepe are his owne, seeth yf wolfe comyng, and leauech yf shepe, and flieth. And the wolfe catcheth yf catcheth yf shepe. But the hyred seruante flieth, because he is an hyred seruante, and careth not for the shepe. I am a good shepherde, and knowe myne, and am knowne of myne. And as my father knoweth me, and I knowe yf father. And I geue my life for my shepe. And I haue yet other shepe, which are not of this folde, and those same must I brynge also, and they shal heare my voyce, and then shal be one flocke and one shepherde.

Therefore doeth my father loue me, because I leaue my life, that I maye take it agayne. Tomā catcheth it fro me, but I leaue it of myself. I haue power to leaue it, and haue power to take it agayne. This commanment haue I receaued of my father. When was there discension amonge the Jewes for thefe sayenge. Many of the sayde: he hath the deuell, and is madd, why heare ye him? Other sayde: These are not wordes of one that is possibled. Can the deuell also open eyes of the blynde?

It was the dedication of the temple at Ierusalem, & was wynter, and Jesus walked in Salomōs porche. The came yf Iames rode de at ouer hi, & saide vnto hi: how longe dost thou make vs dance? Yf thou be Christ, tell vs plainly. Jesus answered the: I tolde you, & ye beleue not. The woites yf I do in myfithere name, they beare wytnesse of me. And ye beleue not, because ye are not of my shepe as I sayde vnto you. My shepe heare my voyce, & I knowe the, & they folowe me. And I geue the everlastinge life, & they shal neuer perishe, and noumā shal plucke the out of my hande. My father which gaue the me, is greater the all: & no man is able to plucke

then out of my fathers hande. And the father are one. Then the Iewes toke vp stones agayne, to stone him. Iesus answered them many good wordes haue I shewed you from my father, for which of the stone ye me?

The Iewes answered hi, and sayde: For the good worke sake we stone the not, but for the blasphemye: and because thou brynge a man, makest thyselfe God. Iesus answered the: Is it not written in your lawe: I haue sayde, Ye are Goddes. If he call them Goddes, vnto whom the worde of God came, the scripture can not be broken: saye ye vnto hi, whos father hath sanctified & sent in to the world: thou blasphemest God, because I sayde: I am the sonne of God. If I do not the wordes of my father, beleue me not: but if I do the, the which ye beleue not me, ye beleue the wordes, that ye maye knowe & beleue that the father is in me, & I in the father.

They wente aboute agayne to take him, but he escaped out of their handes, and wente awaye agayne beyonde Iordane, in to the place where Ihs had baptyzed before, & there he abode. And many came to hi, and sayde: Ihs byd no toke, but all that Iohn spake of this man, is true. And many beleued on him there.

The XI. Chapter.

There laye one sick, named Lazarus of Bethania, in the towne of Mary & her sister Martha. It was Mary which anoynted the LORD with oymment, & dried his feet with hir heere, whose brother Lazarus laye sick. The sister sent her to vnto hi, & sayde: LORD, behold, he whos thou leuest is sick. Whan Iesus heide that, he sayde: This sickness is not vnto death, but for the paye of God, that the sonne of God maye be payed there for. Iesus loved Martha his sister, & Lazarus. Now whan he herde that he was sick, he abode two dayes in the place where he was.

After worde sayde he vnto his disciples: Let us go agayne to Ieremy. His disciples sayde vnto him: Master, lately wolde the Iewes haue stoned the, & wilt thou go thither agayne? Iesus answered: Are there not twelue houres in the daye? If I walke in the daye, I stumble not, for the seerth & lighte of this worlde. But he that walke in the night, stumbleth: for there is no lighte in him.

This he spake, & after worde sayde he vnto the Lazarus & friends: slepe, but I go to wake him out of slepe. The sayde his disciples: LORD, if he slepe, he shal do well though he dwelle. Iesus spake of his death: but they thought that he had spok of his bodie

ly slepe. The sayde Iesus vnto the planely: Lazarus is dead, & I am glad for yd sake, that I was not there, that ye maye beleue. Ne wertheles let us go vnto hi. The sayde Thomas (which is called Didymus) vnto the disciples: Let us go also, that we maye dye with hi.

The came Iesus, & founde that he had lye in the grave foure dayes already. Bethania was nye vnto Ierusalem, aboute fiftene furthgen. And many of the Iewes were come to Martha & Mary, to comforte the ouer their brother. Now whan Martha herde that Iesus came, she wente to meete him. But Mary satte still at home.

The sayde Martha vnto Iesus: LORD, if thou haddest bene here, my brother had not bene dead. But neuertheles I knowe also, what soeuer thou wilst do, God wyl geue it the. Iesus sayde vnto her: Thy brother shal rise agayne. Martha sayde vnto hi: I knowe, that he shal rise agayne in the resurrection at the last daye. Iesus saide vnto her: I am the resurrection & the life: he that belieueth on me, shal liue, though he were dead already: & whosener liueth and beleueth on me, shal neuer dye. Belouest thou this? She saide vnto him: Yea LORD, I beleue, that thou art Christ the sonne of God, which shulde come in to the worlde. And whan she had sayde this, she wente hir waye, & called Mary her sister secretly, & saide: The master is come, & calleth for the. She whan she herde that, rose vp quickly, and came vnto him: for Iesus was not yet come in to the towne, but was yet in the place, where Martha met him. The Iewes that were with her in the house and comforted her, when they sawe Mary, that she rose vp hastily, & wente out, they followed her, & saide: She goeth to the grave, to wepe there.

Now whan Mary came where Iesus was, she saue him, she fell downe at his feet, & sayde vnto hi: LORD, if thou haddest bene here, my brother had not bene dead. Whan Iesus saue her wepe, & the Iewes weeping also, that came with her, he groned in the spere, & was sorry in himselfe, & sayde: Where haue ye layed him? They sayde: LORD, we come, & se. And Iesus wepte. Then sayde the Iewes: We holde how he loued him. But some of the sayde: Coude not he, which opened the eyes of the blind, haue made also, that this man shoulde not haue dyed? But Iesus groned agayne in himselfe, and came to the grave. It was a caue, and a stone layed on it. Iesus saide: Take awaye the stone. Martha the sister of him was dead, saide she: LORD, if he had

Ioh. 4. 4

Ioh. 4. 4

Rom. 8. 1
Ioh. 2. 1
and 2. 1

Ioh. 4. 4

Jesus sayde vnto her: Sayde I not vnto the, that yf thou wyldest beleue, thou shaldest see the glo: of God?

E Then toke they awaye the stone, where the deed laye. Jesus lift up his eyes, and sayde: Father, I thanke yf, that thou hast herde me. Howbeit I knowe, that thou hearest me allwaye: but because of yf people that stonde by, I sayde it, that they maye beleue, that thou hast sent me.

When he had sayde this, he cryed loude: Lazarus come forth. And yf deed came forth bounde hande & foote wth grave clothes, & his face bounde wth a naphthyn. Jesus sayde vnto thes Lazarus, let him go. Many now of yf Jewes which were come vnto Mary, and sawe what Jesus dyd, beleued on him. But some of thes wente their waye vnto the phariseis, and tolde the what Jesus had done.

Then the hye prestes, and the phariseis gathered a counsell, and sayde: . What do we? This man does many tokens. If wellet him go thus, all me wyl beleue in him: thesshal the Romaynes come, and take awaye oure londe and people. But one of them, named Caiphas, which was hye prest that same yere, sayde vnto them: Ye knowe nothinge nether conside ye any thinge at all. . It is better for us that one ma dye for the people, then that all the people shulde perishe.

This spake he not of himself, but for so moch as he was hye prest of the same yere, he prophesied. For Jesus was for to dye for the people, and not for the people onely, but that he shulde gather together the childuen of God, which were scatered abroad: from that daye forth they toke coucell, how they mighte put him to death. Jesus walked no more openly amonge the Jewes, but wente from thence in to a countre by the wyldernesse, to a cite called Ephraim, & there had he his beyng wth: his disciples.

The Jewes after was nye at hande. And ther wente up many to Jerusalem out of that countre: fore yf Easter, to purifie them selues. Then stode they up, and axed after Jesus, and make amonge them selues in the temple: What thinke ye, that he can nich not so yf frest? The hye prestes & phariseis had geuen a commaundement, that yf any man knewe to where he were, he shulde h^{ow}: it, that they mighte take him.

The XII. Chapter.

Six dayes before Easter came Jesus vnto Bethany, where Lazarus was, whi I was deed, whom Jesus raised from the deed. There they made

him a supper, and Martha stred. But Lazarus was one of them, that sat at the table wth him. . Then toke Mary a poumte of oynment of pure and costly Nardos, and annoynted Jesus feet, & dryed his feet wth hir heer. The house was full of the sauntes of the oynment. . Then Iohn of his disciples, Judas Iscarioth Symons sone, which afterwarde betrayed him: Why was not this oynment solde for the hundred pene, and geuen to the poore? This sayde he not that he cared for the poore, but because he was a thefe, and . had the bagge, and bare that which was geue. Then sayde Jesus: Let her alone, this hath she kepte agaynst the daye of my buryenge. For the poore haue ye allwaye wth you, but me haue ye not allwaye.

Then moch people of the Jewes had knowledge, that he was there, and they came not for Jesus sake onely, but also yf they mighte se Lazarus, whom he had rayed from the deed. But yf hye prestes were aduysed to put Lazarus to death also: because yf for his sake many of the Jewes wete awaye and beleued on Jesus.

Opon the nexte daye moch people which were come vnto the feast, whan they heare that Jesus came towarde Jerusalem, they toke b^{ra}unches of palme trees, and wente out to meete him, and cryed: Hosanna. . Blessyd be he, that in the name of the LORD cometh kynge of Israel. Jesus gat a yonge Assis, and rode thereon, as it is wyrted: . Sitte not thou daughter of Zion, beholde, thy kynge cometh rydinge vpon an Assis foak. . Whereby his disciples outwardlye did not these thinges at the first, but whan Jesus was glorified, then remembred they that sod thinges were wyrted of him, and that they had done sod thinges vnto him.

The people that was wth him whan he called Lazarus out of yf grave and rayed him from the deed, commended the act. Therfore the people met him, because they herde, that he had done sod a miracle. But the phariseis sayde amonge them selues: We see, that me p^{er}uayle no thinge, he behold, all yf woulde runneth a ster him.

There were certayne Grekes, amonge thes that were come up to Jerusalem to worship at the feast: the same came vnto Philippe, which was of Bethsaida out of Galile, & prayed him, and sayde: Syr, we wolde see the face of Jesus. Philippe came, & tolde Andrew. And agayne, Philippe and Andrew tolde Jesus. Jesus answered thes, and sayde: Th

1 **h**ere is come, that the sonne of man must
be glorified.

2 **W**erily I saye vnto you: Excepte
the wheat come fall in to the grounde, and
be, it byeth alone: But yf it dye, it beyn-
geth forth much frute. He that loueth his li-
fe shall lose it: and he that hateth his life in
this worlde, shall kepe it vnto life euerslastin-
ge. He that wyl serue me, let him folowe me.
And where I am, there shall my seruante be
also: and he that seruet me, him shall my fa-
ther honoure.

3 **N**ow is my soule heuy, and what shall I
saye: Father, helpe me out of this hoare.
But therfore am I come in to this hoare.
Father, glorify thy name.

4 **W**hen came there a voyce from heauen:
I haue glorified it, and wyl glorifye it agayn.
Then sayde the people that stode by and
herde: It thondereth. Other sayde: As an
gell spake vnto him. Iesus answered, and
sayde: This voyce came not because of
me, but for youre sakes.

5 **N**ow geeth the iudgment ouer the worlde.
I knowe that the prynce of this worlde be-
cometh our. And Iohnan I am life vpon
the earth, wyl diuine all vnto me. But this
he sayde, to signifye, what death he shalbe
de. Then answered him the people: We ha-
ue herde in the lawe, that Christ endureth
soure: and how sayest thou then, that the
sonne of man must be lifte vp: Who is this
sonne of man?

6 **T**hen sayde Iesus vnto them: The light
is yet a litle whyle with you, walke whyle
ye haue the light, that the darknesse fall not
vpon you. He that walketh in the darknesse,
woteth not whither he goeth. Beleue ye
in the light, whyle ye haue it, that ye maye
be the children of light.

7 **T**hese thinges spake Iesus, and depar-
ted away, and hyd himself from them. And
though he had done such tokens before the,
yet beleued they not on him, that the sayen-
ge of Esay the prophet might be fulfilled,
which he saith: **ORDE**, who beleueth oure
preachinge: Or to whom is the arme of the
ORDE opened: Therfore coulde they not
belue, for Esay sayde agayne: He hath blynd-
ed their eyes, and hardned their heert, that
they shulde not see with the eyes, ner under-
stande with the heert. It shulde be conuerted,
and he shulde heale them. This sayde Es-
ay, when he sawe his gloiy, and spake of
him.

8 **N**etherles many of these rulers
belued on him, but because of the phari-

ses they wolde not be acknowne of it, lest they
shulde be excommunicate. For they lo-
ued more the prayse with men, then with
God.

9 **J**esus cryed and sayde: He that beleueth
on me, beleueth not on me, but on him that
sent me. And he that seeth me, seeth him that
sent me. I am come a light in to the worlde,
that whosoever beleueth on me, shulde not
lyde in darknesse. And he that hateth my
wordes and beleueth not, I iudge him nor,
for I am not come to iudge the worlde, but
to saue the worlde. He that refuseth me, and
receaueth not my wordes, hath one already
that iudgeth him. The worde that I ha-
ue spoken, that shall iudge him at the last
daye, for I haue not spoken of myself: but
the father that sent me, hath geuen me a
commantement, what I shulde do and
saye. And I knowe that his comman-
ment is life euerslastinge. Therfore loke what
I speake, that speake I can so, as the father
hath sayde vnto me.

The XIII. Chapter.

BE fore the fest of iehan whan Je-
sus knewe that his tyme was come,
that he shulde departe out of this
worlde vnto y father, as he loded his which
were in the worlde, euensoiued he them vn-
to the ende. And after supper, whan the
bell had already put into y hert of Judas
Iscariot Symons sonne, to betraye him,
Iesus knowinge that the father had geuen
all thinges in to his handes, & that he was
come from God, and wente vnto God, he ro-
se from supper, and layed asyde his upper
garmentes, and toke a towell, and gyde it
aboute him. Afterwarde poured he water
in to a basin, and beganne to washe the disci-
ples feet, and dryed them with the towell. It
was gyved w ithall.

2 **W**hen came he vnto Symon Peter, and
yf same sayde vnto him: **ORDE**, shalke thou
washe my fete: Iesus answered and sayde
vnto him: What I do, thou knowest not
now, but thou shalt knowe it hereafter. The
saye Peter vnto him: Thou shalt neuer
wash my fete. Iesus answered him: If I
wash yf not, thou shalt haue no parte with
me. Symon Peter sayde vnto him: **ORDE**,
not the fete onely, but the handes also and
the heade.

3 **J**esus sayde vnto him: He that is washe,
nedeth not, save to washe yf fete, but is clea-
ne cuery wyse. And ye are cleane, but not
all. For he knewe this betraye, therfore say-
de he: ye are not all cleane.

1oh. 8. c
1oh. 8. d
1oh. 8. a
1oh. 8. b
1oh. 8. c
1oh. 8. d
1oh. 8. e
1oh. 8. f
1oh. 8. g

Now when he had washen their feet, and taken his clothes, he sat him downe agayne, and sayde vnto the: Woce ye what I haue done vnto you? He call me master and LORDE, and ye saye righe therein, for so I am. If I then youre LORDE and master haue washen youre feet, ye oughte also to wash one anothers feet. I haue gene you an ensample, that ye shulde do as I haue done vnto you. Verely verely I saye vnto you: the seruante is not greater then his lord: neither is the Apostell greater then he that sent him. If ye knowe these thinges, blessed are ye if ye do them. I speake not of you all, I knowe whom I haue chosen, but that the serpent might be fulfilled: he that catcheth my heed, hath lift up his heele against me. I tell it to you now, before it come, that when it is come to passe, ye maye beleue, that I am he.

¶ Verely verely I saye vnto you: he that receaueth me, receaueth I sende, receaueth me, and he that receaueth me, receaueth him that sent me. When Iesus had thus sayde, he was heuy in spire, and testified, and sayde: Verely verely I saye vnto you: One s-monge you shal betraye me. Then the disciples lokt one vpon another, and were in doute, of in whom he spake. But there was one amonge his disciples, that leamed at the table on Iesus bosome, whos Iesus leucht to him: and Symon Peter, that he shulde are, who it was, of whom he spake. For the same leucht vnto Iesus briefe, and sayde vnto him: LORDE, who is it? Iesus answered: It is he, vnto whom I byppe the sopppe and gaue it. And he byppe in the sopppe, and gaue it vnto Iudas Icarioth Symons some. And after that sopppe the duell entred in to him.

¶ Then sayde Iesus vnto him: That thou dost, do quydly. But if some wyll no man at the table, for what intent he sayde it vnto him. Some thought: for so much as Iudas had the bagge that Iesus had sayde vnto him: By that it necessary for us agaynst the sea: Or that he shulde gene some thinge vnto the poor. When he had receaued the sopppe, he went out immediately, and it was night.

¶ When he was gone forth, Iesus sayde: It cometh some of ma glorified, and God is glorified in him. If God be glorified in him, the shal god glouise him also in his self, and straight waye shal he glouise him. Deare child, I am yet a litle thylye with you. He shal sitte me, and (as I sayde vnto of Iesus) as he that I go, whether can ye not come. And

now I saye vnto you, A new comanment haue I gene you, that ye loue together as I haue loued you, if euen so ye loue one another. By this shal euery man knowe that ye are my disciples, if ye haue loue one to another. Symon Peter said: vnto him: LORDE, whither goest thou? Iesus answered him: Whither I go, thou canst not folowe me now, but thou shalt folow me hereafter. Peter sayde vnto him: LORDE, why sayest thou I shall folowe thee? I will gene my life for thy sake. Iesus answered him: Wilt thou gene thy life for my sake? Verely verely I saye vnto thee. The ceof shal not crowe, if thou haue denyed me thys.

The XIII. Chapter.

¶ Now he sayde vnto his disciples: Let I not youre here be a frayde. If ye beleue on God, the beleue also on me. In my fathers house are many dwellinges. If it were not so, I wolde haue tolde you: I go to prepare the place for you. And though I go to prepare the place for you, yet not I come agayne, and receauo you vnto my self, if ye maye be where I am. And whither I go, ye knowe, and the waye knowe ye also.

¶ Thomas sayde vnto him: LORDE, we knowe not whither thou goest, and how can we knowe the waye? Iesus sayde vnto him: I am the waye, and the trouth, and the life. Thomas cometh to the father but by me. If ye knowe me, ye knowe my father also. And so hece forth ye knowe hi, I haue sent him. Philippe sayde vnto him: LORDE, showe vs the father, and it sufficeth vs. Iesus sayde vnto him: Thos longe am I wish you, and hast thou not knowne me? Philippe, he that sayeth me, seyth the father. And how sayest thou then: Showe vs the father? Belueth thou not that I am in the father, and that the father is in me? The woordes that I speake vnto you, those speake not of myselfe, but the father that dwelleth in me, he doth the woordes. Belue me, that I am in the father, and that the father is in me: Or if he leue me at the least for the woordes sake.

¶ Verely verely I saye vnto you: he that belueth on me, shal do the woordes that I do, and shal do greater then these: for I go to the father, and what soeuer ye are of father in my name, that ye will do, that the father maye be prayid in the sonne. If ye are any thinge in my name, it will do it.

¶ If ye loue me, kepe my comanmentes. And I will praye the father, and he shal gene you another comfoter, that he maye abyde with you for eueren of the spire of trouth.

whom y^e wolde can not receaue, for se I sayth
 hat not, neither doth ic knowe him: but ye
 knowe him, for he abydeth wth you, & shalbe
 wth you. I wil not leaue you or forsake, I co-
 me vnto you. It is yet a litle whyle, the shal
 the wolde se me nomore, & but ye shal se me:
 in I Iyue, and ye shal lyue also. In y^e daye
 shal ye knowe, that I am in the father, and
 the father in me. He that hath my com-
 mandementes, and kepeth them, the same
 he that loneth me: and he that loneth me,
 shal be loned of my father: & I wil loue him,
 and wil shewe myne awne self vnto him.
 Iohas sayde vnto him: (not that I fearioch)
 LORDIE, What is the cause the, that thou
 wilt shewe thy self vnto vs, and not vnto
 the wolde?

Iohas answered, and sayde vnto him: He
 that loneth me, wil kepe my woide, and my
 father wil loue him: and my wil come vnto
 him, and will make our dwellinge with
 him. But he that loneth me not, kepeth not
 my saynges. And the woorde that ye heare,
 is not myne, but the fathers which hath
 sent me.

Who haue I spoken vnto you, whyle I
 was with you. But that comfoter euen y^e
 holy goost, whos my father shal sende in my
 name, he shal teache you all thinges, & bringe
 alle your remembraunce, what soeuer
 I haue tolde you.

I praye I leaue vnto you my peace. I ge-
 ne you: I geue not vnto you, as the wolde
 geue. Let not y^e hart be troubled, neither
 let ic be afrayed. We haue herde, that I say-
 be vnto you: I go, & come agayne vnto you.
 If ye loued me, ye wolde reioyse, because I
 sayde, I go to the father: for y^e father is grea-
 ter the I. And now haue I tolde you, befo-
 re ic come, that when ic is come to passe, ye
 maye beleue: here after wil not I talke
 much with you. For the prynce of this worlde
 knoweth, and hath nothinge in me. But
 that the wolde maye knowe that I loue y^e
 father. And as the father hath commaunded
 me, so do I. Arise, let vs go hence.

The XV. Chapter.

I Am a true v^eryne, and my father is
 an husbunde man. Every band
 that bringeth not forth fruce in me,
 shal be cut of: and every one that bringeth
 forth fruce, shal be pouрге, & ic maye bringe
 forth more fruce. Now are ye cleare, be-
 cause of the woide, that I haue spokt vnto
 you. Y^e dyde ye in me, and I in you. Like as y^e
 husband can not bringe forth fruce of ic self,
 except ic byde in the vyne, & then so necher

ye also, except ye abyde in me.

I am the vyne, ye are the banches, he
 that abydeth in me, and I in him, the same
 bringeth forth much fruce: for without me
 can ye do nothinge. He that abydeth not in
 me, is cast out as a wyne bannocke, and ic
 rotyeth, and men gather ic vp, and cast
 it in to the fyre, and ic burneth. If ye abyde
 in me, and my woide abyde in you, ye shal
 are what ye wil, & ic shal be done vnto you.
 Herin is my father pleased, that ye bringe
 forth much fruce, and become my disciples.
 Like as my father hath loued me, and so ha-
 I I loued you. Cōfyrme ye i my loue. If ye
 kepe my commaundementes, ye shal cōfyrme
 in my loue: like as I haue kepte my fathers
 commaundementes, and cōfyrme in his loue.

These thinges haue I spoken vnto you,
 that my loye mighte be perfect. This is my
 commaundement, that ye loue one another,
 as I haue loued you. To man hath greater loue,
 then to set his life for his frende. Are my
 frendes, yf ye do that I commaunt y^e you.
 Henceforth call I you not seruantes, for
 a seruaunt knoweth not what his lord
 doeth. But I haue sayde that ye are fren-
 des: for all that I haue herde of my father,
 haue I shewed vnto you. Ye haue not cho-
 sen me, but I haue chosen you, and othey-
 ned ye, that ye go, and bringe forth fruce,
 and that your fruce contynue, that what
 soeuer ye as: the father in my name, he shal-
 de geue ic you.

This I commaunde you, that ye loue
 one another. If the wolde hate you, then
 knowe, that ic hath hated me before you. If
 ye were of the wolde, the wolde wolde loue
 his vyne. Howbeit because ye are not of
 the wolde, but I haue chosen you from the
 wolde, therfore the wolde hateth you. Re-
 member my woide, that I sayde vnto you:
 My seruaunt is not greater then his lord.
 If they haue persecuted me, they shal perse-
 cute you also: if they haue kepte my woide,
 they shal kepe yours also.

But all this shal they do vnto you for
 my names sake, because they knowe not him
 y^e sent me. If I had not come & spokt vnto
 the, the shulde they haue no synne. But now
 haue theye nothinge to cloake their synne
 in. Shall he y^e hate me, hateth my father
 also. If I had not done and geue the the wo-
 ke to which no ocher mā byd, they shulde ha-
 ue no synne. But now haue they sent ic, and
 yete haue they hated both me & my father,
 & therefore that the sayenge mighte be ful

Mat. 22
 Marc. 11. c
 and 14. c

Ioh. 11. d
 1. Ioh. 2. c

Mat. 11. c

Ioh. 2. a

Col. 2. a

Mat. 22. c
 Luc. 2. d
 Ioh. 11. b

filled, which is wyrtzen in their lawe: They haue hated me without a cause.

But wher the comfoster commeth, whos I shal sende you from the father, and the spirite of trouth, which shall procede of the father, he shall testifie of me: and ye shall beare wyrtneffe also: for ye haue bene with me from the begynnyng.

The XVII. Chapter.

And these things haue I sayde vnto you, that ye shal not be offended. They shal excommunicate you. The tyme commeth, that who soeuer purtzech you to death, shal chyntie that he doth serue vnto God. And such thinges shal they do vnto you, because they haue neither knowe of father nor yet me. But these thinges haue I sayde vnto you, that when the tyme commeth ye maye chyntie thereon, that I tolde you. But these thinges haue I not sayde vnto you from the begynnyng: for I was with you.

But now I go vnto him that sent me, & now of you aske me: Whither goest thou: but because I haue sayde these thinges vnto you, youre heart is full of sorowe. Therefore I tell you the trouth, It is better for you if I go awaie: for if I go not awaie ye that comfoster commeth not vnto you: but if I departe, I will sende hi vnto you. And when he commeth, he shall rebuke the worlde of synne, and of righteousnes, & of iudgment. Of synne, because they beleue not on me. Of righteousnes, because I go to the father, and ye shall see me no more. Of iudgment, because the prynce of this worlde is iudged already.

But I haue yet much to saye vnto you, but ye can not now beare it awaie: howbeit when he (the spirite of trouth commeth) he shall lede you in to all trouth, for he shall not speake of himself, but what soeuer he shall heare, that shall he speake: and he shall shewe you, what is for to come. He shall glorifie me: for he shall receaue of myne, and shall shewe on to you. All that the father hath, is myne. Therefore haue I sayde: he shall receaue of myne, and shewe vnto you.

After a litle whyle, and ye shall not see me: and agayne after a litle whyle, and ye shall see me: for I go to the father. The saide some of his disciples amonge them selua: What is to this that he sayeth vnto vs. After a litle whyle, and ye shall not see me: agayne after a litle whyle, & ye shall see me: for I go to the father. Then sayde they: What is to this, that he sayeth: After a litle whyle: We can not

tell what he sayeth. Then perceaued Iohn that they wolde aske him, and he sayde vnto them: Receaue ye of his amonge you: for he saies, that I sayde: After a litle whyle, and ye shall not see me: agayne after a litle whyle, and ye shall see me.

Verely verely I saye vnto you: I shall wepe and lamente, but the worlde shall reioyce. He shall be sory, but youre sorowe shall be turned in to ioye. A woman when she manyeth, hath sorowe, but hit hour is come. But when she is deliuered of the childe, she thinketh no more of the angurys, for she thas a man is borne in to the worlde. And now haue ye sorowe also: but I will see ye agayne, and youre heart shall reioyce, and youre ioye shall no man take from you. And when that daye shall ye aske me questions. Verely verely I saye vnto you: If ye aske of such oughten in my name, he shall geue it you: whether to haue ye aske nothyng in my name. Aye, and ye shall receaue, if youre ioye maye be perfecte. These thinges haue I spoken vnto you by: prouerbe. Therefore the tyme commeth, that I shall speake vnto you by prouerbe, but I shall shewe you plainly of my father.

In that daye shall ye aske in my name. And I saye not vnto you, that I will pray vnto the father for you: for the father himself looeth you, because ye haue loved me: belized that I am come out from Gods: I wente out from the father, and came in to the worlde: Agayne, I leaue I wolde, and go to the father.

His disciples sayde vnto him: Beholde, now talkest thou plainly, and speakest by prouerbe. How are we sure if thou knowest all thinges, and needest not that any man shall be aske thee. Therefore beleue we, that thou muste ouer come from Gods: Iesus answered them: How ye do beleue: Beholde, the houre draweth nye, and it come already, that he which is scatted, every man in to his owne, and shall leaue me alone: and yet am I not alone, for the father is with me.

These thinges haue I spoken vnto you, that in me ye might haue peace. In yf I should haue ye trouble, but be of good comfort, I haue ouer come the worlde.

The XVII. Chapter.

And these things spake Iesus, and he lift up his eyes toward heauen, and sayde: Father, the houre is come, that thou glorifie thy sonne, that thy seruante maye glorifie thee. And as thou hast giuen him power ouer all flesh, that he should

A. C. 9. b
Ioh. 11. c
1. Cor. 13. a

Ioh. 11. b
and 11. c

Ioh. 14. c
and 15. c

Ioh. 14. d

Ioh. 14. e
Ioh. 14. f

Mat. 14. e
Luc. 10. f
Ioh. 14. e

in everlastinge life to as many as thou hast
 1 given him. But this is the life everlastinge
 that they knowe thee (that thou only art
 the true God) and whom thou hast sent, Ie-
 sus Christ.

1 I have glorified y^e w^orde of earth, & s^uffred
 y^e w^orde, y^e thou gauest me to do. And now
 glorifye me thou father by thine owne self
 with y^e glory which I had ouer the wo-
 2 lde. I have declared thy name vnto y^e
 men whom thou gauest me from the wo-
 lde. They were thine, and thou gauest them
 3 me, and they haue kept thy woide.

3 Now knowe they, that all thinges what
 sener thou hast giuen me, are of thee. For y^e
 4 woordes which thou gauest me, haue I giue
 vnto them, and they haue receiued them, &
 knowe of a truth, that I am come forth
 5 from thee, and haue beloued, that thou hast
 sent me. I praye for them, and praye not for
 6 the w^olde, but for them whom thou hast
 giuen me, for they are thine. And all that in
 7 myne, is thine: and what thine is, that is
 myne. And I am glorified in them. And
 8 now am I alone in the w^olde, and they are
 in y^e w^olde, and I come to thee, holy fa-
 9 ther, kepe in thy name, those whom thou
 10 hast giue me, that they maye be one, like as
 we are. Whyle I was with the in the w^ol-
 11 de, I kepte them in thy name. Those y^e thou
 12 gauest me, haue I kepte, and none of them
 13 is lost, but that lost childe, that the scrip-
 14 tures mighte be fulfilled. But now come I
 15 vnto thee, and thou I speake in the w^olde, that
 they maye haue my ioye perfecte in them. I
 16 haue giuen them thy woide, and the w^ol-
 17 de hateth the: for they are not of the w^ol-
 18 de, euen as I also am not of the w^olde. I
 19 praye not that thou shouldest take them out
 20 of the w^olde, but that thou kepe the^m fro
 21 m. They are not of the w^olde, as I also
 am not of the w^olde.

1 Sanctifye them in thy truth. Thy wo-
 2 lde is the truth. Like as thou hast sent me
 in to the w^olde, so haue I sent them in to
 3 the w^olde: and for their sake I sanctifye
 myselfe, that they also maye be sanctified in
 the truth.

4 Therefore I praye not for them on-
 ly, but also for those, which thouow their
 woide shal beleue on me, that they all maye
 be one, like as thou father art in me, and I
 5 in y^e, that they also maye be one in us: that
 the woide maye beleue, that thou hast sent
 me. And the glory which thou gauest me, ha-
 6 ue I giuen them: that they maye be one, like
 7 as we are one. I in the, and thou in me, that

they maye be perfecte in one, and that the
 woide maye knowe, that thou hast sent me
 and hast loued them, as thou hast loued me.

8 Father, I wil, that they whom thou hast
 giuen me, be with me where I am, y^e they
 maye see my glory, which thou hast sent me
 for thou hast loued me, or euer y^e woide was
 made. Righteous father, the woide hath
 not knowne y^e, but I haue knowne y^e: and
 these haue knowne, that thou hast sent me.
 And I haue declared thy name vnto them,
 9 & wil declare it, y^e the loue wherewith thou
 hast loued me, maye be in the, & I in them.

The XVIIII. Chapter.

1 When Iesus had thus spokē, he wē-
 2 te forth with his disciples ouer the
 brooke Cedion, where there was a
 garde, in to the which Iesus entred and his
 disciples. But Judas y^e betrayd hi, knewe
 the place also. For Iesus restored the iher of
 3 tyme w^o his disciples. Now when Judas
 had takē vnto him the copany, & mynisters
 of the hye priestes and pharises, he came thē
 4 ther with cressettes, & lanternes, and with
 weapens. Iesus now knowinge all y^e shoulde
 come vpon him, wete forth, and sayde vnto
 5 the: Whom see ye? They answered him: I
 asus of Nazareth. Iesus sayde vnto them: I
 6 am he. Judas also which betrayd him, fol-
 lowed with the. Now when Iesus sayde vnto
 7 the: I am he, they wete backwarde, and fell
 to the grounde. Then ased he the agaynes
 8 Whom see ye? They sayde: Iesus of Naza-
 reth. Iesus answered: I haue tolde you, that
 9 I am he. If ye like me, then let these go their
 waye. That the woide mighte be fulfilled,
 10 which he sayde: Of them who thou gauest
 11 me, haue I not lost one. Then had Symon
 12 Peter a swerde, and diuene it out, and smoe
 the hye priestes seruante, and cut of his right
 13 eare. And y^e seruantes name was Malldon.

14 Then sayde Iesus vnto Peter: Dne vp
 15 thy swerde in to the sheeth.shal I neede
 16 ke of y^e cappe, which my father hath giue
 me: Then the company and the capayne &
 17 the officers of the Jewes toke Iesus, and
 bounde him, & led him awa ye first vnto An-
 18 nias, that was fatherlawe vnto Caiphos,
 19 which was hye puse y^e same yere. It was
 20 Caiphos, which gaue coucell vnto y^e Jewes
 21 that it were good, that one man shoulde dye
 for the people.

22 As for Symon Peter, he and another dis-
 23 ciple followed Iesus. The same disciple was
 knowne vnto the hye puse, and wrote in with
 24 Iesus in to the hye pusses palace. But Peter
 25 stode without at the doore. Then y^e other

disciple which was knowne unto the hye priest, wente out, and spake to the damnell & kepte the doore, and brought in Peter. Then the damnell that kepte the doore, sayde vnto Peter: Art not thou also one of this mans disciples? he sayde: I am not.

C The seruantes & officers stode, and had made a fyre of coles (for it was colde) & warmed the selues. Peter also stode with them, and warmed him self. The hye priest aske Iesus of his disciples, and of his doctrine.

Ioh. 7. b Iesus answered him: I haue spoken openly before the world, I haue neuer caught in the synagoge, and in the temple, whiche all the Jewes require, & in secret haue I spokē no thinge. Why askest thou me? Art thou haue herde, what I haue spoken vnto the: beholde, they can tell what I haue sayde. But when he had thus spokē, one of the officers that stode by, smote Iesus on the face, and sayde: Answerest thou the hye priest so? Iesus answered him: If I haue well spokē, the beate wyrrisfe of well: but yf I haue well spokē, why smitest thou me? And Annas sent him bounde vnto Caiphās of hye priest.

Mat. 26. E **Luc. 22. d** Synes Peter stode and warmed him self. The sayde they vnto him: Art not thou one of his disciples? he denyed, and sayde: I am not. A seruante of the hye priestes, a kynsmā of his, whose eare Peter had smycken of, sayde vnto him: Dyd not I see the in the garde with him?

Ioh. 18. d **Mat. 27. a** **Mar. 14. a** **Luc. 22. a** **Ioh. 18. d** Then Peter denyed agayne. And immediately the cock crew. Then led they Iesus from Caiphās in to the comon hall. And it was early in the moynyng. And theye them selues wete not in to the comon hall, lest they shoulde be defyled, but they mighte eate & Pascall lambe. Then wente Pilate out vnto the, and sayde: What an accusation bringe ye agaynst this man? They answered, and sayde vnto him: If he were not an euill doer, we had not deliuered him vnto the. Then sayde Pilate vnto the: Take ye him, and iudge him after ye lawe. Then sayde yf Jewes vnto him: Ie is not lawfull for vs to put any mā to death. That yf woide of Iesus mighte be fulfilled, which he spake, when he signified, what death he shoulde dye.

Mat. 27. h **Mar. 14. b** **Luc. 22. b** Then entred Pilate in to the comon hall agayne, and called Iesus, & sayde vnto him: Art thou the kynge of the Jewes? Iesus answered: Sayest thou that of thy self, or haue othei tolde it the of me?

E Pilate answered: Am I a Jewe? Thy people and the hye priestes haue deliuered the vnto me. What hast thou done? Iesus an-

swered: My kynngdome is not of this world. If my kynngdome were of this world, my ministers wolde fighte the for me, & I shoulde not be deliuered vnto the Jewes. But now is my kynngdome not from hence. The sayde Pilate vnto hi: Art thou a kynnght? Iesus answered: Thou sayest it, for I am a kynge. For this cause was I borne, and came in to the world, that I shoulde witness the trueth. Who so ever is of the trueth, heareth my voyce. Pilate sayde vnto hi: What is the trueth? And when he had sayde that he wete not agayne to the Jewes, and sayde vnto them: I fynde no gyltynesse in him. But ye haue a custome, that I shoulde geue one vnto you loose at Easter. Wyl ye haue yf I loose vnto you the kynge of y Jewes? They cryed they agayne alle together, and sayde: Not him, but Barabās. Art was Barabās a murdurer.

The XIX. Chapter.

I Then Pilate toke Iesus, and sent Iged him. And the souldiers plaid a crowne of thornes, and set it vpon his heade, and put a purple garment vpon him, and sayde: Gode kynge of the Jewes. And they smote him on the face. Then wente Pilate forth agayne, and sayde vnto the: Beholde, I bringe him forth vnto you, yf maye knowe, & I fynde no faulte in hi. So Iesus wente out, & wate a crowne of thornes and a purple robe. And he sayde vnto them Beholde, the man. When the hye priest & the ministers sawe him, they cryed, & sayde Crucifye, crucifye. Pilate saide vnto the: Let ye him, and crucifye him, for I fynde no gyltynesse in him. The Jewes answered him: We haue a lawe, & after oure lawe he ought to dye, because he made him self the sonne of God. When Pilate herde that worde, he was the more afraid, and wente agayne in to the comon hall, and sayde vnto Iesus: Whence art thou? But Iesus gaue him no answer. The sayde Pilate vnto him: Speakest thou not vnto me? A nowest thou not, I haue power to crucifye y, & haue power to loose y? Iesus answered: Thou shouldest haue no power vnto me, yf it were not geuen the from above. Therefore he that deliuered me vnto y, hath the more synne. From that tyme forth Pilate soughte meane to loose him. But the Jewes cryed, & sayde: Let him go, thou art not the Emperours souldier. For whosoeuer maketh him self kynge, he is agaynst the Emperoure.

When Pilate herde yf woide, he brought Iesus forth, & sat hi downe vpon yf ingromt

fare in the place which is called the Pan-
crant, but in the hebrewe, Sabbathas. It
was the daye of preparinge of the Easter
shewe the firste house. And he sayde vnto
the Jewes: Beholde yo kynge. But they
cryed: A waye to him, awaye to him, cruci-
fy him. Pilate saide vnto the: Shall I cruci-
fye yo kynge? The hye priestes answered: We
haue no kynge but y^e Emperour. The deuyne
wold be him vnto them to be crucified.

They toke Iesus, and led him awaye. And
he bare his crosse, and wente out to the pla-
ce called y^e place of deed men (in alle, which
in hebrewe is named Golgatha, where they
crucified him, and two other with him, on
either syde one, but Iesus in the myddes.
Pilate wrote a superscription, and set upon
the crosse. And there was written: Iesus of
Nazareth, kynge of the Jewes. This super-
scription red many of the Jewes. For y^e pla-
cwhere Iesus was crucified, was nye vnto
the cite. And it was written in hebrewe,
Grike & Latin. Then sayde the hye priestes
of the Jewes vnto Pilate: Write not kyn-
ge of the Jewes, but y^e he sayde, I am kyn-
ge of the Jewes. Pilate answered: What I
haue written, that haue I written.

The souldyers, whan they had crucified
Iesus, toke his garmentes, and made foure
partes, to euery souldyer one parte, and the
coze also. As for the coze, it was vnfolded fro
above, wrought the oore and the oioore. The
souldyers theye one to another: Let vs not drawe
it, but cast lottes for it, who shall haue it,
that the scripture might be fulfilled, which
sayeth: They haue parted my garmentes
amonge them, and on my coze haue they
cast lottes. This dyd the souldyers in dede.

There stode by the crosse of Iesus, his
moether, and his moethers sister Mary, the
wife of Cleophas, and Mary Magdalene.
Now whan Iesus sawe his moether, and the
disciple stonde nye by, which he loued, he say-
de vnto his moether: Woman, beholde, this
is thy sonne. Then sayde he to the disciple:
Beholde, this is thy moether. And from that
houre the disciple toke her vnto him.

After that whan Iesus knewe that all
was perfourmed, that the scripture might
be fulfilled, he sayde: I am a thysyl. There
stode a vessell full of vynegre. They filled a
sponge with vynegre and woude it aboute
with yose, and helde it to his mouth. Now
whan Iesus had receaued the vynegre, he
sayde: Iesus finished, and bowed his heade,
and saue vp the goost.

The Jewes then, for so moch as it was

the daye of preparinge, that y^e bodies shoul-
de not remayne vpon the crosse on the Sab-
bath, (for y^e same Sabbath daye was grea-
te) besoughte Pilate, that their legges might
be broken, and that they might be taken
downe. Then came the souldyers, and brake
the legges of the first, and of the other that
was crucified with him. Now whan they ca-
me to Iesus, and sawe that he was ded
already, they brake not his legges, but one
of the souldyers opened his syde with a spea-
re. And immediatly there wente out blou-
de and water.

And he that sawe it, bare recorde, and
his recorde is true. And he knoweth that he
sayeth true, that ye might beleue also. For
this is done, y^e the scripture might be fulfil-
led: He shall not breake a bone of him. And
agayne, another scripture saith y^e: They
shall se him, whom they haue pearfed.

After that, Ioseph of Arimathea, which
was a disciple of Iesus (but secretly for feare
of the Jewes) besoughte Pilate, y^e he might
take downe the body of Iesus, And Pilate
gaue him lycence. There came also a Tiro-
demus, (which afore came vnto Iesus by
myght) brought of Myre & Aloes mingled
together, aboute an hylberth poude weighte.

They toke they the body of Iesus, & wou-
de it with linnen clothes, and with the spy-
ces, as the maner of the Jewes is to burye.
And by y^e place where Iesus was crucified,
there was a gard, and in the garden a new
sepulchre, where in was neuer man layed:
there layed they Iesus, because of the prepa-
ringe daye of y^e Jewes, for the sepulchre was
nye at hande.

The XX. Chapter.

Upon one daye of the Sabbath, ca-
me Mary Magdalene early (wher it
was yet darke) vnto the sepulchre, &
sawe that the stone was takē from the sepul-
chre. Then ranne she, & came to Symon Pe-
ter, and to y^e other disciple, whom Iesus
loued, and sayde vnto them: They haue takē
awaye the stone, and I orde out of the sepulchre, &
we can not tell wher they haue layed him. The
wote peter fourth and the other disciple, and
came to the sepulchre. They rāne both toge-
ther, and that other disciple ouer rāne peter,
and came first to the sepulchre, and loke in,
and sawe the linnen clothes layed. But he
wote not it. The came Symon peter a fter
him, and wente in to the sepulchre, & sawe the
linen clothes lye, and the naptyn that was
bounde aboute Iesus heade, not layed with
the linnen clothes, but wrapped together in

in a place by it self. The wete I also þ other discip
ple, which came first to þ sepulchre, 2 he sawe
2 beland for as yet they knewe not þ scrip-
tures, þ it behooveþ hi to ryste agayne fro þ
deed. The wete þ disciples agayne together.

Mat. 11. b
M. 3. a. c
2. d. 1. a

B As for Mary, she stode before þ sepulchre
2 wepte without. Now as she wepte, she lo-
ked in to the sepulchre, and sawe two angels
in whyte garments sittinge, þ one at the
heade, 2 the other at þ feet, wher they had
layed the body of Iesus. And they saye un-
to her: Woman, why wepest thou? She saide
unto the: They haue taken awaye my LORDE,
2 I wote not wher they haue layed hi.
And whan she had sayde þ, she turned her
self backe, 2 sawe Iesus standinge, 2 knewe
not þ it was Iesus. Iesus sayde unto her:
Woman, why wepest thou? Whom seekest
thou? She thought þ it had bene þ garde-
ner, 2 sayde unto him: Syr, yf thou hast be-
nū him hence: then tell me wher thou hast
layed him: and I wil fetch hi. Iesus sayde
unto her: Mary. Then turned she her abou-
te, 2 saye unto him: Rabboni, þ is to saye:
Master. Iesus sayde unto her: Touch me
not, for I am not yet ascended unto my fa-
ther. But go thou þ waye unto my brethren
2 saye unto the: I asider up unto my father
and yo father: to my God, 2 yo God. Mary
Magdalene came, 2 tolde þ disciples: I ha-
ve sene the LORDE, 2 soch thinges hath he
spoken unto me.

Mat. 28. c

Job. 41. d

Luc. 24. a. 2

C The same Sabbath as eat whā þ disciples
were gathered together, and the doores were
shut for feare of þ Jewes, came Iesus, and
stode i þ myddes, 2 sayde unto the: Peace be
to you. And whā he had so sayde, he shewed
the his handes 2 his syde. The were þ disci-
ples glad, þ they sawe þ LORDE. The sayde
Iesus unto the agayne: Peace be with you.
Like as my father sent me, eal so stode I you.
And whā he had sayde þ, he brethed vpo
the, and sayde unto the: Receive the holy
gost. Whosē synnes soever ye remyete, they
are remyete; and whosē synnes so
ever ye retayne, they are retayned.

Ed. 6. 2

Mar. 16. b

Luc. 24. a. 2

Job. 17. c

D But Thomas as one of the twelue, which
is called Didimus, was not w the whā Ie-
sus came. The sayde the other disciples un-
to him: We haue sene the LORDE. But he
sayde unto the: Excepte I se in his handes
the prynte of the nails, and put my hāde in
to his syde, I wil not beleue.

Job. 11. b

D And a fter eithe dayes agayne were his
discipulis with in. 2 Thomas w the. The ca-
me Iesus (whā þ doores were shute) 2 stode in
eþe myddes, 2 sayde: Peace be to you. A fter

þ sayde he vnto Thomas: Reach hither þ
fynger, and se i my handes, and reach hither
þ hāde, 2 put it to my syde, 2 be not fau-
lesse, but beleue. Thomas answered, 2 sayde
unto him: MY LORDE, and my God. Iesus
sayde vnto him: Thomas, because thou hast
sene me, thou hast belimed. Blessed are they
that se me, and yet beleue.

Many other tokes dyd Iesus before his
discipulis, which are not wyete in this boke.
But these are wyete, 2 ye shal beleue. þ
Iesus is Christ the sonne of God, 2 that ye
thoerto beleue mighte haue life in his name.

The XXI. Chapter.

A fter that shewed Iesus himself agayn
ne at the see of Tiberias. But on this
wyse shewed he himself. There were
together Symō Peter, 2 Thomas which is
called Didimus, 2 Nathanael of Cana a
cite of Galile, 2 the sonnes of Zebede, 2
two other of his discipulis. Symon Peter sayde
unto the: I go a fshynge. They sayde unto
the: We also wil go w the. They went out, 2
went in to a shippe straighe waye. And þ
same nyght toke they nothyng. But whā it
was now morow, Iesus stode on the shes,
but his discipulis knewe not þ it was Iesus.
Iesus sayde unto the: Childre, haue ye any
thyng to eate? They answered hi: No. He
sayde unto the: Cast ou the net on þ right
syde of the shippe, 2 ye shal fynde. The they
cast out, 2 coude nomete trawle for þ
meitour of fishes. The sayde þ discipul
Iesus loued, vnto Peter: It is the LORDE.
Whan Symon Peter herde that it was
the LORDE, he gyde his manell abou
him; for he was naked; and spange in to þ
see. But other discipulis came by shippe; for
they were not farr fro londe, but as it was
two hundred cubytes; and they drew the
net with the fishes. Now whan they
came to londe, they sawe coles layed, and
fyll theron, and berd. Iesus sayde vnto the:
Dyngre hither of the fishes, 2 haue ye hāde
any now. Symon Peter stepped fowre, and
bare the net to the londe, full of gryn
fishes, an hundred and thie and fiftie.
And for all there were so many, yet was
the net broken.

Iesus sayde unto them: Come, and dym.
But none of the discipulis durst as yet
who art thou? For they knewe, that it was
the LORDE. Then came Iesus, and toke þ
bied, and gaue it the; and the fysh he toke
se. This is now the thurde tyme that Iesus
appeared vnto his discipulis, a fter that he
was risen agayne frome the dead.

Iesus sayde unto them: Come, and dym.
But none of the discipulis durst as yet
who art thou? For they knewe, that it was
the LORDE. Then came Iesus, and toke þ
bied, and gaue it the; and the fysh he toke
se. This is now the thurde tyme that Iesus
appeared vnto his discipulis, a fter that he
was risen agayne frome the dead.

The Gospell

Now whā they had dymed, Iesus sayde vnto Symon Peter: Symō Johāna, louest thou me more then these do? he sayde vnto him: Yee. **LORDE**, thou knowest I I loue thee. he sayde vnto him: Sebe my lābea, he sayde vnto him agayne the seconde tyme: Symō Johāna, louest thou me? he sayde vnto him: Yee. **LORDE**, thou knowest, I I loue y. he sayde vnto him: Sebe my shepe. he said vnto him: y thide tyme: Symon Johāna, louest thou me? Peter was soyy, because he sayde vnto him, louest thou me? And he sayde vnto him: **LORDE**, thou knowest all thyngs, thou knowest, that I loue y. Iesus sayde vnto him: Sebe my shepe.

Verely verely I say vnto the: Whan thou wast yoge, thou gerdest thyselfe, and waldest whiche thou woldest. But whē thou art olde, thou shalt stretch forth thy handes, and another shal gyde the, and lede the whither thou woldest not. But this he sayde, to signifye with what death he shalde glorifye God.

Whan he had spoken this, he sayde vnto him: I folowe me. Peter turned him about, and saue the disciple folowinge, whom Iesus loued, (whiche also leamed vpp his brest at the supper, and sayde: **LORDE**, who is it that betraieyth the): Whā Peter sawe him, he sayde vnto Iesus: **LORDE**, but what shal he do? Iesus sayde vnto him: If wil that he tary vntill I come, what is that to the? I folowe thou me. Then wente there out a sponge amonge the brethren: This disciple vnto not. And Iesus sayde not vnto him: he dyeth not, but: If wil that he tary vntill I come, what is that to the? This is the same disciple, which testifieth of these thynges, and wote these thynges, and noc doute that his testimony is true.

There are many other thynges also that Iesus dyd, which, yf they shalde be wyrted every one, I suppose the worlde shalde noc con tayne the booke, that were to be wyrted.

The ende of the Gospell of S. Ihon.

The Actes Ho. li.

The Actes of the Apostles, wyrtten by S. Lu ke the Euangelist.

What the Actes comeyne.

Chap. I. The ascension of Christ: Mathies is chosen in the steade of Iudas.

Chap. II. The comyng of the holy goost. The sermon of Peter before the congregacion at Ierusalem, and the increase of the faithfull.

Chap. III. The hale is restored to his see: Peter preachteth Christ vnto the people.

Chap. IIII. The Apostles are talen and brought before the counsell. They are forbidden to preach, but they turne them vnto prayer, and are more obedient vnto God then vnto men.

Chap. V. The dyssemblyng of Ananias and Saphira is punysshed. Miracles are done by the Apostles, which are taken, but the angel of God buyeth them out of prison. They are brought before the counsell. The sentence of Gamaliel. The apostles are beat, they toyse in trouble.

Chap. VI. Ministers (or deacons) are ordeined in the congregacion to do theyr necdful sary thynges of the body, that the Apostles maye waite only vnto the worde of God. Ste uen is accused.

Chap. VII. Steven maketh answer to his accusation, rebueth the synners of Iuda, and is stoned vnto death.

Chap. VIII. Saul persecuteth the Church. The Apostles are scatterd abrode. Philip cometh in to Samaria. Simon magus is baptisid, he dyssembleth. Philip baptisid the chamberlayne.

Chap. IX. Paul is conuerted, and consoum vnto the Ioue Peter sayeth Tabitha.

Chap. X. The vision that Peter sawe. How he was sent to Coenina. The Gentyn also become the synners, and are baptisid.

Chap. XI. Peter sheweth the cause wherfore he wente to the Gentyn. Barnabas and Paul preach vnto the Gentyn. Agabus prophecieth death for to come.

Chap. XII. Herode persecuteth the Church. Fyl leth James, and pareth Peter in prison, who the **LORDE** deliuereth by an angell. The sad mesfall death of Herode.

Chap. XIII. Paul and Barnabas are called to preach amonge the Gentyn. Of Sergius Paulus and Klymas the soicrator. Paul preachteth at Antioche.

Chap. XIII. Paul and Barnabas preach at T. nium: some beleue, some seeke up. Titicon.

The Actes

Aske they wolde do sacrifice to Barnabas and Paul, which refused, and exorte the people to worship the true God Pauls sermo, after that cometh he to Dexa, Lystra, Iconium and to Antioche.

Chap. XV. Variance about circumcision, The Apostles pacifie the matter at Jerusalem, Paul and Barnabas prech at Antioche.

Chap. XVI. Timothy to circumcise, Paul preacheth at Philippi, and there is he put in prison.

Chap. XVII. Paul cometh to Thessalonica, where the Jews set the cite on a roote Paul escapeth, and cometh to Athens, wher he preacheth the true and wondrous God.

Chap. XVIII. Paul preacheth at Corintheum, conuincing there a yeare and a half, goeth agayne in to Syria, cometh to Ephesus, Cesarea and Antioche. Of Tyssolus, Aquila and Priscilla.

Chap. XIX. Of the reij men whom Paul baptiseth at Ephesus, and what miracles were done by him. Demetrius moueth sedicion in the cite.

Chap. XX. Paul goeth in to Macedonia and in to Grece. In At Treas he sayeth up a deca booy. At Ephesus he callith the elders of the congregation together, committeth the kepinge of Gods floode vnto them, warneth thil for false receders, maketh his prayer with them, and departeth to shippe.

Chap. XXI. Pauls iourneys by shippe. Of Philippe the Isaurge, and Agabus the Prophet, which warneth Paul not to go to Jerusalem. He cometh to Iherusalem, and is taken in the temple.

Chap. XXII. Paul answereth the Jewes, is scourged, and layd in prison agayne.

Chap. XXIII. Paul cometh before the counsell. Debate ariseth amonge the people, the captayn deliuereth him, God comforteth him.

Chap. XXIII. Paul is accusid before felis, he answereth for himself.

Chap. XXV. The Jewes accusid Paul before Festus, he appeleth vnto the Emperour, and is sent vnto Rome.

Chap. XXVI. Aenge Agrippa heareth Paul, which telleth him his callinge from the begynninge.

Chap. XXVII. Pauls shippinge towarde Rome, Julius the captayn intraceth Paul curiously, at the last they suffere shipwrecke.

Chap. XXVIII. The wyper hurteth not Pauls handes, he heareth Publius his brother, and preacheth Christ at Rome.

of The Apostles.

The Actes of the Apostles.



The first Chapter.



The first treatise beate Theophilus; thus I made of all that Jesus began to do and to teach, until the day that he was taken up, after that he had given the holy

gost) had given commanndementes vnto the Apostles, whom he had chosen: to whome also he shewed himself aluys after his passion, by many tokes, and appeared vnto them foure ye dayes longe, and spake vnto them of the kyngdome of God.

And when he had gathered them together, he commaunded them that they shoulde not departe from Jerusalem, but to stay for the promys of the father, wherof sayde he: ye haue herde of mine. For Iohn baptysed with water, but ye shalbe baptysed with the holy gost, that within this few dayes.

Now when they were come together, they ased him, and sayde: LORDE, shalst thou at this tyme set up the kyngdome of Iuda agayne? But he sayde vnto them: It belongeth not vnto you to knowe the tymes or seasons, which the father hath kepyn in his owne power, but ye shal receaue the power of the holy gost, which shal come vpon you, and ye shalbe my witnesses at Jerusalem, and in all Ieruerie and Samaria, and vnto the ende of the earth.

And when he had spoken these things, while they behelde, he was taken up, and a cloude receaued him from their sight. And while they looked after him, as he went to heauen, beholde, there stode by them two men in whyte garmentes, to which also sayde

men of Galile, Why stonde ye gasping
up to heauen? This Iesus which is take
up from you in to heauen. shal come euen
as ye haue sene him go in to heauen.

Then turned they agayne from y^e mount
that is called Oliuete, which is nye to Jeru-
salem, and hath a Sabbath dayes iourney.
And whan they came in, they wente up in
to a parke, where abode Peter and James,
Thon and Andrew, Philippe and Tho-
mas, Bartolmeu and Mathew, James the
sonne of Alphaeus, and Simon Zelotes, and
Iudas the sonne of James. These all cony-
ned with one accorde in prayer and supplica-
cion, with the women and Mary the mo-
ther of Iesus and with his bretheren.

And in those dayes Peter stode up in the
myddes amonge the disciples, and sayde:
(The company of the names together, was
aboute an hundred and twentye.) Remem-
ber brethren, this scripture must nedes be
fulfilled, which y^e holy goost by the mouth
of Dauid spake before of Iudas, which was
a gyde of the char coker Iesus: for he was
numbered with vs, and had opeyned the fel-
lowschipp of this mynistracion. This same
truly possessed the fide for the reward:
of souerightnes, and hanged himselfe and
bust a sunder in the myddes, and all his
bowels gasped out. And it is knowne vnto
all the that dwell at Jerusalem, in so much
that the same fide is called in their mother
tonge Achabim, that is to saye, the bloude
fide.

For it is wycten in the booke of psalmes:
his habitation be voyde, and noman be
dwellinge therein. And: his bishoprike
ceether take. Wherefore amonge these men
which haue bene gathered together with
us (all the tyme that the LORDE Iesus was
with us, and in amonge vs, begynnyng from
the baptyeme of Thon, vntyll y^e daye that
he was take up from vs) must one be a wy-
nesse with vs of his resurrection.

And they appoynted two (Joseph calleth
Barsabas, whose surname was Justus, and
Matthias, makinge their prayer and saye-
ng: Thou LORDE, which knowest the he-
artes of all men, shewe whether of these two
theu hast chosyn, that the one maye take the
name of this mynistracion and Apostel-
shippe, from the which Iudas bytransgre-
sion fell, that he mighte go awaye in to his
owne place. And they gaue forth the lotte
out them, and the lot fell vpon Matthias.
And he was counted with the eleuen Apost-
les.

The ii. Chapter.

Whan the white sondaye was
fulfilled, they were all with one ac-
corde together in one place. And soderly
there came a sounde from heauen, as it had
bene the cōmyng of a mighty wynde, and
it fylled the whole house where they sat.
And there appeared vnto them clouen tun-
ges, like as they had bene of fyre. And he sae
vpon ech one of them, and they were all fyl-
led with the holy goost. And they began-
ne to preach with other tunges, euen as the
spice gaue them veteraunce.

There were dwellinge at Jerusalem
Ierues, men that feared God, out of euery
nacion that is vnder heauen. Now whan
this voyce came to passe, the multitude
came together, and were astonyed: For eu-
ery one herde, that they spake with his owne
tunge. They wondered all and marue-
led, and sayde amonge them selues: Behold,
we are not all this which speaketh, of Galile:
how beare we this euery one his owne tun-
ge, wherein we were borne: Parthians and
Medes, and Elamites, and we that dwell
in Mesopotamia, and in Jewry and Capa-
docia, Pontus, and Asia, Phygia, and Pam-
philia, Egipce, and in the partes of Lybia
by Cyren, and straungers of Rome, Ierues
and Proselytes, Grekes and Arabians:
we heare them speake with our owne tun-
ges the greates woikes of God.

They were all amazed, and wondered, and
sayde one to another: What wil this be?
But other mocked them, and sayde: They
are full of sweete wyne. Then stode Peter up
with the cleuen, and lift vp his voyce, and
sayde vnto them:

The men of Jewry, and all ye that dwell
at Jerusalem, be this knowne vnto you, and
let my woordes entre in at youre eares. For
these are not drunken, as ye suppose, for it
is yet but the thirde houre of y^e daye: but this
is it, that was spold before by the prophete
Joel: And it shal come to passe in the last
dayes, sayeth God, I will poure out of my
spice vpon all flesh, and youre sonnes and
yours doughters shal pisphecye, and youre
yonge men shal se visions, and youre olde
men shall dreame dreames, and on my ser-
uauntes and on my handmaydens wil I
poure out of my spice in those dayes, & they
shal pisphecye.

And I wil shewe wonders in heauen abo-
ue, and tokens on the earth beneath, bloude
and fyre, and the vapoure of smoke. The
Sunne shalbe turned in to darkness, and

the thirde in to bloude, before that greate
and notable daye of the LORDE come. And
it shall come to passe, Who so euer shall call
vpon the name of the LORDE, shall be saved.

C Men of Israell, heare these wordes: Ie-
sus of Nazareth, y man appoynted of God
amonge you with miracles, and wonders
and tokens, which God dyd by him in the
mydden amonge you, as ye ys knowe more
also, him (after that he was deliuered by
the deserninate counsell and forknowledge
of God) haue ye taken by the handes of vn-
righteous perennes, and crucified him, &
slayne him, whos God hath rayseed vp, and
lownd the stoumes of death, sofo much as
it was vnpossible that he shulde be holden
of it. For Dauid speaketh of him: Afore
hond haue I set the LORDE all wayes before
me, for he is on my right hōde, that I shul-
de not be moued. Therfore dyd my hert re-
ioyse, and my ranche was glab: for my flesch
also shall rest in hope. For thou shalt not lea-
ue my soule in hell, neher shalt thou suffice
y Holý to se corrupcion. Thou hast shewed
me the wayes of life, thou shalt make me
full of ioye with thy countenance.

Men and bretheren, let me frely speake
vnto you of the Patriarke Dauid: For he
is deed and buried, and his sepulchre is with
vs vnto this daye. Wherefore now seinge y
he was a prophete, and knewe that God had
promised him with an oath, that the frute
of his loynes shulde syt on his seat, he sawe
it before, and spake of the resurrection of
Christ: for his soule was not left in hell, ne-
her hath his flesch sene corrupcion. This
Jesus hath God rayseed vp, wherefore all
are witnesses.

Seinge now that he by the right hande
of God is exalted, and hath receaued of y
father y promise of the holy goost, he hath
shed forth this, that ye see and heare. For Da-
uid is not ascended in to heauen, but he sayde:
The LORDE sayde vnto my LORDE:
Syt thou on my righte hande, vntill I ma-
ke thine enemies y foete stole. So therfore let
alle the house of Israell knowe for a shertye, y
God hath made this same Jesus (whom
ye haue crucified) LORDE and Christ.

When they herde this, their hert pricked
them, and they sayde vnto Peter and to the
other Apostles: Men and bretheren, What
shal we do? Peter sayde vnto them: Amend
your selues, and let euery one of you be bap-
tysed in the name of Jesus Christ, for there
is myssion of synnes, and ye shall receaue the
gifte of the holy goost. For this promise

was made vnto you and youre children, and
to all that are farre off, whos for euery one
of our God shall call. And whi man other
wordes bare he witness, and crored them,
and sayde: Save your selues from this
vntoward generation. They that gladly
receaued his preachinge, were baptyzed, &
the same daye there were added vnto them
aboute thre thousande soules.

They continued in the Apostles doc-
trine, and in the fellowshipe, and in breakyng
of bred, and in praye. And feare came vpon
euery soule, and many wonders and tokens
were done by y Apostles. But all they that
beloued, were together, and had all thinges in
commen. They solde their goodes and pos-
sessions, and parred them out amonge all,
accordinge as euery man had neede. And they
continued daylie with one accord in the tem-
ple, and brake bred in euery house: they eat
their meate with ioye & singleness of hert,
praisyng God, and had fauoure with all y
people. And the LORDE added to the con-
gregation daylie souch as shulde be saved.

The lii. Chapter.

Peter and Iohn wente up togethe
in to the temple aboute the nyght
houre to praye. And there was a cer-
tayne man halt from his mothers wombe,
whom they broughed and layed daylie at
the gate of the temple, which is called, the
Dore full, that he mighte ake almesse of them
that wete in to the temple. Now when he sawe
Peter and Iohn, that they wode in to the
temple, he desired to receaue an almesse. Pe-
ter behelde him with Iohn, and sayde: Lite
on vs. And he gaue hede vnto them, hope-
inge to receaue somethinge of them. Howbeit
Peter saide: Syluer and golde haue I none,
but such as I haue geue I the. In the na-
me of Jesus Christ of Nazareth rise vp
walke. And he toke him by the righte hande
and lifte him vp. Immediately his legges &
ankle bones were made strong, and he leped
gode, and walked, and entred with them
in to the temple, walkyng, and leapyng, and
praisyng God.

And all the people sawe him walke and
praise God. And they knewe him, y it was
he, which sat for almesse at the bewyfull ga-
te of the temple. And they were filled with
wonderinge, and were astonysed at this,
which had happened vnto hi. But as this
halt which was healed helde him to Peter
and Iohn, all the people ranne vnto them
in to the porch, which is called Salomon,
and to vendue.

When Peter sawe that, he answered vnto the people: The men of Israel, why mar-
wyle ye at this, or why loke ye so at vs, as
though we by oure owne power or deservyn
g had made this man to walke: The God
of Abraham and of Isaac, and of Jacob, y
God of oure fathers hath glorified his chil-
dren in Jesus, * whom ye denyered and denyed
in the presence of Pilate, when he had iud-
ged him to be lawfull. But ye denyed the holy
and iust, and desired the murderer to be
let gonne, but ye slawe the prync of life,
whom God hath rayfed from the dead, of
whom we are witnesses. And thow y
faith in his name, hath be confirmed by na-
ture vnto this man, whom ye se and knowe:
and saich thow to him, hath geue this man
this health before your eyes.

Now beare brethren, I knowe that ye ha-
ue done it: thow y ignouance, as byd also
your rulers. But God, whych by the mouth
of all his prophetes had thered before, y
his Christ shulde suffer, hath so fulfilled it.
Be penance now therfore, and turne you,
that your synnes maye be done awaye,
whan the tyme of refreshinge shal come be-
fore the presence of the LORDE, and whan
he shal sende him, which now before is pica-
d vnto you, euen Jesus Christ: which
will receaue heauen vntill the tyme that
all thinges, which God hath spokn by the
mouth of his holy prophetes kence y woul-
de begonne, be restored agayne.

So I Moses sayde vnto y fathers: A pro-
phet shal the LORDE your God rayse vp
vnto you, euen from amonge your brethren,
like vnto me: him shal ye heare, in all that
he shal saye vnto you. And it shal come to
passe, what soule soeuer shal not heare the sa-
me prophet, shal be destroyed from amonge
the people. And all the prophetes from Sa-
muel, and thence forth as many as haue spo-
ken, haue liuemye wordes of these dayes.

It are the children of the prophetes and
of the covenannt, which God made vnto y
fathers, when he sayde vnto Abraham: Tho-
row y seede shal all y nacions of earth be ble-
ssed. First vnto you hath God rayfed up his
childre Jesus, y sent hi vnto you, to blesse you
foryoune shulde turne fro his wickednesse.

The III. Chapter.

As they saye to y people, there
came vnto this the prestes and the ru-
lers of the temple, and the Sabucos,
whiche greued y they caughte the people, y
preached in Jesus y resurrection fro the dead:
and they layd handes vpon them, and put

the in holde tyll the morow: for it was now
euentyde. Sombeie many of the which her-
de the woide, banded, and the nombre of y
men was aboute fyue thousande.

And it chanced on y morow, that the
rulers and Elders and scribes (as Annas y
hye prest and Calphas, and Jhon y
elder, and as many as were of the hye prestes
Fynred) gathered them selues together at
Jerusalem, and set them before them, and
ayed them: By what auctorite, O in what
name haue ye done this? Mat. 21. 23

Peter full of the holy goost, sayde vnto
them: Ye rulers of the people, and ye Elders
of Israel, If we this daye be examyned, wher
cernynge this good betw upon the side ma-
n, by what meanes he is made whole, be it
knowne then vnto you and to all the people
of Israel, * that in y name of Jesus Christ
of Nazareth, whom ye crucified, whos God
hath rayfed vp from the dead, stodech this
man here before you whole. This is the sto-
ne refused of you buylders, which is become
the heade corner stone, neither is there salua-
cion in any other: For yett also is there ge-
ue vnto nill any other name, wherin we must
be saued. Act. 4. 12

They sawe the boldnesse of Peter y Jhon
and maruyled, for they were iust y they were
unlearned men and laye people. And they
knewe the also, that they were w Jesus.
As for the man y was made whole, they saue
hi stodinge by the, y coulde not fyde agaynst
it. Then commaunded they the to stode asyde
owt of y counsell, y commaunded amonge the sel-
ues, y saide: What shal we do to these men?
for a manyfest token is done by them, and is
openly knowne vnto the char dwell at Jeru-
salem, and we can not denye it. But that it
beate out no farther amonge the people, let
vs threate them earnestly, that hence forth
they speake of this name vnto no man. Ioh. 11. 6

And they called them, and commaunded
the, that in any wyse they shulde not speake
ner weache in the name of Jesu. But Peter y
Jhon answered, and sayde vnto the: Judge
ye your selues, whether it be righte before
God, that we shulde demouise obedient vnto
you, then vnto God. We can not chosse, but
speake that we haue seue y herbe. But they
threathened them, and let them go, and found
be nothinge how to punyssh them because
of y people: for they all prayed God becau-
se of that, * which was done. For the man,
upon whom this token of health was done,
was aboute fowte yere old. 1. 8. 11

And when they were let go, they came

their folowes, and tolde them what: & hys
puffed and elbers sayde vnto them. Whā
they herde that, they lifte vp their voyce w
one a corde vnto God, and sayde: LORDE,
thou that art the God which made heauen
and earth, and the sea, and all that therein is
thou that by the mouth of Dauid thy ser-
uant hast sayde: Why do the heycē rage:
and y people ymagin wāne thinges: The
kynges of the earth stonde vp, and the pry-
ces haue gathered them selues together a-
gāynst y LORDE, and agāynst his. Chuff.
Of a trūeth agāynst thy holy childe Iesus,
whom thou hast annoynd, both herode &
Pontius Pilate with the heycē and peo-
ple of Iuda, haue gathered the selues toge-
ther, to do w hat sener thy hande and thy
councell hath determyned before to be done. And
now LORDE, beholde their theateynynges,
and graunte vnto thy seruantes wth all
stedfast boldnesse to speake thy worde: and
stretch out thine hande, that healinge and
tokens and wonders maye be done by the na-
me of thy holy childe Iesus.

Pals. a

D And whā they had prayed, the place mo-
ued where they were gathered together, &
they were all fylled wth y holy goost, & spa-
ke the worde of God boldly. The multitude
of them that belenech, were of one heart and
of one soule. Also none of them sayde of his
goodes, that they were his awne, but had
all thinges cōmen. And wth greate power
gave the Apostles witnessse of the reurrec-
tion of the LORDE Iesu, and greate grace
was wth them all. Whether was there cny
amonge them that lacked. For as many as
were possessors of landes or houses, solde the
and brought y money of the goodes that
were solde, and layed it at the Apostles fete.
And distribution was made vnto cvery mā,
acording as he had neede.

Ioseph which was also called of y Apostles,
Barnabas (that is to saye, the sonne of
consolation) a Leuite, of the countre of Cy-
prus, had lande, and solde it, & brought the
money, and layed it at the Apostles fete.

The V. Chapter.

A Dc a certayne man named Ananias
with Sappira his wife, solde his
possession, and kepte awaye parte of
the money (his wife knowinge of it) and
broughte one parte, & layed it at the Apos-
tles fete. But Peter sayde: Ananias, Where-
fore hath Sathan fylled thine heart, that
thou hast lye vnto the holy goost, and
withdrawe awaye parte of the money of
the melob: Mightest thou not haue kepte

it, whan thou haddest it. And whan it was
solde, the money was also in thy power.
Why hast thou then concealed this thinge
in thine heart: Thou hast not lye vnto
me, but vnto God. Whan Ananias hearde this
worde, he fell downe, & gaue vp the goost.
And there came a greate shakynge vpon all
that herde of this. The yonge men rose vp,
and put him asyde, and caried him out, and
buried him.

And it fortuned as it were aboute y
ce of the houres after, his wife came in, and
knewe not what was done. But Peter as-
sured vnto her. Tell me, solde ye the lande
for somoch: She sayde: Yes, for so much, pe-
ter sayde vnto her: Why haue ye agreed to-
gether, to tempte the spere of the LORDE:
Beholde, the fete of the which haue bound
thy husbande, are at the doore, & shal car-
ye the out. And immediatly she fell downe at
his fete, and gaue vp the goost. Then came
in the yonge men, and founde her dead, and
caried her out, and buried her by hā hūbil-
de. And there came a greate feare ouer the
whole congregacion, and ouer all the chur-
che.

Many tokens and wonders were don
amonge the people by the handes of the A-
postles (and they were all together wth ou-
a corde in Salomons poudie: but of othe-
there barst no man to ync him self vnto the
neuer thece the people helde word of them.
The multitude of the men and women that
belenech in the LORDE, grewe more and mo-
re.) In so much that they broughte out the
sytē in to the streetes, and layed them vpon
beddes and barowes, that at the leest maye
the shadowe of Peter (whan he cameth)
might ouershadowe some of the. There ca-
me many also out of y citty rounde aboute
vnto Ierusalem, and broughte the sick: and
the that were weard wth uncleane spūes,
and they were healed every one.

But the hycē puffed rose vp, and all they
were wth him, which is the fete of the Sa-
duces, and were full of indignacion, they
handes on the Apostles, and put them in
the common prison. But the angell of y LOR-
DE by night opened the prison doores, and
broughte the out, and sayde: Go your waye
and steepe vp, and speake in the temple in-
to the people all the wordes of this life. Whā
they herde that, they entred in to the temple
early in the mornynge, and taught.

But the hycē puffed came, and they y
wth him, and called the councell together,
& all y elders of the children of Iuda.

set to the prison to set them. The ministers came and founde them not in the prison, & were agayne, and tolde, and sayde: The prison wher we shutt with all diligence, and the keyes standinge withoute before the doore: whā we had opened, we founde no man therein. When the hye priest, and the rulers of the temple and the other hye priestes heare these wordes, they doubted of them, wherunto this wolde growe.

¶ Then came there one, which tolde them: Whosoever, whom that ye put in prison, are in the temple, standinge and teachinge the people. Then roste ʒ rulers with their ministers, and searched them withoute violence: for they feared the people, lest they shulde have bene stoned. And when they had broughte them, they stode before the counsell. And the hye priest axed them, and sayde: Why do we commaunde you stracely, that ye shalde not teache in this name. And behold, ye have fylled Jerusalem with youre doctrine, and ye intende to brynge this mans blood upon vs.

But Peter and the Apostles answered, and sayde: We oughte more to obeye God than men. The God of oure fathers hath raised up Jesus, whō ye slew, and hangd vpon the crosse. Him hath the righte hande of God ordeined to be a prync and Sauoure, to geue repentance and forgiveness of synnes vnto Israel. And we are his recordes of these wordes, and the holy goost, whō God hath geuen vnto eue that obeye him. Whā they herde that, it mente thoro the hertes of them, and they thoughte to slaye them.

¶ Then stode there vpon ʒ counsell a pharise, named Gamaliel, a scribe, had in greete reputation before all ʒ people, and had put the Apostles asyde a litle, and sayde vnto them: Ye men of Israel, take heede to youre synes, whā ye do as touchinge these men. Before these dayes rose vp one Theobas, boasting himself. (And there dewed vnto him a iube of iudg, aboute a foure hundred) which was slayne, and all they ʒ enclined vnto him, were scattered abrode, and broughe to naughte. After this stode vp Judas of Galilee ʒ dayes of tribute, and drewe awaye much people after him, & he also perished, & all they that enclined vnto him, are scattered abrode. And now I saye vnto you: refrayne yf yfles frō these men, and let the go. & If this counsell or roule be of me, it wil come to naughte: but yf it be of God, ye are not able to destroye it, lest ye be founde to be the men that wil stryne agaynst God. Then

they agreed vnto him, and called the Apostles, and bett them, and commaunded them, that they shulde speake nochinge in the name of Jesus, and let them go.

But they departed from the presence of the counsell, reioysinge, that they were worthy to suffer rebute for his names sake. And daylie in the temple and in every howse they ceased not, to teache and to preach the Gospell of Jesus Christ.

The VI. Chapter.

¶ In those dayes whan the nombre of the disciples increased, there arose a grudge amonge the Grekes agaynst the Hebrewes, because their ryddowes were not looked vpon in the daylie handteachinge. Then the ewolue called the multitude of the disciples together, and sayde: It is not mete that we shalde leaue the worde of God, and to serue at the tables. Wherefore brethren, loke out amonge you seue men, that are of honeste repute, and full of the holy goost and wysdome, whom we maye appoynte to this needefull busynes. But we wil geue oure selues vnto prayer, and to the mynistracion of the worde of God. And the sayenge pleased the whole multitude. And they chose Steuen, a man full of faith and of the holy goost, and Philippe, and Procorus, and Nicand, and Timon, and Parmenas, and Nicolas the Prosclite of Antioche. These they set before ʒ Apostles, and they prayed, and layd their handes vpon them. And the worde of God increased, and the nombre of the disciples multiplied greatly at Jerusalem. And there were many priestes also obedient vnto the faith.

Steuen full of faith and power, dyd wonders and greater tokens amonge the people. Then arose there certayne of the synagoge, which is called (the synagoge) of Libertynes, & of the Cyrenites, and of the Alexandrians, and of the ʒ more of Celicia and Asia, that disputed with Steuen, & they coulde not resiste the wysdome and the sperte, out of the which he spake. Then sent they in certayne men, that sayde: We haue herde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people, and the Elders, and the scribes, and came vpon him, & caught him, and broughe him before the counsell, and set false witnesses thre, which sayde: This man crafteth newe to speake blasphemous wordes agaynst this holy place and the lawe. For we herde him saye: Jesus of Nazareth shall destroye this place, and chaunge the

Mat. 4

1-Tim. 2

Nu. 13
Act. 14
1-Ti. 4
2-Tim. 1

Luc. 23

Mat. 23

ordinances which Moses gave vs. And all they that sat in the counsell, looked vps him and sawe his face as the face of an angell.

The VII. Chapter.

When saye the hye prest: Jo it euē for the sayde: Deare brethren and fathers, herken to, The God of glorie appeared vnto father Abrahā, whyle he was yet in Mesopotamia, before he dwelt in Chanaan, and sayde vnto him: Get y our of thy cotre, and frē thy kynred, and come in to a londe whiche I will shewe y. The wente he out of the lande of the Caldees, and dwelt in Chanaan. And from thēce, when his father was dede, he brought him oer in to this londe (where ye dwell now) and gaue him no experiaūce therin, no not y breth of a fore: and promysed him, that he wolde geue it him to possesse, and to his sēde after him, when as yet he had no childe.

When saye God vnto him: Thy sēde shal be a stranger in a strange londe, and they shal make bonde men of them, and in treate the euēl four hundredth yeres: and y people whom they shal serue, will I iudge, saye God. And after that shal they go fore, and serue me in this place. And he gaue him the counsaile of circūcision. And he begat Isaac, and circūcised him the eight dayes. And Isaac begat Jacob, and Jacob begat the twelue Patriarkes.

When the patriarkes had indignacion at Joseph, and solde hi in to Egipte. And God was with him, and deliuered him out of all his troubles, and gaue him fauoure ad vsybome: the sight of Pharaos kynge of Egipte, which made him pryncce oer Egipte, and ouer all his house.

When there came a death ouer all the londe of Egipte and Canaan, and a greate trouble, and oure fathers founde no iustifiaunce. But Jacob herde that there was come in Egipte, and sent oure fathers out the first tyme. And at the seconde tyme was Joseph knowne of his brethen, and Josephs kynred was made knowne vnto Pharaos. But Joseph sent oure, and causid his father and all his kynred to be broughte, enē the scole and systens soules. And Jacob wente downe in to Egipte, and dyed, boch he and oure fathers, and were broughte oer vnto Sichem, and layd in the sepulchre, that Abraham boughte for money of the children of Hemor at Sichem.

When the tyme of the promes bane nye (whiche God had sūme vnto Abrahā) the people grewe and multiplied in Egipte,

tyll there rose another kynge, which was not of Joseph. The same deale sūme: he came kynred, and increased oure fathers and made them to cast out the yonge children, that they shoulde not remayne aluē.

When the same tyme was Moses borne, and was a proper childe before God, and was nourished the monethes in his fathers house. But when he was cast out, Pharaos daughter toke him vp, and nourished him vp for his awne sonne. And Moses was learned in all maner wysdome of the Egypciens, and was mightie in dedes & wordes.

When he was fourtye yeres olde, he came in to his mynde to wyse his brethen the children of Israel. And when he sawe one of them suffre wyghe, he helpe him, and deliuered him, that had the harme done to him, and slew the Egypcian. But he thoughte that his brethen shoulde haue derfionde, how that God by his hande had made saue thē, howbeit they vnderstode it not.

When on the nexte daye he shewed himself vnto them as they sate togather, and wold haue set them at one agayne, and saye: Why ye are brethren, why hurt ye one another? But he that byd his neyghboure wyghe, thrust him awaye, and sayde: Who make the a ruler and inloge oer vs? Whiche slaye me also, as thou slewest the Egypcian yest daye: But Moses fled at that sayng, and was a stranger in the lande of Midian, where he begat two sonnes.

When after fourtye yeres, the angel of the LORD appeared vnto him vpon mount Sina, in a flamme of fyre in a bush. Whiche Moses sawe it, he wondred at the sight. But as he was nye to beholde, y voyce of the LORD came vnto him: I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Howbeit Moses trembled, and durst not beholde. But y LORD sayde vnto him: Put of thy shues from thy feet, for y place where thou stondest, is an holy grounde. I haue wolden the trouble of my people in Egipte, and haue herde their gronyng, and am come downe to deliuer them. And now come, I will sende the in to Egipte.

When Moses, whom they refused, and whiche made y a ruler and inloge oer them, had God sent to be a ruler & aduocāt by the hande of the angell, that appoynted vnto him in the bush. The same brought them out, and byd wondres and tokens in Egipte, and in the red see, and in y nyght nexte fourtye yeres. This is that Moses

142 which sayde vnto the children of Israel: A
 143 prophet shal the LORDE your God raise
 vp vnto you euen from amonge youre bre-
 thren, like vnto me. Him shal ye heare. This
 is he, that was in the congregacion in the
 144 wilderness with the angell, which talke
 with him, vpon mount Sina, and with oure
 fathers. This man receaued the worde of li-
 fe to geue vnto vs, vnto whom oure fathers
 wolde not be obedient, but thrust him fro the,
 and in their heres turned backe agayne in-
 to Egypte, and sayde vnto Aaron: Make vs
 145 goddes to go before vs, for we can not tell
 what is become of this Moses, & brought
 vs out of the lande of Egypte. And they
 made a calfe at the same tyme, and offred sa-
 crifice vnto the ymage, and reioysed in the
 workes of their awne handes.

146 But God turned himselfe, & gaue them
 vp, so that they worshipped the boosfe of
 heate, as it is written in the booke of the pro-
 147 phete: O ye house of Israel, gaue ye me sa-
 crifices and eated those fortye yeares in the
 wilderness. And yet toke vnto you & taber-
 nacle of Moloch, and the starre of youre
 god Remphan, ymages which ye youre sel-
 mas made to worshippe the. And I will cast
 you out beyonde Babilon.

148 Oure fathers had the tabernacle of wit-
 ness in & wilderness, like as he appoynted
 149 them, when he spake vnto Moses, that he
 shalde make it (a cobdinge to the patrone, &
 he had sene.) which oure fathers also recei-
 ued, and brought it with Josue into the lon-
 150 der that the hee had in possession, whom
 God drewe out before the face of oure fa-
 thers, vntill the tyme of Dauid, which soue-
 reyn saunoure with God, and desired that he
 might fynde a tabernacle for the God of
 Jacob.

151 But Salomon buylde hi an house. How-
 beit & house of all dwellinge not in temples
 that are made with handes: As he sayeth
 152 by the prophete: house is my seate, and the
 tabernacle is my foote stole. What house then wil
 ye buylde vnto me: sayeth the LORDE: Or
 which is the place of my rest? hath not my
 hande made all these thinges?

153 As it is written of youne uncircumcised heres
 and eares, ye all way resiste the holy goost:
 For as ye fathers dyd, so do ye also. Which
 of the prophetes haue not ye fathers persi-
 154 cured? And they slawe the, which tolde be-
 fore of the comynge of & righteous, whose
 raynours and murthurers ye are now beco-
 155 me. Ye receaued the lawe by the ministraci-
 on of angells, and haue not kepte it.

When they herde this, it wente thow
 y heres of the, and they gnashed vpp him
 with their teethe. But he beyng full of the
 holy goost, looked vp toward heauen, * and
 sawe the glorye of God, and Iesu sittyng
 on the righte hande of God, and sayde: He
 holde, & the heauens open, and the sonne
 of man standinge on & righte hande of God,
 156 And they cried out with a loude voyce, &
 stopped their eares, and rane violently vpon
 him all at once, and thrust him out of the ci-
 157 te, and stoned him. And & witnesses layed
 downe their clothes at the feete of a yonge
 man, which was called Saul. And they ston-
 ed Steuen, which cryed, & sayde: LORDE
 Iesu receaue my spere. And he kned bow-
 ne, & cried with a loude voyce: LORDE, laye
 not this synne to their charge. And wha he
 had thus spoken, he fell a slepe.

The VIII. Chapter.

158 Saul had pleasure in his death. At & the
 same tyme there was a greete perse-
 cucion ouer the congregacion at Je-
 159 rusalem. And they were all scattered abode in
 the regions of Iewry & Samaria, excepte
 the Apostles. As for Steuen, men & feared
 God blessed him, and made greete lamena-
 tion ouer him. But Saul made haorde of
 the congregacion, entered in to euery house,
 and drue out men & women, & deliuered
 160 to prison. They now & were scattered abode
 write aboure & preached the worde. The
 came Philippe in to a cite of Samaria, and
 preached Christ vnto them. And the people
 gaue hebe with one accorde vnto & thinges
 that Philip spake, hearinge him, and seynge
 the toke that he dyd. For the vncleane spe-
 161 tes cryed loude, and departed out of many
 were possessed. And many that were sicke of
 the pallie and lame, were healed. And there
 was greete ioye in the same cite.

162 And a fore there was in & same cite a cer-
 tayne ma, called Symon, which vsd with the
 craft, and bewitched & people of Samaria,
 sayenig, that he was a man which coulde
 do greete thinges. And they all regarded
 him from the lest vnto & greates, & sayde
 163 This is the power of God which is greate.
 But they regarded him, because that of lon-
 ge tyme he had bewitched them with his so-
 cery. Howbeit when they beleued Philips
 164 preachinge of & Kyngdome of God, and of
 the name of Iesu Christ, they were baptysed
 bothe m & wome. Then Symon himselfe bele-
 ued also, and was baptysed, and cleyed vnto
 philippe. And wha he sawe the vntes and
 tokens that were done, he wonderd.

When the Apostles which were at Jerusalem, herde that Samaria had receaued the woide of God, they sent vnto the Peter and Iohn. Which, whā they were come, prayed for the, & they might receaue the holy goost. For as yet he was come vpon none of them but they were baptysed only in the name of Christ Iesu. Then layed they their handes on them, and they receaued the holy goost.

Act. 19. a
Act. 19. b
Act. 19. c
Act. 19. d
Act. 19. e

But when Simon sawe, that by the layenge on of the Apostles handes the holy goost was geyue, he offered the money, and sayde: Geue me also this power, that, on whomsoeuer I put the handes, he may receaue the holy goost. To whiche Peter sayde vnto him: Perishe thou with thy money, because thou thinkest that the gifte of God may be opraied with money. Thou shalt haue nether part nor fellowship in this woide, for y here is not righte before God. Repente therfore of this thy wickednesse, and praye vnto God, yf happily the thoughte of thy heart maye be forgiven. For I see, that thou art full of bitter gall, and misappied in thy vnrightheousnesse.

Act. 19. a

Act. 19. b

Then answered Simon, & sayde: Praye ye vnto the LORDE forme, & none of these thinges whereof ye haue spoken, come vpon me. And they, whā they had testified and spokē the woide of the LORDE, turned agayne to Jerusalem, and preached the Gospell in many towne of the Samaritanes.

But the angell of the LORDE spake vnto Philippe, and sayde: Arise, & go towarde the South, vnto the waye that goeth doune from Jerusalem vnto Gaza, which is deserte. And he rose, and wente on. And beholde, a mā of the Moians (ōbe a chamberlayne and of auctouite with Candace y quene of the londe of the Moians) which had the rule of all hir treasuries, yf some came to Jerusalem to worshippe, and returned home agayne, and satte vpon his charet, and red the prophete Esay.

The spere sayde vnto Philippe: Go neare, and ioine thy selfe to yonder charet. The same Philippe vnto him, and herde him red the prophete Esay, and sayde: Vnderstōdest thou what thou readest? He sayde: How can I, excepte some mā enforme me?

Act. 19. b

And he sayed Philippe, that he wolde come vp, and syt with him. The teneur of the scripture which he red, was this: He was led as a shepe to be slayne, and as a lambe voycelesse before his sheper, so opened he not his mouth. In his humblenesse is his iudgment exalted. Who shall declare his generacion? for his life is taken awaye

from the earth. Then answered the chamberlayne vnto Philippe, and sayde: I praye the, of whom speakest the prophete this of himselfe, or of some other man?

Philippe opened his mouth, and beganne at this scripture, and preached him the Gospell of Iesu. And as they were on the waye, they came to a water. And the chamberlayne sayde: Beholde, here is water, what hindereth me to be baptysed? Philippe sayde: If thou beleue from thy whole heart, thou mayest be answered, and sayde: I beleue, that Iesus Christ is the sonne of God. And he commaunded to helde fast the charet, and they wente doune in to the water, both Philippe and the chamberlayne. And he baptysed him. But when they were come vp out of the water, the spere of the LORDE toke Philippe awaye. And the Chamberlayne sawe him nomore. But he wente on his waye reioysinge. As for Philippe, he was founde at Asgoud, and walked aboute, and preached the Gospell vnto all the citie, tyll he came to Cesarea.

The X. Chapter.

Saul was yet breachinge out the waye of synge and slaughter agaynst the disciples of the LORDE. And he wente vnto yf he prest, and desired of him letters to Damascon vnto the synagoge, that yf he foude any of this waye (whether they were men or women) he mighte drynge the bonnde vnto Jerusalem. And as he was goinge on his iourney, it fortunede, that he came nye vnto Damascon, and suddenly ther shyned rounde aboute hi a lighte fro heauē, and he fell to the earth, and herde a voyce, which sayde vnto him: Saul Saul, why persecutest thou me? He sayde: LORDE, who art thou? The LORDE sayde: I am Iesus, whō thou persecutest. He shall haue saye to thyse agaynst the pryde. And he was both tremblinge and astonnyed, sayde: LORDE, what wilt thou that I shall do? The LORDE sayde vnto him: Arise, and go into the cite, there shall it be tolde the what thou shalt do.

As so: yf me that iourneyed with him, they stode and were amazed: for they herde a voyce, but sawe noman. Saul rose from the earth, and when he had opened his eyes, he sawe noman. Then reached they toke him by the hande, & broughte him to Damascon, and he was thre dayes without sighte, and necher ate necher drank. A Damascon ther was a disciple named Ananias, and when him sayde the LORDE in a vision: Ananias

And he sayde: behold, here am **LORDE**.
The **LORDE** sayde vnto him: Arise, and go
into the streete which is called straight, and
go in the house of Toba aforesaid one called
Saul of Tarsus: for behold, he prayeth, &
hath sent in a vision a man named Ananias
dunying vnto him, & launge the habde vpon
him, that he might receaue his sighte.

Ananias answered: **LORDE**, I haue her
by many of this man, how much euell he
hath done to thy sayntes at Ierusalem. And
hath had the approouice of the hie prestes, to
binde all those that call vpon thy name. The
LORDE sayde vnto him: What thy waye,
for this man is a chosen vessel vnto me, that
he may beare my name before the heathen,
and before kynge, and before the children of
Israel. I will shewe him, how greate thinges
he must suffer for my names sake.

And Ananias wente his waye, and came
into the house, and layed the habde vpon
him, and sayde: Brother Saul, the **LORDE**
which appeared vnto y in the waye as thou
comest, hath sent me, that thou mightest re-
ceiue thy sighte, and be fylled with the holy
goost. And immediatly there fell from his
eyes as it had bene scales, and he receaued
his sighte, and rose, and was baptyzed, and
ate meate, and was comforted.

Then was Saul a certayne dayes with
the disciples that were at Damascus. And
straight waye he preached Christ in the syn-
agogues, how that he was of sounce of God.
But all they that herde him, were amased,
and sayde: Is not this he, which at Ierusa-
lem spoyleth all those that called on his na-
me: and came hither to the intent that he
shoulde bringe them bounde vnto the hie
prester? But Saul increased in strength, &
disfounded the Jewes which dwelt at Damas-
cus, and affirmed that this was very Christ.

And after many dayes the Jewes held
a counnill togeether to kyll him. But it was
told Saul, that they layed wayes for him.
And they wayed at that gaza daye & nighte,
that they might kyll him. Then the disci-
ples tooke him by nighte, & put him thoro-
the wall, and let him downe in a baskett.

But when Saul came to Ierusalem, he
asked to ioyne himselfe to the disciples. And
they were all afrayed of him, and beleued
not, that he was a disciple. Then heles Bar-
nabas tooke him, and broughte him to the Ap-
ostles, and tolde them how he had sene the
LORDE in the waye, and how he spake to
him, & how he had done boldly at Damas-
cus in the name of Iesu. And he was with

them, and wente out and in at Ierusalem, and
quyte himselfe boldly in y name of y **LORDE**
Jesu. He spake also, and disputed with y
Greces. But they were aboute to slaye him.
When the brethren knewe that y, they broughte
him to Cesarea, and sent him forth to Ther-
sias. So the congregacions had rest thoro-
out all Jewry, and Galile, and Samaria, &
were edified, and walked in the feare of the
LORDE, and were fylled with the comforte
of the holy goost.

It chaunced that as Peter walked thro-
row all quarters, he came also vnto y sayn-
tes which dwelt at Lydda. There founde he
a man named Aeneas, which had layed vpon
his bedde eighte yeres sicke off palsy. And
Peter sayde vnto him: Aeneas, Iesus Christ
make the whole, arise, and make thy bedde
for y self. And he arose immediatly. And all
they that dwelt at Lydda and at Straton,
sawe him, and turned vnto the **LORDE**.

At Joppa there was a certayne woman
that was a disciple, named Tabitha, which
by interpretation is called Dorcas: for she
was full of good woikes and almesse dedes,
which she dyd. But it chaunced at the same
tyme, that she was sicke, and dyed. Then
was shed they her, and layed her in a chamber.
But for so much as Lydda was nye vnto
Joppa, and the disciples herde that Peter
was there, they sent two men vnto him, and
besred him, that he wolde take hit to his grese
to come vnto them.

Peter rose, and came with them. And wha
he was come, they broughte him in to the
chamber, and all the wydowes stode rounde
aboute him, wepyng, and shewed him
the coores and garnettes, which Dorcas ma-
de while she was with them. And wha pe-
ter had put them all forth, he kneled downe,
made his prayer, and turned him vnto the
body, and sayde: Tabitha, rise vp. And she
opened hir eyes: and whan she sawe Peter &
she sat hir downe agayne. But he gasse her
the hande, and lifte her vp, and called the
sayntes and the widowes, and shewed her
things that were done. And it was knowne thoro-
out all Joppa, & many beleued on y **LORDE**.
And it fortuned, that he carried a lerge charter
at Joppa by one Simas, which was a carner.

The X. Chapter.

There was a man at Cesarea, named
Cornelius (a captayne of y company,
which is called y Italianyshe) a de-
uout man, & one that feared God w all his
house, & gaue moche almesse to the people, and
prayed God allwaye. The same saine in a

uision openly (aboue the nyenth honre of the daye) an angell of God entringe in to him, and sayenge vnto him: Cornelius. He loke vpon him, and was afrayed, and sayeth. **LORDE**, what is it? He sayde vnto him: Thy prayes z thine almeses are come vp in to remembrance before God. And now sende men vnto Ioppa, z call for Simo, whose synname is Peter, which is at lodgings with one Symon a tanner, whose house lyeth by y^e seayde: he shal tell y^e, what thou oughtest to do. And whā the angell which spake to Cornelius, was departed, he called two of his household seruantes, z a deuoute souldyer, of wh^oche that wayted vpon him: and tolde them all, and sent the to Ioppa.

On the nexte daye after whan these were goinge on their iourney, and came nye vnto the cite, Peter wente vp in to a chamber to praye aboue the sixte houre. And whan he was begyne, he wolde haue eate. But whyle they made ready for him, he fell in to a trance, and saw heaue open, and a vessell comynge downe vnto him, as it had bene a greatesymme clothe, knyt at the foure corners, and was let downe to y^e earth, wherein were all maner of foure footed bestes of the earth, z wyld bestes, and womes, and foules of the ayre. And there came a voyce vnto him: Ryse Peter, slaye, z eate. But Peter sayde: Whā no, **LORDE**, for I neuer ate any comen or vnclene thyng. And the voyce spake vnto him agayne y^e seconde tyme: What God hath clenfed, y^e make not thou vnclene. This was done thryse. And y^e vessell was receaued vp agayne in to heauen.

But whyle Peter was combed in hys selfe, what maner of vision this shalbe to whiche he had sene, beholde, the men y^e were sent from Cornelius, enquired after Simons house, and rode before the doore, and called, and cryed to herber Simon (whose synname was Peter) were lodged there. Whyle Peter was musinge of the vision, the sperte sayde vnto him: beholde, the men seke the. Arise therfore, and get the downe, z go with the, and denye not, for I haue sent them.

Then wente Peter downe to the men, y^e were sent vnto him from Cornelius, and sayde, I am he whom ye seek: what is y^e cause, wherfore ye are come? They sayde: Cornelius the captaigne, a iust man and one that feared God, and of good reporte amonge all the people of the Jewes, was warned by an holy angell, to sende for the in to his house, and to heare wordes of the. Then called he them in, and lodged them.

The nexte daye a fter wente Peter forth with them, and certayne bretherun of Ioppa bare him company. And y^e daye followinge came they to Cesarea. Cornelius was wated for the, and had called together his friends, and speciall frendes. And as it chaunced y^e Peter came in, Cornelius meet him, and fell downe at his fete, z worshipped him. But Peter toke him vp, and sayde: Stande vp, for I am a man also. And as he called to him, he wente in, and founde many that were come together, and he sayde vnto them: Knowe, that it is not lawfull for a man to be a Jewe to ioyne him selfe to come to a stranger. But God hath shewed me, y^e I shulde call no man comen or vnclene. Therefore haue I not daied to come, as soone as I was sent for. I see you thet are, for what intent haue ye sent for me?

Cornelius sayde: It is now foure dayes I agoe, then fasted I, and at the nyenth houre I prayed in my house, and behelde, than shode a ma before me in a dryghte clothinge, and sayde: Cornelius, y^e prayer is heere, and thine almeses dedes are had in remembrance in the sighte of God. Sende therfore to Ioppa, and call for one Simon (whose synname is Peter) which is at lodgings in y^e house of Simon y^e tanner, by the seefore: y^e same whiche commeth, shal speake vnto y^e. Then sent I vnto the immediately, and thou hast done well, that thou art come. Now are all here present before God, to heare all thyng that art commaunded the of God.

Peter opened his mouth, z sayde: Men percayne I of a truer, that God hath respect of personnes, but in all people he feareth him, and receiveth righteousnes, and accepted vnto him. We knowe of y^e preachinge that God sent vnto the children of Israhel, preachinge the word of Iesus Christ (which is **LORDE** ouer all) which preachinge published the word ouer all Jewry, and broughte in Galile after y^e baptyme that Iohn preached, how God anoynted the same Iesus of Nazareth with the holy goost, and with power, which wente abouze, z dyd good, and healed all those that were oppreste of the deuill, for God was with him. And we are witnesses of all that he dyd in the look of the Jewes, z at Ierusalem. Whom they slew, and hanged on tre.

Whiche God raised vp on the thirde daye, and caused him to be openly shewed, not only to the people, but to y^e chosen witnesses of God euen vnto vs, which are z dwelt with him, after he was risen vp from the dead. And

4. Re. 4
Mat. 24
Luc. 24

B

Leuit. 11
1. Mar. 15
Rom. 14
1. Tim. 4
Tit. 2

C

Gen. 19
Iud. 14
1. Cor. 4

¹³ he commaunded vs to prech unto the people, and to testify, that it is he which is ordained of God a wage of the synne and of the deeth. Of him beare all the prophetes witness, that thouw his name all they b bade in him, shal receave remission of synne. While Peter was yet speakyng these wordes, the holy goost fell vps all the that hearkned vnto the worde. And the faith full of the circucision which came with Peter, were astonnyed, because that the gifte of y holy goost was shewd out also vpon the theythen. For they herde that they spake with tonges, and magnified God. The answerd ¹⁴ Peter: Maye any man foibydde water, that thes shulde not be baptyfed, which haue receaued the holy goost as well as we? And he commaunded them to be baptyfed in the name of the LORDE. The prayed they him, that he wolde tary there certayne dayes.

The XI. Chapter.

The Apostles and the brethren that were in Ieruyse, herde saie, that the theythen also had receaued the worde of God. And when Peter was come vnto Jerusalem, they that were of the circucision, chode with him, and sayde: Thou wostt ist in to men that are vncircumcysed, and hast eaten with them. But Peter beganne, and recounted the thinge in order vnto thes and sayde: I was in y cite of Joppa playyng, and in a draunce I sawe a vision, a vessell cmanynge downe, as it had bene a greate henen clothe with foure corners, and let downe from heauen, and came vnto me. In it the which I loket, and considered, and sawe foure footed bestes of the earth, and wyde bestes, and wyomes, and foules of the ayr. And I herde a voyce, which sayde vnto me: Rise Peter, slaye, & eat. But I sayde: Oh no, LORDE, for there neuer entred any comen or vncleane thinge in to my mouth. Tene rebow the voyce answerd me agayne from heauen: What God hath cleyned, that call not thou vncleane. This was done thre tymes, and all was eaten vp agayne vnto heauen.

And beholde, immediately stode there this ¹⁵ man before the dore of the house that I was in, sent from Cesarea vnto me. But the spere sayde vnto me, that I shulde go with the and bouce nothyng. These sixe brethren also came with me, and we entred in to the mans house.

¹⁶ And he shewed vs, how he had sene an angell standinge in his house, which sayde vnto him: Sende men to Joppa, and call

for Simon (whose synamme is Peter) he shal tell y wordes, wherby thou and all the house shal be sated. But when I beganne to speak, the holy goost fell vps vpon them, like as vpon vs at y begynnynge. Then thoughte I vpon the worde of the LORDE, how he sayde: Iohn baptyfed with water, but ye shalde baptyfed with y holy goost. Forasmuch then as God hath geuen them like giftes, as vnto vs, which beloue on the LORDE Iesus Christ, who was I that I shulde be able to withstode God? When they herde this, they helde their peace, and prayed God, and sayde: Then hath God al to the theythen granted repentance vnto life.

They that were scatered abrode througout y trouble y rose abouze Steuen, walked on euerysyde vntyll Phenices, and Cipres, and Antioche, and spake the worde vnto noman but onely vnto y Jewes. Tene rebow some of the were men of Cipres and Cyria, which came to Antioche, and spake also vnto the Grekes, & preached the Gosspall of the LORDE Iesu. And y bande of the LORDE was with the. And a greate nombre belaced, and turned vnto the LORDE.

This rydinges of them came to y cates of the congregacion at Jerusalem. And they sent Barnabas, that he shulde go vnto Antioche. Which when he was come thither, y same the grace of God, he was glad, and ¹⁷ exoned them all, that with purpose of herte they wolde continye in the LORDE. For he was a good man, full of the holy goost and faith. And there was a grete multitude of people added vnto the LORDE. But Barnabas departed vnto Charus, to selle Saul. And wha he had solde hi, he broughe hi to Antioche. It chauced, that a whole yeare they were there cōuersaunt together in the congregaciō, & taughte moche people, so that the disciples at Antioche were first called Chresten.

In those dayes came there prophetes fro Jerusalem vnto Antioche. And one of them (whose name was Agabus) stode vp, and declared by the spere a greate dert, that shalde come ouer the whole compass of the earth: which came to passe vnter the Emperoure Claudius. But the disciples cōcluded (euery one accordinge to his abylyte) to sende an handmaichinge vnto y brethren that were in Ieruyse: which thinge they also yd, and sent it by the handes of Barnabas and Saul.

The XII. Chapter.

A The same tyme layed kynge Herode
 handes vpon certayne of the congre-
 gacion, to vexe them. As for James
 the brother of Ihon, him he slew with the
 swerde. And when he sawe that it pleased
 the Jewes, he proceeded farther to take Pe-
 ter also. But it was after. Now when he
 had taken him, he put him in prison, and de-
 lynered him vnto foure quaterions of sol-
 diers, to kepe him: and thought a fter. Af-
 ter to bringe him forth to the people. And
 Peter was kepte in the prison. But prayer
 was made without ceasinge of the congre-
 gacion, vnto God for him. And when He-
 rode wolde haue broughte him out vnto
 the people, in the same nyghte slepe Peter
 betwene two sonners, bounde with two
 cheynes. And the keepers befor the doore kep
 to the prison.

B And beholde, the angell of the LORDE
 was there presente, and a lighte shyned in
 the habicacion, and he smote Peter on the
 syde, and waked him vp, and sayde: Arise
 vp quickly. And the cheynes fell of from his
 bondes. And the angell sayde vnto him: Gye
 de the, and put on thy shues. And he dyd so.
 And he sayde vnto him: Cast thy mantle
 abouce the, and folow me. And he wente
 out, and folowed him, and wist not, that it
 was truely that was done by 3 angell but
 thoughte he had sene a vision. Therethe-
 les they wente thowr the first and seconde
 watch, and came to the yron gate, that le-
 dech vnto the cite, which opened to the by
 his awne acorde. And they wente out, and
 passed thowr one street, and immediatly
 the angell departed from him.

C And when Peter was come to himselfe,
 he sayde: Now I knowe of a truely, that y
 LORDE had sene his angell, and deliuered
 me out of the hande of Herode, and from
 all the mayninge for the people of the
 Jewes. And as he considered the thinge,
 he came to the house of Marye the mother
 of one Ihon, (which after his surname was
 called Marthe) where many were gathered
 together, and prayed. As Peter knocked at
 the entry doore, there came forth a damsell
 of heretters, named Rhoda. And when she
 heere Peters voyce, she opened not the en-
 trye for gladnes, but raue in, and tolde, that
 Peter stode before 3 entrye. But they sayde
 vnto her: Thou art mad. Theretheles she
 abode by it, that is was so. They sayde: it is
 his angell. But Peter continued knockinge.
 When they opened the doore, they sawe him,
 and were astonnyed. But he beckned vnto

them with the hande, to holde their peaces:
 tolde them, how the LORDE had broughte
 him out of the prison. And he sayde: These
 thin vnto James, and to the brethren. And
 he departed, and wete in to another place.

When it was daye, there was not a litte
 a doo amoge the iudayers, what was be-
 come of Peter. When Herode had called for
 him, and founde him not, he caused the se-
 pers to be examyned, and commaunded the
 to be caried awaye, and he wente downe
 Jeruy vnto Cesarea, and there abode. But
 he was displeasid with the of Tyre and Sid-
 on. Theretheles they came vnto him with
 one accorde, and made intercession to Bla-
 sius the kynge chamberlayne, and desired
 peace, because their countre was mou-
 by the kynge of londe. But vpon a daye ap-
 poynted, Herode put on 3 kingly apparel,
 sat him downe vpon the iudgmente seat,
 and made an oracion vnto them. As for
 the people, they cried thereto: This is a
 voyce of God, and not of a man. Immediatly
 the angell of the LORDE smote him, becau-
 se he gaue not God the honoure: And he
 was eaten vp of wormes, and gaue up the
 goost. But the wordes of God grewe, and
 multiplied. As for Barnabas and Saul,
 they came agayne to Jerusalem, and deli-
 uered - the handiexchange, and toke with
 them Ihon, whose surname was Mark.

The XIII. Chapter.

T Here were at Antioche in the congre-
 gacion, prophetes and teachers, as
 Barnabas, and Simon called Mg-
 gcr, and Lucius of Cyren, and Manas-
 serus the Tetrachas noisfelowe, and
 Saul. As they stued y LORDE, and fasted,
 the holy goost sayde: Separate me out Bar-
 nabas and Saul for the worke, where so
 I haue called them. Then fasted they
 and prayed, and layed the handes on them,
 and let them go. And they beyng sent of
 the holy goost, came vnto Seleucia, from
 thence they sayled vnto Cypers. And when
 they were come in to the cite Salamis, they
 shewed the wordes of God in the synagoga
 of y Jewes. And they had Ihon to their
 mynister.

And when they had gone thowr out
 the yle vnto the cyte of Paphos, they sawe
 a certayne Sorcerer and false prophet,
 a Jewe (whose name was Barjesu) which
 was with Sergius Paulus the ruler of the
 countre, a mā of vnderstandinge. The same
 called Daridabas and Saul vnto him, and

Mar. 4. c.

Act. 12. c.

Act. 13. b.

Act. 13. 5.

hished to heare y^e worde of God. Then the
 b. ¹ Sacerer Elimas (for so was his name by
 interpretation) which stode the, and songhe
 was an awaye the ruler frō the saith. But
 Saul which is also called Paul, beinge full
 of the holy goost, looked vpon him, and sayde:
 O thou childe of the desell, full of all stur-
 yll and all dyceat fulnesse, and enemye of all
 ryghteousnes, thou crossest not to p^{er}uerte
 the straight wayes of y^e LORDE. And now
 beholde, the hāde of the LORDE cometh
 vpon the, and thou shalt be blynde, and nor
 sethe Sonne for a season, And immediatly
 there fell on him a myst and darknesse, and
 he wente aboute, and songhe them that
 shalde lede him by the hande. Whan the ru-
 ler sawe what was done, he beleued, and w^o
 led at the doctryne of the LORDE.

b. Whan Paul and they that were with
 him, were departed by shippe frō Paphos,
 they came to Perga in the londe of Pam-
 philia. But Jhon departed from them,
 and wente agayne to Jerusalem. Teneth
 the les they wandred thowm from Perga, and
 came to Antioche in the londe of Siria,
 and wote in to the synagoge vpon the Sab-
 bath daye, and sat doune. But after the lec-
 ture of the lawe and of the prophetes, the
 rulers of the synagoge sent vnto them, say-
 yng: Good brether, ys ye haue any ser-
 mon to exorte the people, saye ou. Then stode
 Paul vp, and b^eckened with the hande
 (that they shulde holde their peace) and
 sayde:

Men of Israell, and ye that feare God,
 heere to: The God of this people chose our
 fathers, and exalted the people, whan they
 were strangers in the lode of Egipte, and
 with a mighty arme brought hee the most
 of it. And by the space of fortye yeres sus-
 tained he their maners in the wyldernes, and
 destroyed ieiernacions in the lande of Can-
 anan, and parted their londe amonge them
 by lot. After that gaue he them iudges by
 the space of foure hundred and fiftye yea-
 res, vnto the prophet Sauiuel. And after
 that they desired a kynge, and God gaue
 vnto them Saul the sonne of Cis, a man of
 the crybe of Beniamin, foureyeares lon-
 ge. And whan he had put him doune, he set
 vp Dauid to be their kynge, of whom he re-
 ported sayenge: I haue founde Dauid the
 sonne of Jesse, a man after myn hert, he shal
 fulfill all my wyll.

c. Of this man sode hath God (* a combin-
 geto the promysse) broughte forth vnto the
 people of Israell, y^e Sauoure Jesus: whan

Jhon had first preached before his comyng
 the baptyeme of repentance vnto Israell.
 But whan Jhon had fulfilled his course,
 he sayde: I am not he, that ye take me for.
 But beholde, there cometh one after me,
 whose shoes of his feete I am not worthy
 to losse. Men and brether, ye children of
 the generacion of Abiaham, and they that
 feare God amonge you, vnto you is y^e wor-
 de of this saluacion sent. For the inhabi-
 tants of Jerusalem, and their rulers, for so-
 much as they knewe him not, nor yet the
 voyces of the prophetes (which are redde eue-
 ry Sabbath) haue fulfilled them in con-
 demnyng him. And though they founde
 no cause of death in him, yet desired they to
 late to kyll him. And n^o han they had fulfil-
 led all that was wyrtten of him, they toke
 him doune from the tre, and layed him in a
 sepulcre. But on y^e thirde daye God rayfed
 him vp from the dead, and he appeared ma-
 ny dayes vnto the, that wente vp with him
 from Babilone to Jerusalem, which are his
 witnesses vnto the people.

And we also declare vnto you y^e promys,
 which was made vnto our fathers, how
 that God hath fulfilled the same vnto vs
 their children, in y^e he rayfed vp Jesus agayne.
 As it is wyrtten in the seconde Psalme:
 Thou art my sonne, this daye haue I bego-
 ten thee. But that he hath rayfed him vp frō
 the dead, nom nomore to returne to corrup-
 tion, he sayde on this wyse: The grace pro-
 mysed to Dauid, wyl I saith fully kepe vnto
 you. Therfore sayeth he also in another pla-
 ce: Thou shalt not suffre thy holy rote cor-
 ruption. For Dauid, whan he in his tyme
 had serued the wyll of God, he fell a slepe,
 and was layed by his fathers, y^e sawe cor-
 ruption. But he w^o God rayfed vp agayne,
 sawe no corruption.

De it knowe vnto you therfore ye men
 and brether, y^e theowm this man is preached
 vnto you y^e foureynes of synnes, and ser-
 all y^e thynges, whereby ye mighte not be iusty-
 fied in the lawe of Moses. But whosoe-
 beluech on this man, is iustified. Bewarre
 therfore, that it come not vpon you, which
 is spoken in the prophetes: Beholde ye despi-
 sero, and wonder at it, and per:se, for I
 do a wote in youre synne, which ye shal not
 beleue, ys cry man tell it you.

Whan the Jewes were gone out of the
 synagoge, the heythen besonghe the. y^e
 they wolde speake y^e worde vnto them be-
 twene the Sabbath dayes. And whā the cō-
 gregacion of the synagoge was broken vp,

many Jewes and Proselytes & serued God, folowed Paul and Barnabas, which spake to them, and exorted them, that they shulde continue in the grace of God.

AC. II. C

E On y Sabbath followinge, came almost the whole cite together, to heare the worde of God. But whan the Jewes sawe the people, they were full of indignacion, and spake agaynst that which was spoken of Paul, speakinge agaynst it, & blasphemynge. But Paul and Barnabas wared bolde, and sayde: It behoued first the worde of God to be spoken vnto you: but now that ye thrust it fro you, and counte youre selues unworthy of everlastinge life, we turne to the Gentyles. For so hath the LORDE commaunded vs: I haue set the to be a lighte vnto y Gentyles, & thou be y Saluacion vnto the ende of the earth. Whan the Gentyles herde that, they were glad, and praysed the worde of the LORDE, and blessed, as many as were ordeymed to everlastinge life. And the worde of y LORDE was spred abrode thowout all the region. Howbeit the Jewes moued the deuotione and honorable women, and the dysciples of the cite, and raysed vp a persecution agaynst Paul and Barnabas, and expelled them out of their countie. But they shoke of the dust of their feet agaynst them, and came to Iconium. And the bisciples were fylled with ioye and with the holy goost.

MARC. I. C

MARC. I. C

MARC. I. C

LUC. II. C

LUC. II. C

LUC. II. C

1. TIM. II. C

1. TIM. II. C

1. TIM. II. C

1. TIM. II. C

The XIII. Chapter.

T he foruned at Iconium, that they wete boch together in to the synagoge of the Jewes, and spake so, that a greate multitude of the Jewes & of the Grekes belised. But the vnbelyuyng Jewes moued and dysquayed the soules of the heathen agaynst the birth. So they had their beyng there a longe season, and quyte them selues boldly in the LORDE, which gaue testimony vnto the worde of his grace, and caused tokens and wonders to be done by their handes. Howbeit the multitude of the cite was deuoyded, some helde w the Jewes, and some w the Apostles.

MARC. I. C

But whan there rose vp an insurrection of the heathen and of y Jewes, and of their rulers, to put them to shame, and to stone the, they perceaued it, and fled vnto Lystra and Derba cities of y countie of Liconia, and vnto y region that lyeth rounde aboute, and therer they preached the Gospell.

MARC. I. C

And amonge them of Lystra, there was a man, which was beyng impotent of his feet, and was crept fro his mothers wombe,

and had neuer walked, the same he had heard speake. And whan he behelde him, and perceaued that he had faith to be made whole, he sayde w a loude voyce: Stande vpon thy feet. And he sprang vpon and walked. But whan the people sawe what Paul had done, they lifte vp their voyce, and saye in y speache of Liconia: It he goddes art become like vnto men, and are come downe vnto vs. And they called Barnabas Iupiter, and Paul Mercurius, because he was the preacher. But Jupiters prest which dwelt before that cite, broughte oken and garlandes before the gate, and wolde haue doned a cruce w the people.

Whan y Apostles Barnabas and Paul herde that, they rent their clothes, and ranne in amonge the people, cryenge and sayng: We me, Why do ye this? We ate men and me also like vnto you, & preach vnto you y Gospell, that ye shulde turne from these waynethinges vnto y luyng God, which made heaue and earth, and the see, and all that therein is, which in tymes past suffered all y heythen to walke a fter their owne waye. It teacheth us he hath not lefte his selfe wthout wyneffe, in y he hath shewed his benefices, and given vs raine from heauen, and fructfull seasons, fyllinge oure bettes wth fode and gladnesse. And whan they sayd this, they scarce refrayned the people, that they byd not sacrifice vnto them.

But there came thither certayne Jewes from Antioche and Iconium, and persued the people, and stoned Paul, and drew him out of the cite, supposinge he had bene dead. Howbeit as y discipules stode rounde aboute him, he rose vp, & came in to the cite. And on the nexte daye he departed wth Barnabas vnto Derba, and preached the Gospell vnto the same cite, and taughte many of them. And they wete agayne vnto Lystra, and Iconium and Antioche, strengtheninge the soules of y discipules, and exhortinge the to cōtinue in the faith: and that we wthout much tribulacion must entre in to the kingdome of God. And whā they had ordeymed them selfers by election thowout all the congregacions, they prayed and fasted, and commaunded them vnto the LORDE, as whā they belised.

And they wente thowout Paphia, and came to Pamphilia, and spake the worde at Perga, and wete downe to Attalia, and thence departed they by shippe vnto Antioche: from whence they were belyueues of the grace of God vnto y now, which they had

fulfilled. When they came there, they gathered the congregation together, & showed them, how great things God had done with them, and how he had opened the booke of scripture unto the heathen. And there they stood a longe tyme with the disciples.

The XV. Chapter.

¶ Now there came certayne frō Jewry, and taughte the brethren: Excepte ye be circumcysed after the maner of Moses, ye can not be saved. Now whā these were of a discision, and Paul and Barnabas had set them stiles harde agaynst them, they agreed, that Paul and Barnabas and certayne other of them shulde go up to Jerusalem unto the Apostles and Elders, aboute this questio. And they were brought in their waye by congregacion, & wente throughe Phenicia and Samaria, & declared the communicacion of the heathen, and broughte great ioye unto all the brethren.

¶ When they came to Jerusalem, they were receaved of congregacion, & of the Apostles, and of the Elders, and they tolde how great things God had done with them. Then rose there up certayne of the secte of Phariseis (which believed) and sayde: They must be circumcysed and commaunded, to kepe the lawe of Moses. But the Apostles and Elders came together, to reason vpon this matter.

¶ Now when there was inoch disputinge Peter rose up, and sayde vnto the: Ye men and brethren, ye knowe that a good while agoe, God chose amonge vs, of the heathen by my mouth shulde heare the worde of the Gospel, and beleue. And God the knower of herthes bare witness ouer the, and gaue the holy gost, like as vnto vs, & put no difference betwene vs & them, and purified their herthes throughe saych. Now therfore why tempte ye God, with layenge vpon the disciples neede the yoke, which neither our fathers nor we were able to beare? But we be liane to be saved throughe the grace of the LORD Iesu Christ, like as they also. Thus all the multitude helde their peace, and gaue audience vnto Paul and Barnabas, which tolde howe great tokens and wonders God had done by them amonge the heathen. After wards when they helde their peace, James answered, and sayde: Ye men and brethren, heere is one, Simō hath tolde, howe God at the first visyted to receaue a people vnto his name from amonge the heathen. And now this agree to wordes of the prophetes, as it is wyrted: After this wyl I retorne and

wyl buyde agayne the tabernacle of Dauid, that is fallen downe, and that which is fallen in decaye therof, wyl I buyde agayne, and wyl set it vp, that the residue of men maye seeke after the LORD. For the heathen vnto whom my name is named, sayeth the LORD, which doth all these thynges. And nowe vnto God are all his wyrtes from the begynnyng of the worlde. Wherefore my sentence is, that they which from amonge the heathen are turned vnto God, be not disquyeted, but to wyte vnto them, that they absteyne them selues from such thynges of Idoles, from whoredome, and from strangling, and bloud. For Moses hath of olde tyme in every cite them that teach him; and he is red in the synagoges euery Sabbath daye.

And the Apostles and Elders with the whole congregacion thoughte it good, to chose out men of them, and to sende them vnto Antioche with Paul and Barnabas, namely Judas, whose surname was Barsabas, and Silas (which were the best men amonge the brethren) and gaue the letters in their handes after this maner:

We the Apostles and Elders & brethren, wish health vnto the brethren of the heathen which are at Antioche, and Syria and Cilicia. So so much as we haue herde that certayne of oures are departed, and haue troubled you, and combred youre mynde, sayenge: ye must be circumcysed, and kepe the lawe (to whom we gaue no such commaundment) it seemed good vnto vs, beyuge gathered together with one accorde, to chose out men, and to sende them vnto you, with oure beloved Barnabas and Paul, men that haue observed their lynes for the name of soore LORD Iesu Christ. Therfore haue we sent Judas and Silas, which shal also tell you the same with wordes. For it pleased the holy gost and vs, to laye no charge vpon you, more then these necessary poyntes: That ye absteyne from the offeringes of Idoles, and from bloude, and from strangling, and from whoredome. From the which if ye absteyne youre selues, ye shal do well. Fare ye well.

When these were sent forth, they came vnto Antioche, and gathered the multitude together, and deliuered the epistle. When they had red it, they were glad of that exhortacion. As for Judas & Silas (which were prophetes also) they departed from the brethren inoch preachinge, and streyged them. And when they had taried there for a season, they were let go of the brethren in peace.

Act. 15. 1
Eph. 1. 1
Gen. 2. 2

Act. 15. 1

Act. 15. 1

Act. 15. 1
and 4. 1

1 Cor. 2. 1
and 10. 2

¶ **W**ent the Apostles. For with standinge Sy-
las thoughte it good to hyde there styll.
But Paul and Barnabas cōvened at An-
tiodoch, teachinge and preachinge the woide
of the LORDE, with other many.

¶ **T**hen certayne after certayne dayes Paul
sayde unto Barnabas: let vs go agayne,
and visite our brethern thowm all the cities
(wherin we haue shewed the woide of the
LORDE) how they do. But Barnabas ga-
ue counsell, that they shulde take with the
Ihon, whose syname was Marke. How-
beit Paul thoughte it meet, not to take him
with them, which departed from them in
Pamphilia, and wente not with them vnto
the woide. And so sharpe was the strife be-
tweene them, that they departed asunder
of one fro the other, and Barnabas toke Mar-
ke vnto him, and sayled vnto Cyprus. But
Paul toke Sylas, and departed, beinge co-
myned of the brethren vnto the grace of
God. So came thither Sylas and Calcia,
stablishynge the congregacions.

A.C. 17. b

The XVI. Chapter.

¶ **C**ame vnto Derba and to Lystra,
and beholde, a certayne discipule was
there named Timotheus, the sonne
of a Jewish woman, which belered, but
his father was a Greke: yf same had a good
repute amonge the brethren of Lystra and
at Iconium. Paul wolded that he same shul-
de go forth with him, and toke and circum-
cysed him because of the Jewes that were
in those quarters. For they knewe all, that
his father was a Greke. But as they wente
thowm the cities, they deliuered them the
sentence to kepe, which was concluded of
the Apostles and Elders at Jerusalem. The
were the congregacions stablished in the
faith, and increased in nombre daylie.

Gal. a.

A.C. 17. d

Rom. b

¶ **B**ut as they wente thowm Phygia and
the londe of Galacia, they were forbidden
of the holy goost, to preache the woide in
Asia. Howbeit as they came in to Mysia,
they purposed to take their journey in to Bi-
thinia, and the spere suffred them not.

¶ **T**hen certayne when they had passed thro-
row Mysia, they came downe to Troada,
and there appeared a vision vnto Paul by
night, that there was a man of Macedonia
which stode and prayed him, and sayde: Co-
me downe to Macedonia, and helpe vs.
When he had sene yf vision, we soughte im-
mediately to go, vnto Macedonia, beinge
certified, that yf LORDE had called vs thi-
ther, to preache the Gospell vnto them. The
departed we from Troada, and came the

A.C. 17. a
1700 20

straight course vnto Samothracia, on the
nexte daye to Neapolis, and from thence
Philippos, which is the cheefe cite of the
londe of Macedonia, and a sit cite. In this
he abode we certayne dayes.

¶ **O**n the daye of the Sabbathes wente
we out of the cite beyde the water, wher
many were wonte to praye, and we sat downe,
and spake vnto the women that resorted thither.
And a deuoute woman (named Lydia)
a seller of purple, out of the cite of Thracia,
herkened to, whose heart the LORDE opened
that she gaue heede vnto the thinges that
Paul spake. When she was baptysed, she
broughte vs, and sayde: My house is open,
I beleue on the LORDE, then came in to my house,
and a byde thow.

¶ **I**t founde when we wente to praye, yf
there met vs a damisell, which had a spere
of syrachyng, and broughe hit master and
mastrisse greate waunage with syrachyng
ge: yf same folowed Paul and vs, and cryed,
and sayde: These men are the seruantes of
the most hye God, which shewe vs yf way
of saluacion. This byd she many dayes. But
Paul was not content with hit, and toke
him aboute, and sayde vnto the spere: I
maunde the in the name of Ihu Christ, that
thou departe out of her. And he departed
out at the same houre.

¶ **B**ut whā hit master and mastrisse saw
that the hope of their waunage was gone,
they toke Paul and Sylas, broue them in to
the marke place before yf rulers, and broughe
thē vnto the officers, and sayde: These men
trouble our cite, and are Jewes, and teach
an obdyaunce, which is not lawfull for vs
to receaue, ner to observe, syngce we are
Romayns. And the people rāse on them, and
the officers rente their clothes, and comma-
nded them to be beaten with roddes. And
when they had beaten them sore, they cast
thē in prison, and commanded the keeper
to kepe them diligently. Whiche when he had
receaued such commandement, he called
thē in to the ymer prison, and put their sin
the fodes.

¶ **B**ut at midnight prayed Paul and Sy-
las, and prayed God. And the prison was
broken open. And suddenly was there a
great earthquake, so that the foundations of
the prison were shaken, and immediatly were
all the doores open, and all their bondes loosed.
Whiche when the keeper wolded out of slepe,
and sawe the prison doores open, he drew
his swerde, and wolde haue kyllid him selfe.

first thoughte of prisoners had bene fled. But Paul cryed loud, and sayde: Do thy self no harme, for we are all here.

he called for a lighte, and sprange in, and climbed, and fell at the feet of Paul and Syllas, and broughte them out, and sayde: Sires, what must I do, to be saved? They sayde: Believe on the LORDE Iesus, and so shalt thou and thy housholde be saved. And they preached the worde of the LORDE vnto him, and so all that were in his house.

And he toke them to him in the same house, and washed their stropes. And immediatly was he baptysed, and all his. And he broughte them in to his house, and set them a table, and reioysed with all his housholde, that he was become a beleuer on God.

And when it was daye, the officers of the cite sent mynisters, and sayde: Let these men go. And the keeper of the prison tolde this sayenge vnto Paul: The officers haue sent for her, that ye shoulde be loose. Now therefore see you hie, and go in peace. But Paul sayde vnto them: They haue becomen openly vncorrupted, where as we are yet Romanyes: and haue cast vs in prison, and shoulde they now thrust vs out proudly? No, so, but let them come them selues, and bringe vs out. The mynisters tolde these wordes vnto the officers. And they feared, when they herde that they were Romanyes, and came and besoughte them, and purged the to departe out of the cite. Then wrote they out of the prison, and entered in to the house of Lydia. And when they had sent the brethren and comforted them, they departed.

The XVII. Chapter.

As they made their iourney thow Amphiopolis and Apollonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paul (as his maner was) went in vnto them, and vpon the Sabbathes he spake vnto them of the scriptures, opened in vnto the, and alleged, that Christ must needs haue suffered, & rise agayne from the dead: and this Iesus, whom I preach vnto you (sayde he) is of same Christ. And some of the beloued, and were ioyned vnto Paul and Syllas, a greates multitude of other deuoute Grekes, and of the chiefe women not a fewe.

But the stiffnecked Jewes had indignation, and toke vnto them certayne euill men which were vagabondes, and gathered a

company, and set the cite in a rout, and pressed vnto the house of Jason, and soughte to bringe them out vnto the comon people. But when they founde them not, they brake Jason, and certayne brethren vnto the rulers of the cite, and cryed: These that trouble all the worlde, are come hither also, whom Jason hath receaued privately. And these all do contrary to the decrees of the Emperoure, sayenge, that there is another kynge, one Iesus. They troubled the people, and the rulers of the cite, that herde this. And when they had receaued a sufficient answer of Jason and of the other, they let them go.

But the brethren immediatly sent away Paul and Syllas by night vnto Berea. When they came there, they went in to the synagoge of the Jewes (for they were the best amonge the at Thessalonica) which receaued the worde maruelously willingly, and searched the scriptures daylie, whether it were euen so. Then beloued many of them, and worshipfull women of the Grekes, and men not a fewe. But when the Jewes of Thessalonica had knowlege, that the worde of God was preached off Paul at Berea, they came, and moued the people there also. Howbeit the brethren sent Paul awaye then immediatly, to go vnto the see. As for Syllas and Timotheus, they abode there still.

They that conueyed Paul, broughte him vnto Athens. And when they had receaued a comm. vnto Syllas and Timotheus, that they shoulde come vnto him in all the haist, they wente their waye. But whyle Paul wayed for them at Athens, his spere was moued in him, when he sawe the cite gaue so to the worshippinge of ymagges. And he spake vnto the Jewes and deuoute persons in the synagoge, & in synagoge daylie vnto the that came to him. But certayne philosophers of the pictures and Stoikes disputed with him. And some sayde: What wilt this babbler saye? But some sayde: he seemeth to be a rindger bynnger of newe goddes. (That was, because he had preached vnto the the Gospell of Iesus, & of the resurrection.) And they toke him, and broughte him before the counsell house, and sayde: Wylde we not knowe, what newe doctrine this is that thou teachest? For thou bringest strange rindgers to oure eares. We wolde knowe therefore, what this meaneth. As for all they of Athens, and strangers also, they gaue the silens to stryngers,

Ioh. 2. 24
Iud. 2. 2

I. Te. 2. 2

Some
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Iud. 2.

but either to tell, or to heare some newes.

D Paul stood on the myddes of the common place, and sayde: Ye me of Athens. I fe that in all thinges ye are to superstitious. I haue gone throught, & fene youre gods seruyce, and founde an altare, where vps was wrytten: To the unknowne God. Now wherewith vnto you I same, whom ye worshippe ignorantly. God which made I woulde, and all that therein is, fo so much as he is LORDE of heauen and earth, dwelleth not in temple made of handes, neither is he worshipped with mens handes, as though he had neede of eny mans seuyce he himselfe genereth life and breath vnto all men every where: and hath made of one bloude all the generation of men to dwell vps all the face of y earth: and hath assigned beiders appoynted before, how longe and farre they shalbe dwell, that they shoulde feele the LORDE, yf they might feele and fynde him.

E And truly he is not farre from every one of vs. For in him we lyue, moue, and haue our beinge, as certayne of youre arene Poesets also haue sayde: We are his generation. For as much then as we are the generation of God, we oughte not to thinke that the Godhead is like vnto golde or silver, or ymagery worke of the crafte or ymaginacion of man. And truly God hath ouersene the cyme of ignorance: But now he commaundeth all men every where to repent, because he hath appoynted a daye, in the which he wyl iudge the copass of the world, with righteousnesse, by that one man in whō he hath appoynted it: and offered faith vnto all men, a feere that he had raysed him vp from the dead.

When they herde of the resurrection of the dead, some mocked. But some sayde: We wyl heare the agayne of this matter. So Paul departed from amonge them. Howbeit certayne men clawe vnto him, and beleued: amonge whom was Dionysius, one of the counsell: and a woman named Damaris, and other with them.

The XVIII. Chapter.

21 **A**fter that departed Paul fro Athens, and came to Couinchum, and founde a Ience named Aquila, domein pōtiae, which was lately come out of Italy: and his wife Priscilla (because the Emperōr Claudius had commaunded all Iewes to departe from Rome) and he dwelt vnto the. And because he was of the same crafte, he abode with the, and wroughte. Their crafte was to make tentes. And he preached in

the synagoge every Sabbath daye, and exhorted the Jewes and the Greekes.

When Syllas and Timotheus were come fro Macedonia, Paul was constrained by the spūite to testifye vnto y Jewes, that Iesus was very Christ. But whā they sayde contrary and blasphemet, he shote his rayment, and sayde vnto them: Your bloude be vpon youre owne heade. From hence forth I go blamelesse vnto the Gentyles. And he departed thence, and came in to the house of a man named Justus, which feared God, and his house was nexte vnto the synagoge. Howbeit Crispus the chiefe ruler of the synagoge, beleued on y LORDE with all his household. And many of the Couinchums that gaue audience, beleued, and were baptised.

The LORDE spake vnto Paul by a vision in y night: Be not afraid, but speake, and holde not thy peace, for I am with the, and no man shal inuade the that shal hurt the, for I haue much people in this cite. So cōtynued there a yere and sixe monethes, and taught them the worde of God.

But when Gallio was ruler of the countre of Achaja, the Jewes made insurrection vnto one acorde agaynst Paul, & broughte him before the iudgment seate, and sayde: This felow conuinceleth men so worshippe God contrary to the lawe. When Paul was aboute to open his mouth, Gallio sayde vnto y Jewes: If it were a matter of wronge or an euell dede (O ye Jewes) reason wylde that I shoulde heare you: but yf it be a questiō of wordes, and of names, and of y lawe amonge you, lette ye to it youre selues. I thinke not to be iudge there ouer. And he doote them from the iudgment seate. Then all the Greekes toke Sosthenes the ruler of the synagoge, and smote him before the iudgment seate. And Gallio cared for none of the thinges.

Paul after y he had caried a good whyle, wrote his leue of the bishoppen, and sayde vnto Syria, Priscilla & Aquila bearing his company. And he shote his heade at Caesarea: for he had a woman: & came downe to Ephesus, & lefte them there. But he himselfe wete in to the synagoge, and reasoned with the Jewes. And they desired him, that he woulde tary with them a longer season. And he cōfessed not, but bad them farewell, and sayde: I must needs ineny wyse deperte this feast that commeth at Jerusalem: but God wyl, I wyl returne agayne vnto you.

And he departed from Ephesus, and

Phil. 1. 23

Act. 14. 1

Act. 17. 1

Act. 17. 1

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unto Caesars, and wente up, and saluted of congregacion, and toke his iourney downe to Antioche, and taried there a certayne tyme, and departed, and walked throu all y^e countrey of Galacia and Phrygia by order, and strenghted all the disciples.

¶ There came vnto Ephesus a certayne Jewe named Apollo (borne at Alexandria) an eloquent man, and mightie in the scriptures: the same was instructed in the waye of the LORDE, and spake sternely in the synagoge, and taughte diligently the thinges of the LORDE, and knewe but the baptyeme off Ihon only. The same beganne to speake boldly in the synagoge. When Aquila and Pucilla a herde him, they toke him vnto the, and espoused the waye of God vnto him more perfectly. For when he wolde go in to Asia, the brethren wrote, and troated the disciples to ceasse him. And when he was come thither, he helped them much which belated throu grace. For the ouercame the Jewes mightely, and shewed openly by scripture, that Iesus was Christ.

The XIX. Chapter.

When Iohn Apollo was at Coarinthum, that Paul walked throu the upper coastes, and came to Ephesus, and founde certayne disciples, vnto whom he sayde: haue ye receaved y^e holy goosfence ye beleue? They sayde vnto hi: We haue not herde, wher her there be an holy goosf. He sayde vnto them: Where with then were ye baptyesed? They sayde: With the baptyeme of Ihon. Paul sayde: Ihon baptyesed with the baptyeme of repentance, and spake vnto y^e people, that they shulde beleue on him, which shulde come a fter him, that is, on Iesus, that the same is Christ. When they herde that, they were baptyesed in the name of the LORDE Iesu. And when Paul ayled the heade on the, the holy goosf came vpon them, and they spake with tunge, and prophesied. And all the men were aboute vnto.

¶ He wente in to y^e synagoge, and preacheb boldly thre monethes longe, teachinge, and strayinge than exortacions of the Kingdome of God. But when byeris waxed herde proud, and beleued not, and spake euell of the waye of the LORDE before the multitude, he departed from them, and separated the disciples, and disputed daye in the scole of one called Tyrannus. And this was done two yeres lōge, so that all they which dwelt in Asia, herde the worde of the LORDE Iesu, both Jewes & Gentes. And God

wroughte no small miracles by the handes of Paul, so that from his body there were broughte napplyms or parcelces vnto the sicke, and the diseases departed from them, and the euell sprees wente out of them.

¶ But certayne of the vagabondes Jewes which were contumacious, undertooke to name y^e name of the LORDE Iesus, ouer those that had euell sprees, and sayde: We charge you by Iesus whom Paul preacheth. They were silent fornes of one Sereia a Jewe the hye priest, which bydd so. The euell spree answered, and sayde: Iesus I knowe, and Paul I knowe, but who are ye? And the man in whō the euell spree was, ranne vpon them, and ouercame them, and cast them vnder him, so that they fleyd out of the same house naked and wounded. This was knowen vnto all the Jewes and Gentes which dwelt at Ephesus, and there fell a feare vpon them all. And y^e name of the LORDE Iesus was magnified. Many of these also that beleued, came and confessed, and shewed their roctes. But many of them that had vsed carious craftes, broughte the booke together, and burnt them openly: and they counted the pryce of them, and founde it of mony sixtye thousande pens. So mightely grew y^e worde of the LORDE, and ptuayled.

¶ When this was done, Paul purposed in the spere to take his iourney throu Macedonia and Asia, and to go to Iersusalem, and sayde: After that I haue bene there, I muste se Rome also. And he sent in to Macedonia two that mistrust vnto him, Timotheus and Erastus. But he himselfe remayned in Asia for a season. At the same tyme there was no litle doo aboute that waye. For a certayne man named Demetrius a goldsmith, which made silver shrines for Diana, and broughte them of the craffe no small vantage. To him he gathered together, and the felloweworkers of the same occupation, and sayde: Syn, ye knowe that by this craffe we haue vantage, and yett and beare: that not onely at Ephesus, but almoste also throu out all Asia, this Paul earnestly awaie much people with his persuaynge, and sayeth: They be not goddes that are made with handes. Howbeit it shal not onely bringe our occupation to this pointe to be set at naughte, but also the temple of greete Diana shal from hence forth be despyed, and hir maiestie also shalbe destroyed, notwithstandinge all Asia and the wilde westpeth.

¶ When they herde this, they were full of D

wich, cried out, and sayde: Great is Diana of the Ephesians. And all that cite was on a roare, and they rushed in with one assent in to the open place, and toke Gaius and Aristarchus of Macedonia, Pauls company ons. When Paul wolde haue gone in among the people, the disciples suffred him not. Certayne also of that of Asia which were Pauls good frendes, sent vnto him, and besued him, that he shoulde not passe in to the open place. Some cried one thinge, some another. And the congregation was out of quyre, and the more parte knewe not wherfore they were come together. Some of the people came forth Alexander, when of Jewes chaust him forward. Alexander beckened with the hande, and wolde haue given the people an answer. But when they knewe that he was a Jewe, there arose a shout of all, and cried the space of two houres: Great is Diana of the Ephesians.

¶ When the rowne Clarke had stilled the people, he sayde: Ye men of Ephesus, what man is it which knoweth not, that the cite of Ephesus is a worshipper of the great goddess Diana, and of the heavenly ymage: Seinge now that this can not be sayde agaynst ye, oughte to be contente, and to do nothinge without aduysment. We haue broughte hither these men, which are neither churchrobbers ner blasphemers off youre goddess.

But yff Demetrius and they that are craftsmen with him, haue oughte to saye vnto any man, the lawe is open, and there are rulers, let them accuse one another. But yf ye wil go aboute any other thinge, it maye be determined in a lawfull congregation. For we stande in feare to be accused of this daye uppon: and yet is there no man gyle of it, whom we mighte geue a reuengynge of this uppon. And when he had sayde this, he let the congregation departe.

The XX. Chapter.

¶ Now when the uppon was crasid, Paul called the disciples vnto him, and toke his leaue of them, and departed to go in to Macedonia. And when he had gone thow those partes, and exhorted them with many wordes, he came in to Bithonia, and there abode thie moethes. But when the Jewes layed waye for him, as he was aboute to sayle in to Syria, he purposed to turne agayne thow Macedonia. There accompanied him in to Asia, Go-

pater of Berea: and of Thessalonica, Archarchus and Secundus: and Gaius of Derba, and Timotheus: but of Asia, Trypho and Trophimus. These wente before, and caried for vs at Troada: but he sayled after the Easter dayes from Phillippos, vnto the fifth daye, and came to them vnto Troada, and caried there seven dayes.

¶ Upon one of the Sabbathes, when the disciples came together to heare him, Paul preached vnto them, wishinge to departe on the morow, and contynued the preaching vnto mydnyght. And there were many lightes in the chamber, where they were gathered together. There sat a yonge man named Eurycho, in a wyndow, and fell in to a depe slepe (why he Paul was speakinge) and was ouer come with slepe, and fell downe from the chaire lofte, and was taken vp dead. But Paul wente downe, and fell on him, and embraced him, and sayde: Make nothinge a doo, for his soule is in he. Then wente he vp, and brate the bed, and arose, and talked much with the, vntill the daye brake, and so departed. As for the yonge man, they broughte him alyue, and were not a litle comforted.

But we wente afore in to the shippe, and sayled toward: Asson, willinge there to see ceane Paul. For so had he appointed, and wolde himselfe go on foot. When he was come to vs vnto Asson, we toke him in, and came to Mitylene, and sayled from thence, and came on the nexte daye ouer agaynst Chios, and on the daye followinge we aryued at Samos, and taried at Tragilion, and on the nexte daye came we to Miletion: for Paul had determined to sayle ouer by Ephesus, that he woude not to sende them in to Asia: for he haisted to be at Jerusalem vpo the Whitsundaye, yf it were possible for him.

But from Miletion he sent vnto Ephesus, and called for the Elders of the congregation. When they were come to him, he sayde vnto them: Ye knowe since the first daye that I came in to Asia, after what manner I haue bene with you at all tyme, and strucke I LORDE with all humbleness of mynde, and with many teares and wealdions, which happened vnto me by I saynges of wayte of the Jewes, howe I haue kepte backe nothinge ymas profitable, but that I haue shewed you, and taughte you openly, and patiently from house to house. And haue testified both vnto the Jewes, and to the Grekes: the repentance to turne

God, and saith towarde oure LORDE Ie-
su.

And now beholde, I go bounde in y^e spie
unto Jerusalem, not knowinge what shal
happen there vnto me, but y^e holy goost
witnesseth in every cite, and sayeth, that
torment and trouble shal be to me there. But
I regard none of them, neither counte I my
life dearer then my selfe, that I maye fulfil
my charge with ioy, and the office y^e I ha-
ue receaued of the LORDE Iesu, to testifie
the Gospell of the grace of God.

And now beholde, I knowe that ye shal
se my face nomore, all ye, thowro whom I
haue gone, and perached the Kingdome of
God. Wherefore I take you to recorde this
daye, that I am pure from the bloude of all
men: For I haue receyued nothinge backe, but
haue shewed you all the counsell off God.
Take heed therfore vnto youre selues, and
to all the flock, amonge the which the holy
goost hath set you to be Bishoppes, to se the
congregation of God, which he hath
purchased thowro his owne bloude. For
this I knowe, that after my departinge
there shall encreas in amonge you greuous wol-
ues, which shal not spare the flocke. Ye eue-
ry one amonge youe awne selves shal men-
tion, speakinge perscute doctrine, to diuine
disciples after them. Therfore awake, and
remember, that by the space of thre yeares
I ceasid not to warne every one off you
both nighte and daye with teares.

And now brethren I commend you vnto
God, and to y^e woide of his grace, which
is mightie to edifie you, and to geue you the
obediencie amonge all them that are sanc-
tified. I haue not desyred syluer, golde, or ray-
ment off any off you. For ye youre selues
knowe, that these handes haue ministered
vnto my necessities, and them that were
with me. I haue shewed you all thinges,
how that so labouringe ye oughte to recea-
ue the weak, and to remember the woide of
the LORDE, how that he sayde: It is more
blessed to geue, then to receaue.

And whan he had sayde this, he knelid
downe, and prayed with them all. Where-
the man moche respectinge amonge them all,
and they fell aboute Pauls necke, and kysid
him, and were sory, most of all because of the
woide which he had sayde, that they shal-
de se his face nomore. And they accompaned
him vnto the shippe.

The XXX. Chapter.

And whan it was founde that we had
launched forth and were departed
from them, we came with a straighe
course vnto Coon, and on the daye followinge
ge vnto the Rhodes, and from thence vnto
Patara. And whan we founde a shippe rea-
dy to sayle vnto Phenice, we wente aboard
and set forth. But whan we came within the
sighte of Cyprus, we left it on the lefte han-
de, and sayled vnto Syria, and came vnto
Tys: for there the shippe shalde laye forth
the ware. And whan we had founde disci-
ples, we taried there fewen dayes. And they
tolde Paul thowro the spere, that he shalde
not go vp to Jerusalem. And it souened
whan we had fulfilled those dayes, we depart-
ed, and wente oure wayes, and they all
broughte vs on oure waye with wyues and
chilred, tyll we were come out of y^e cite, and
we knelid downe vps the spere, and prayed.
And whan we had taken oure leue one off
another, we toke shippe, but they turned
agayne vnto theire. As for vs we ended the
course from Tys, and came to Prolomarda,
and saluted the brethren, and abode with
them one daye.

On the nexte daye we y^e were with Paul,
departed, and came vnto Cesarea, & entered
in to the house of Philippe the steangeld
(which was one of the seuen) and abode with
him. The same had foure daughter, which
were virgins, and propheted. And as we
taried there mo dayes, there came downe
from Jewry a prophete, named Agabus.
Whan he was come vnto vs, he toke Pauls
girdell, and bounde his handes and feet,
and sayde: Thus sayeth y^e holy goost: The man
whose girdell this is, shal the Jewes hymde
thus at Jerusalem, and shal deliuer him in
to the handes of the he yeh. Whan we her-
de this, both we and they that were of
the same place, besoughte him, that he wolde
not go vp to Jerusalem. Then answered
Paul and sayde: What do ye, mespyng, and
breakyng my heart? For I am reioye
not onely to be bounde, but also to dye at Jeru-
salem for y^e name of the LORDE Iesu. But
whan he was not perswaded, we ceased,
and sayde: The will of the LORDE be fulfil-
led. And after those dayes we were ready, &
wente vp to Jerusalem: There came with
vs also certayne of the disciples off Cesarea,
and broughte with them one of Cyprus,
named Mnason, an olde disciple, with whom
we shalde lodge. Now whan we came to Je-
rusalem, the brethren receaued vs gladly.
But on the nexte daye Paul wente in with

wa unto James, and all the Elders came together. And whan he had saluted them, he tolde by order what God had done amōge the heythē by his ministracion.

C Whan they herde that, they playjed the L O R D E, and sayde unto him: Brother, thou seyst how many thousande Jewes there are which beleue, and are all zelous ouer yf same. But they are enourmed agaynst the, that thou teachest all the Jewes which are amōge the heythē, to forsake Moses, and sayest that they oughte not to circumcise their chyldren, ner to walke after the same custome. What is it therfore: The multitude must nedes come together, for they shal heare that thou art come. Do this therfore that we saye vnto the: We haue foure men, which haue a .v. voue on them, take them vnto y, and purifise thyselfe with them, and do the cost on them, that they maye haue their heades: and they shal knowe, that it is nothyng, wherof they are enourmed agaynst the, but that thou also walkest and kepest the lawe. So as touchinge them that beleue amonge the heythē, .v. we haue wyttē, and concluded, that they shulde obserue no sōch, but onely to kepe them scles from the offeringes of Idols, from bloude, from strangled, and from whoribome. Then Paul toke the men vnto him, and was purifised with them on the nexte daye, and entred in to the temple, declaringe that he fulfilled the dayes of purification, yll there was an offeringe offered for euery one of them.

D But whan the seven dayes were almost fulfilled, the Jewes of Asia sawe him in the temple, and moued all the people, layed handes vpon him, and cryed: Xemen of Israell helpe, this is the man, that teacheth all men euery where agaynst our people, the lawe, and this place. He hath broughte Grekes also in to the temple, and hath defyled this holy place. For they had sene .v. Trophimus the Ephesian with him in the cite, him they thoughte y Paul had broughte in to the temple. And all the cite was moued, and the people ranne together. And they toke Paul, and drewe him out off the temple, and forch with the doores were shut to.

But whan they wete aboute to kill him, tynges came to the cheif captayne of the company, that all Ierusalem was moued. Which immediately toke souldyers and captaynes vnto him, and ranne in amōge them. Whan they sawe the captayne and the souldyers, they lete sayyng of Paul.

Whan the captayne came nye, he toke him, and commaunded him: to be bounde with two cheynes, and ased what he was, and what he had done. One criad this, anothe that amonge the people. But whan he coulde not knowe the certēne because of the rumoure, he commaunded him to be caried in to the castell. And whā he came to the stepes, it fortuned that he was borne of y souldyers because of the violence of the people. For the multitude off the people followed after, and cryed: Awaye with him. Whan Paul was now to be caried in to the castell, he sayde vnto y captayne: I speake vnto the: he sayde: Canst thou speake: Are not thou the Egypcian, which before thei dayes was wydest an vspoure, zledest out in to the mydemesse foure thousande prey murthurers? Paul sayde: I am a man which am a Jewe off - Tarsis, a citeyn of a famous cite in Celicia: I besee the, let fre me to speake vnto the people. Whan he had geuen him lycence, Paul stode on the stepes, and bedened with the hande vnto the people. For whan there was made a greatesy lence, he spake vnto them in hebrewe, and sayde:

The XLII. Chapter.

V Men, brethren, and fathers, heare I myne answer which I make vnto you. Whan they herde that he spake vnto them in the hebrewe, they kepe the more silence. And he sayde: I am a man which am a Jewe, borne at Tarsis in Celicia, and broughte vp in this cite at the free off - Gamaliel, enourmed diligently in the lawe of the fathers, and was seruent mynded to God warde, as ye all are also this daye. And I persecuted this waye vnto the death. I bounde them and deluyered them vnto prison, boch men and women, as y by prest also doeth beate me wrynesse, and all y Elders: of whom I receaued letters vnto the brethren, and wente towarde Damascus, that I mighte bynyge them which were there, and boonde to Jerusalem, and to be purifised.

But it fortuned as I made my iourney, and came nye vnto Damascus, aboute noone, sodenly there shone a greates lighte aboute me from heauen, and I fell to the earth, and herde a voyce which sayde vnto me: Saul Saul, why persecuest thou me? I answered: Who art thou? L O R D E: And he sayde vnto me: I am Iesus of Nazareth whom thou persecuest. He

Num 4. b
Act. 13. b

Act. 13. d

Act. 14. b

Act. 10. 2
Act. 11. 4. c

them that were with me, they sawe of lighte and were affrayed, but they herbe not the voyce of him that spake with me. I sayde: **LORDE**, what shal I do: The **LORDE** sayde vnto me: Arise, and go in to Damascus, there shal it be tolde ʒ of all that is appoynted to thee do. But when I sawe nothinge for the bryghtnesse of the lighte, I was led by the hande of them that were with me, and came to Damascus.

3 There was one Ananias, a deuoute man after the lawe, which had a good repute of all the Jewes that dwelt there, the same came, and steepte vnto me, and sayde: Brother Saul, loke vp. And I looke vp upon him the same houre. He sayde: The God of oure fathers hath ordeyned the before, that thou shouldest knowe his will, and see the thinge it is rightfull, and heare the voyce out of his mouth: for thou shalt be his wytnesse vnto all men, of the thinges which thou hast seene and herde. And now why tariest thou? Arise, and be baptysed, and wasse awaye thy synne, and call vpon the name of the **LORDE**.

But it fortuned, that when I was come agayne to Ierusalem, and prayed in the temple, I was in a trance, and sawe him. Then he sayde vnto me: Take haist, and get thee some out of Ierusalem, for they wyl not receaue the witness that thou bearest of me. And I sayde: **LORDE**, they the selfes knowe that I put in prison and bete in euery synagoge them that beleued on the. And whā the bloude of Steuen thy witness was shed, I stode by alſo, & consented vnto his death, and kepte the clothes of them that slew him. And he sayde vnto me: So thy maye. I wil sende the safte amonge the they then.

4 They gaue him audience vnto this word, and lifte vp their voyce, & sayde: Awaye with such a fellowe from the earth, for it is no reason that he shoulde lyue. But as they crew, and cast of their clothes, & thruw dust in to the ayre, the capayne bad brynge him in to the castell, and commaunded him to be beaten with roddes and to be scamynd, that he mighte knowe, for what cause they crew so vpon him. And when he hadde hit him with thonges, Paul sayde vnto the vndercapayne that stode by: Is it lawfull for you to scourge a man: that is a Romaine, and vncorrupted? When the vndercapayne herde that, he wene to the upper capayne, and tolde him, and sayde: What wilt thou do: This man is a Romaine. Then ca

me of upper capayne, and sayde vnto him: Tell me, art thou a Romaine? He sayde: Yee. And the upper capayne answered: With a greate summe of paynted I this freedom. But Paul sayde: As for me, I am a Romaine borne. The straight waye departed from him, they that shoulde haue scamynd him. And of chiefe capayne was a frayed, when he knewe that he was a Romaine, and because he had bounde him. On the next daye wolde he knowe the certentyes wherefore he was accusid of the Jewes, and he letted him from the bondes, and commaunded the hye prestes and all their counsell to come together, and broughes Paul forth, and set him amonge them.

The XXX. Chapter.

1 And behelde the counsell, and sayde: **2** Remen and brethren, I haue lyued with all good conscience before God vnto this daye: But the hye prest Ananias commaunded them that stode aboute him, to smyte hi on the mouth. Then sayde Paul vnto him: God shal smyte the thou paynted wall. Scryest thou and iudgest me after the lawe, and commaundest me to be smytten contrary to Iawe: And they that stode aboute hi, sayde: A wylest thou wode hye prest? And Paul sayde: Brethren, I wyl: for that he was the hye prest. For it is myrte: The ruler of thy people shalt thou not curse.

But when Paul knewe that the one parte was Saducees, and the other parte Pharises, he cried out in ʒ counsell: Ye men and brethren, I am a Pharise, and the sonne of a Pharise. Of hope and resurrection of the dead am I iudged. And when he had so sayde, there arose a dissencion betwene ʒ Pharises and the Saducees, and the multitude was diuided: for the Saducees saye that there is no resurrection, neher angell, ney spete: but the Pharises graunte both. And there was made a greate crye. And of Scrybes of the Pharyses sece, stode vp, and strow, and sayde: We fynde no euill in this man. But ysa spete or an angell haue spoke vnto him, let vs not stryue agaynst God.

But when the dissencion was greate, of upper capayne feared, that Paul shoulde haue bene placete a senter of them, and commaunded the souldyers to go downe, and to take him from them, and to brynge him in to the castell. But in the nighte followinge, the **LORDE** stode by him, and sayde: De of good cheate Paul, for as thou hast testified of me at Ierusalem, so must thou testifye at Rome also.

Now when it was daye, certayne of the Jewes gathered them selues together, and made a wome nether to eate ner drynke, tyll they had kyled Paul. They were mo then fortye, which had made this conspacion. These came to the hye prestes and Elders, and sayde: We haue bounde oure selues w a wome, that we wil eate nothinge, tyll we haue slayne Paul. Now therfore geue ye knowlege to the upper captaene and to the counsell, that he maye brynge him forth vnto you comon, as though ye wolde heare him yet better: As for vs, we are ready to kyll him, or euer he come nye you.

C But when Pauls sisters sonne herbe of their saynge awaye, he came, and entred in to the castill, and tolde Paul. So Paul called vnto him one of y under captaenes, and sayde: Brynge this yonge man to the upper captaene, for he hath somewhat to saye to him. So toke him, and brougher him to the upper captaene, and sayde: Paul the prisoner called me vnto him, and prayed me to brynge to the this yonge man, which hath somewhat to saye vnto the. Then the hye captaene toke him by the hande, and wente a lyde with him out of the waye, and sped him: What is it, that thou hast to saye vnto me? he sayde: The Jewes are agreed together, to desyre the, to lye Paul be brougher forth comon before the counsell, as though they wolde yet heare him better. But solome nochtou their mynde, for there laye waye for him mo then fortye men off them, which haue bounde them selues with a wome, nether to eate ner drynke, tyll they haue slayne Paul: and enen now are they rebye, and loke for thy promies.

Then the upper captaene let the yonge man departe, and charged him to call noman, that he had shewed him this. And he called vnto him two vndercaptaens, and sayde: Make rebye two hundred souldyers, that they maye go to Cesarea, and thre score and ten boymen, and two hundred speare men at the thirde houre of the night, and deliuer the beastes, that they maye see Paul thron, and brynge him safe vnto Felix the debyte, and be wrote a letter on this maner:

C Claudio Lysias, vnto the most mightie Debyste Felix, gretyng. The Jewes had taken this man, and wolde haue slayne him, then came I with souldyers, and rescued him, and perceaued that he is a Roman. And when I wolde haue knowne the cause, wherfore they accusyd hi, I brough

ed him in to their counsell: then perceaued I, that he was accusd aboute questions of their lawe. But there was no accusacion worthy of death or of bondes. And when it was shewed me, that certayne Jewes layed waye for him, I sent him straight waye vnto the, and commaunded the accusers also, that loke what they had agaynst him, they shalbe tell the same before the. Fare well.

The souldyers (as it was commaunded them) toke Paul, and brougher him to Andraecas. But on the nexte daye, they lef of boymen to go with him, and turned agay me to the castell. When these came to Cesarea, they deliuered the letter vnto the Debyste, & presented Paul before him also. When the Debyste had red the letter, he sped off what countrie he was. And wha he vnderstoode that he was of Cilicia, he sayde: I wil heare the, when thine accusers are come also. And he commaunded him to be kepte in Herodes iudgment house.

The XXXII. Chapter.

After fyue dayes the hye prest Ananias came downe with the Elders, and w the Orator Tertullus, which appeared before the Debyste agaynst Paul. When Paul was called forth, Tertullus began to accuse him, and sayde: Seyngs that we lyue in greace peace by the meanes of y, and that many good thinges are done for this people throu thy goodyeuce (most mightie Felix): that alowe me euer and in all places with all thankes. We wish to denye y I be nomocuous vnto the, I praye the, that of thy curtesy thou woldest heare vs a fewe wordes.

We haue founde this man a pestilent fellowe, and a sterer up of sedicion amonge all the Jewes throu our all the world, and a maneyner of the secte of the Tiasarans, and hath taken in hande also to suspende the temple, whom we toke, and wolde haue indged him acordinge to oure lawe. But Lysias the hye captaene came vnto vs, and with greate violence deliuered him out of our handes, and commaunded his accusers to come vnto the: for born yf thou wilt enquire: thou mayest haue knowlege of all these thinges, wherof we accuse him. The Jewes likewise affirmed and sayde, that it was euen so.

But Paul (when the debyste had bedd ned vnto him, that he shulde speake) answ

re: Seynge I knowe that thou hast bene
 idge now many yeares amonge this peo-
 ple, I wil not be afraide to answer to my
 self, because that thou mayest knowe, that
 there are yett no more but twolue dayes sen-
 ce I came up to Jerusalem for to worship-
 pe, and that they neither sounde me in the
 temple displeasinge with any man, or makynge
 any uproare amonge the people, ner in y
 synagoges, ner in the cite: neither can they
 prove the thinges, w^{ch} herof they accuse me.
 But this I confesse unto the, that after
 this waye which they call heresy, so wor-
 shippe I the God of my fathers, that I be-
 lieve all that is wyrtten in the lawe and in
 the prophetes, and have hope towardes
 God, that the same resurrection of the deede
 (whiche they them selves loke for also) shal-
 be, boch of the just and unjust. Therfore stande
 ye I to have allwaye a cleare conscience
 towardes God and towardes men.

But after many yeares I came and
 12 bringe allmesse unto my people, and offer
 13 ringes: w^{ch} upon they founde me puri-
 fied in the temple without any manner of
 murdre or unquietnesse. Howbeit there were
 certaine Jewes out of Asia, which shulde
 be here presente before the, and accuse me,
 yf they had oughte agaynst me: or els lets
 the same here saye, yf they have founde
 any unrighteousnes in me, whyle I stonde
 here before y^r counteyle: cepte it be for this
 on worde, that I cried stoninge amonge
 them: Of the resurrection of the deede am
 I judged of your this daye.

When Felix herde this, he byffered the
 (the Kneze very well of that waye) and
 sayde: Whan I was the upper capeayne
 cometh downe, I wyl knowe y^r veternost
 of your matter. But he commaunded the
 undercapayne to kepe Paul, and so let him
 be here, and that he shulde saye none
 of his acquaintaunce to mynister unto him,
 w^{ch} come unto him.

After certayne dayes came Felix his
 wife Drusilla, which was a Jewesse, and
 called for Paul, and herde him of the faith
 in Christ. Howbeit whan Paul spake of
 righteounesse, and of chastite and of the
 iudgment to come, Felix trembled, and an-
 swered: Go thy waye for this tyme. Whan
 I have a convenient tyme, I wil sende for
 the: he hoped also, that money shulde have
 bene given him of Paul, therfore called he
 for him, and commened with him. But
 after two yeares came Pontius Festus in to
 the romme. Yet Felix wyllinge to shewe

the Jewes a pleasure, lest Paul bounde.

The XXV. Chapter.

Whan Festus was come in to
 the counte, our this dayes he wen-
 te up from Cesarea to Jerusalem.
 Then appeared the hye prestes and the chiefe
 of the Jewes before him agaynst Paul,
 and increated him, and desired favour
 agaynst him, that he wolde sende for him
 to Jerusalem, and layde wayes for him, that
 they mighte slaye him by the waye. Then
 answered Festus, that Paul shulde be kepte
 at Cesarea, but that he himselfe wolde
 shortly go thither agayne. Let them ther-
 fore (sayde he) which are able amonge you,
 come downe with us to accuse the man, yf
 there be oughte in him.

Whan he had taried amonge them more
 then ten dayes, he wente downe to Cesarea.
 And on the next daye he sat downe on the
 iudgment seate, and commaunded Paul to
 be broughte. Whan he was come, y^r Jewes
 which were come downe from Jerusalem,
 stode rounde aboute him, and broughte up
 many and greuous quarrels agaynst Paul,
 which they coude noe prove, whyle he an-
 swered for himselfe: I have neither offer-
 red oughte agaynst the lawe of the Jewes,
 ner agaynst the temple, ner agaynst the Em-
 perour.

But Festus wyllinge to shewe the Jewes
 a pleasure, answered Paul, and sayde: Wilt
 thou go up to Jerusalem, and there be iud-
 ged of these thinges before me: But Paul
 sayde: I stonde at the Emperours iudgment
 seate, where I oughte to be iudged: to the
 Jewes have I done no harme, as thou also
 knowest very well. If I have hurte any
 man, or committed any thinge worthy of
 death, I refuse not to dye. But yf there are
 no such thinges as they accuse me off, then
 maye no man deliuer me unto them. I ap-
 peale unto the Emperour. Then spake Festus
 with the Councell, and answered: Thou
 hast appealed unto the Emperour, to the
 Emperour shalt thou go.

After certayne dayes came Tyring Agrip-
 pa and Bernice to Cesarea to welcome Festus.
 And whan they had taried there many
 dayes, Festus rehearsed Pauls cause unto
 the Tyring, and sayde: There is a man left
 bounde of Felix, for whose cause the hye prestes
 and Elders of the Jewes appeared be-
 fore me whan I was at Jerusalem, and de-
 sired a sentence agaynst him. Unto whom
 I answered: It is not the matter of the
 Romaynes to deliuer any man: but he shal

be penite, before that he which is accused, haue his accusers presente, and receaue libertye to answer for him selfe to the accusation. Whā they were come higher together, I made nooday, but sae the nexte daye in iudgement, and commaunded the man to be broughte forth. Of whom, whom the accusers stode up, they broughte no accusations of such thinges as I supposed: But had certayne questions agaynst him of their anone superstitions, and of ones Jesus deed, whom Paul affirmed to be alayne. howbeit because I vnderstode not the question, I asked hi, whether he wolde go to Ierusalem, and there be iudged of these matters. But whā Paul had appealed, that he mighte be taken vnto the knowlege of the Emperoure, I commaunded him to be kepte, till I mighte sende him to the Emperoure.

D Agrippa sayde vnto Iesus: I wolde sayne heate the man also. He sayde: Tomorrow shalt thou heare him. And on the nexte daye came Agrippa ⁊ Bernice with greace pompe, and were in to the comon hall with the captaynes ⁊ the chiefes of the cite. And at Iesus commaundement, Paul was broughte forth. And Iesus sayde: A ynge Agrippa, and all ye men which are here with vs, ye see this man, aboute whom all the malicimbe of the Jewes haue entreated me, both at Ierusalem and here also, and cried, that he oughte not to lyue any longer. But whā I perceaued that he had done nothinge worthy off death, and that he himselfe also had appealed vnto the Emperoure, I decerned to sende him, of whō I haue no certayne thinge to saye vnto my lorde. Therefore haue I caused hi to be broughte forth before you, specially before the O ynge Agrippa, that after examination had, I mighte haue somewhat to saye. For me thynke it an vnreasonable thinge to sende a prisoner, and not to shewe the causes which are layed agaynst him.

The XXVI Chapter.

Agrippa sayde vnto Paul: Thou hast leue to speake for thy selfe. The Paul freed his hande, and answered vnto himselfe: I thinke my selfe happye (O ynge Agrippa) because I shal answer the daye before the, of all the thinges wherof I am accused of the Jewes: specially for so much as thou art experie in all customes and questions, which are amonge the Jewes. Wherfore I beseeche the, to heare me patiently.

My lyuynge truly from youth vp (how

it was led from the begynnynge amonge this people at Ierusalem) knowe all the Jewes which knewe me afore at the first, yf they wolde testifie, for afeer the most straitlye te of oure Jewissh lawe, I lyued a Pharise. And now stonde I, and am iudged because of the hope of the p'omes, that was made of God vnto oure fathers, vnto the which (p'omes) oure twolue trybes hope to come, seruyng God in iustlye daye and nighte. For the which hopes sake (O ynge Agrippa) I am accused of the Jewes. Wherfore in this iudged amonge you not to be belated, that God rayseth vp the deed.

I also verely thoughte by myselfe, that I oughte to do many contrary thinges cleane agaynst the name off Iesus off Nazareth, which I byd at Ierusalem, whā I shuc vp many synnes in prison, wherupon I receaued auctorite of y he p'iestes, and whā they shalbe put to death, I thoughte the sentence. And thow all the synagoges I punyshed them ofte, and compelled the to blasphemie, and was excheatinge mat upon them, and persecuted them euen vnto strange cities. Aboute which thinges as I wente to warde Damascos with auctorite and licence of the hie p'iestes, euen at my daye (O ynge) I sawe in the waye, that a lighte from heauē (clearer then the brightnesse of the Sonne) shyned rounde aboute me, and then that I am nyed with me.

But whā we were all fallen downe to the earth, I heerde a voyce speakinge vnto me, and sayde in hebreue: Saul Saul, why persecuest thou me. It shalbe harde for the to byd agaynst the pryde. But I sayde: LORD, who art thou? he sayde: I am Iesus, whom thou persecuest. But ryse vp, and stonde vpon thy feete, for therfore haue I appeared vnto the, that I mighte odyne the to be a mynister and witness of it that thou hast sene, and that I will yett cause to appeare vnto the. And I will deliuer the from the people, and from the heythen, amonge whō I will now sende the, to ope their eyes, that they maye turne from the darthe into the lighte, and from the power of y dwell vnto God, that they maye receaue forgiveness of synnes, and the embertanment with them that are sanctified by faith in Iesus.

Wherfore (O ynge Agrippa) I was not faithlesse vnto y heantly vision, but shewd it first vnto them at Damascos, and at Ierusalem, and in all the coastes of Jewry, and to the heythen, that they shalbe do penance, and turne vnto God, and to do

other wordes of penance. For this cause the Jewes toke me in the temple, and wente aboute to kill me. But thow in the helpe of God lent vnto me, I stonde vnto this daye, and refuse both vnto small and greate, and saye no ocher thinge, thet that y prophete haue sayde, that it shalde come to passe; and Moses, that Christ shulde suffre, and be the first of the resurrectione from the dead, and shew light vnto the people, and to the Gentren.

When he thus answered for himselfe, Felix sayde with a loude voyce: Paul, thou art besides thy selfe, moche lettyng make thy selfe madde. But Paul sayde: I am not madde, most deare Iesus; but speake the wordes of truth and sobernesse: for y koweth this well, vnto whom I speake freely. For I thinke that none off these thinges is hid from him: for this was not done in a corner. Defendethou the prophetes, O kynge Agrippa: I knowe that thou beleeuest. Agrippa sayde vnto Paul: Thou persuadest me in a parte to become a Christian. Paul sayde: I wolde to God, that (not onely in a parte, but altogether), I mighte perswade not the only, but all them that heare me this daye, to be sath I am, thet bondes excepte. And when he had spoken this, the kynge rose vp, and the Debye, and Bernice, and they that sa with them, and wente asyde, and talket together, and sayde: This man hath done nothinge that is worthy of death or of bondes. But Agrippa sayde vnto Iesus: This man mighte haue bene loosyd, yf he had not appealed vnto the Emperoure.

The XXVII. Chapter.

¶ **W**hen it was concluded that we shulde sayle in to Italy, they deliuered Paul and certayne ocher prisoners to the vndercaptayne named Julius, of the Emperours souldiers. And when we were entered in to a shippe of Adramitium, to sayle by Asia, we loosed from Ionde. And there was with vs one Aristarchus ouer of Macedonia off Thessalonica, and on the nexte daye we came vnto Sidon. And Julius inuited Paul courteously, and gaue him libertye to go to his frendes, and to refresh himselfe. And from thence launched we, and sayled hard by Cyprus (because the wyndes were agaynst vs) and sayled ouer the see of Cilicia and Pamphilia, and came to Myra in Lycia.

And there the vndercaptayne founde a shippe of Alexandria, ready to sayle in to Ita-

ly, and put vs therein. And when we had sayled slowly, and in many dayes were scarcely come ouer agaynst Sidon (for the wyndes were with stode vs) we sayled by Candy nye vnto the cite off Salmo, and came scarily beyonde it. Then came we to a place, which is called Goodhauen, nye where vnto was the cite Lausa. Now when moche tyme was spent, and saylinge was now operdous, because that they also had fasted ouerlonge, Paul exhorted them, and sayde vnto them: Syes, I se that this saylinge wyl be with hurte and moche dammage, not onely of the Ladnyng and of the shippe, but also of our lyues.

¶ Nevertheless y vndercaptayne beleued the gouernour of the shippe and yf master, more then it that was spoken of Paul. And for somoch as the haul was not combersome to wynter in, the more parte off them toke counsell to departe thence, yf by any meanes they mighte come to Phoenice to wynter there, which is an haue of Candy, toward the South west and North west wynde. When the South wynde blewe, they supposinge to haue had their purpose, loosyd vnto Asson, and sayled past all Anby.

But not longe after, there rose agaynst their purpose a flame of wynde, which is called the North east. And when the shippe was caught, and coulde not resist y wynde, we let her go, and braue with the wedder. But we came to an Isle named Claudia, where we coulde scarce get a boze. Which they toke vp, and vnder helpe, and bounde ic under harde to the shippe, fearinge lest they shulde haue fallen in to the Syes, and let downe the vessell, and so were caried. And when we had bydden a greace thess, on the nexte daye they made an overcastinge. And on the thirde daye with oure awne handes we cast ouer the castlyng of the shippe. But when neither Some nor starres appeared in many dayes, and no small tempest laye vpon vs, all the hope of oure life was taken awaye.

¶ And after longe abstinence, Paul stode forth in the myddes of thet, and sayde: Syes, ye shulde haue herkened vnto me, and not to haue broughte vs to this harme and losse. And now I exhorte you to be of good cheare, for there shal none of oure lyues perishe, but the shippe only.

For this night stode by me the angell off God, whose I am, and whose I serue; and sayde: Feare not Paul, thou must be broughte before

¶ Syes
at p
lous pla
ces the
sea

the Emperoure. And so, God hath given vs to the all the that saile with the. Wherefore this be of good cheare: for I beleue God, y^e it shal come so to passe, as it was tolde me. Therefore we must be cast in to a certayne ylonde.

But whan the fourteenth night came, as we were caried in Asia aboute mydnight, y^e shipmen demed that there appeared some countre vnto them, and they cast out the leade, and founde it twelue faddoms: and whā they were gone a litle farther, they cast out the leade agayne, and founde fyfene faddoms.

Then fearinge lest they shulde fall on some rocke, they cast foure anchors out of the stern, and wished for the daye. Whan the shipmen were aboute to flye out of the shippe, and let downe the boce in to the see, vnder a coloure as though they wolde cast anchors out of the fore (shippe) Paul sayde to y^e vndercaptaine and to the soudyers: Except these byde in the shippe, ye can not be saued. Then the soudyers cut of the rope from the boce, and let it fall. And whan it began to be to daye, Paul exhorted them all to take meate, and sayde: To daye is the fourteenth daye that ye haue taried and contyned fasting, and haue receaued nothinge: Wherefore I praye you to take meate: for your health: for there shal not one heer fall from the heade of any of you. And whan he had thus spoken, he toke bread, and gaue thanks to God before them all, and brake it, and began to eate. Then were they all of good cheare, and toke meate also. We were all together in the shippe two hundred and threescore and sixtene soules. And whan they had eaten ymough, they lightened the shippe, and cast out the wheate in to the see.

Whan it was daye, they knewe not the ylonde. But they spyed an haven with a banke, in to which they were mynded (yf it were possible) to thrust in the shippe. And whan they had takē vp the anchors, they commytteed them selfe to the see, and loosed the rubber bandes, and hoysed vp the mayne saile to the wynde, and due towarde londe. And whan we came on a place which had the see on both the sydes, the shippe dashed vpon it. And the fore parte abode fast vnto the land, but the hynder parte brake thow the violence of the waves.

The soudyers counsell was to kyll y^e prisoners, lest any of them whan he had returned out, shulde flye awaye. But the vndercaptaine willinge to saue Paul, kep

them from their purpose, and commaunded that they whiche coulde swimme, shoulde cast them selves first in to the see, and escape vnto londe: and the other, some on boards, some on broken peces of the shippe. And so it came to passe, that all the soules came safe vnto londe.

The XXXVIII Chapter.

And whā we were escaped, we knewe that the Ile was called Melite. As for the people, they shewed vs no litle kyndnesse: for they kyndled a fyre, and receaued vs all because of the rayne that was come vps vs, and because of the colde. Whan Paul had gathered a bondell of stiches, and layed them on the fyre, there came a wynde out of the heate, and leape on Pauls hande. Whan the people sawe the beest hang on his hande, they sayde amonge them selves: This man must nedes be a murderer, whi vengeaunce suffreth not to lye, though he haue escaped the see. But he shoote of y^e beest in to the fyre, and felde no harme. Howbeit they wayted, whi he shulde haue stolten, or fallen downe dead vnder y^e wheel. But whan they had looked a greate while, and sawe y^e there happenēd no harme vnto him, they chaunged their mynde, and sayde that he was a God.

In the same quarters the dyete man of the Ile whose name was Publius had a lorde shippe: the same receaued vs, and lodged vs the dayes curiously. It fortuned whil Publius saech laye sick of the feuers whil of a bloody fluxe, Paul wente in vnto him, and prayed, and layed the handes on him, and healed him.

Whan this was done, other also which had diseases in the Ile, came, and were healed. And they dyd vs greate honoure. And whan we departed, they laued vs with the greatest necessity.

After the monethes we sayled in a shippe of Alexandria, which had wynter in the Ile, and had a badge of Escorion and Poller. And whan we came to Syracusa, we taried there thre dayes. And whan we had sayled aboute, we came to Rhegium: and after one daye whan the south wynde blew, we came to Panias, where we founde breache and were desyred of them to tarie there foure dayes, and so came we to Rome. And from thence whan the breethen herde of vs, they came forth to mete vs to Appisforum and to the Tiber cauerne. Whan Paul sawe them, he thaled God, and waded bold. But whi we came to Rome, the vndercaptaine

Mat. 23. 12
Luc. 11. 22
Mat. 23. 12
1 Cor. 13. 12
1 Th. 5. 4

and the prisoners to the captayne. As
for Paul, he had leue to hyde alone with one
squier that keepe him.

After this dayes it fortuned, that Paul cal-
leth the chief of the Jewes together. And whā
they were come, he sayde vnto thei: Ie me
I beseech. I haue comyted nothinge agaynst
the lawe, nor agaynst the lawes of my fathers,
as was I bounde, deliuered out of Ierusalem
in the name of Kormanyes, whā they
had examyned me, so wold haue let me go,
if so much as there was no cause of death in
me. And whā the Jewes spake of contrary, I was
assured to appeale vnto the Emperour: not
as though I had ought to accuse my peo-
ple of. For this cause haue I called you, that
I might see you, and speake wth you: because I
hope of Israel. I am bounde wth this theyre.
They sayde vnto hi: We haue neither recou-
ered letter out of Jewry concerninge the,
nor came there any of the brethren. He
showed vs what he had sayd, and he shewed
vs what he had sayd. But we wyl heare
of you, what thou thinkest: for we haue herde
of this secte, that eueri where. it is spoken
agaynst. And whā they had appoynted hi
adayes, there came many vnto hi in to his
lodginge: vnto whō he exposited the King-
dome of God, and preached vnto the of Iesu, out
of the lawe, and out of the prophetes, and
from manyng one wth the othe. And some be-
leued, and some not. And whā they agreed
not amonge thei selfe, they departed. Whā
Paul had spokē one word: I will tell
both the holy goost spōkē by the prophet
Isaia vnto the of fathers, and sayde: He-
reuen to this people, and saye: With eares
they shall heare, and not vnderstande: and
with eyes they shall see, and not perceiue.
For of here of this people is wazed
grossly, and they heare hardly, and their
eyes are closed, and they shall not see: and
their eares are, and vnderstande i their
heartes, and be obscured. For I mighte
beate the. Be it knowen therfore vnto
you, that this saluacion is sent vnto
the of Iesu, and they shall heare it. And
whā he sayde this, the Jewes departed,
and had a great diuision amonge
thei selues. But Paul abode two whole
yeares in his owne house, and receaued
all that came in vnto hi, preachinge the
kingdome of God, and teachinge those
things which concerne the. ORDE Iesus
with all holynesse, vnfauldyden.

The ende of the Actes of the Apostles,
wrytten by S. Luke, which
was present at the doynges
of them.

The Epistle of the Apostle S. Paul to the Romaynes.

The Summe of this Epistle.

- Chap. i. Paul declareth his loue towards
the Romaynes, sheweth what the gospell
is wth the fauile thereof, and rebuketh the
despityng of the fleshe.
- Chap. ii. He rebuketh the Jewes, whā
they saye they are like the Gentyls, yet
they are not.
- Chap. iii. He sheweth what precept the
Jewes haue, and that both the Jewes and
Gentyls are vnder synne, and are iustified
only by the grace of God in Christ.
- Chap. iiiii. He doctoreth by the example of
Abraham, that faith iustifieth, and not
the lawe.
- Chap. v. The power of faith, hope, and
loue, and how they are wrought in
the soules of the faithful.
- Chap. vi. So much as we be deliuered
from synne, we must fashion our
selues to lyeue as the seruantes of
God, and not after oure carnall
lusts.
- Chap. vii. Christ hath deliuered us
from the lawe, and death. Paul sheweth
what the lawe is, and howe it is
the lawe of the members.
- Chap. viii. The lawe of the fleshe
groweth liuely. The spirit of
God maketh vs Gods children,
and buyeth vs from the lawe,
and byeth vs with Christ. The
abandonment of God can not
be separated.
- Chap. ix. Paul complayneth vpon
the hardnes of the Jewes, that
wold not receaue Christ, and
howe the Gentyls are doctored
in their fleete.
- Chap. x. The vnfaulthinesse of
the Jewes, and the iusticesse.
- Chap. xi. All the Jewes are not
cast awaye, for as much as they
haue not receaue the Gospell,
but they haue receaue the
Gospell, for the iusticesse of
God are kepte and secret.
- Chap. xii. The sweet conuersion,
loue, and works of God, as
beleeue in Christ.
- Chap. xiii. The obedience of
mei vnto their ciuill
lawe. Loue fulfilleth the lawe.
Iesu now no tyne
to folowe the works of the
lawe.
- Chap. xiiii. The weakē ought
not to be despised. The
man should be as the
stronger, for as much as
the weaker should be
as the stronger.
- Chap. xv. The infirmite and
fraynlesse of the weakē
ought to be borne with
all lowe and byndnesse,
after the example of
Christ.
- Chap. xvi. A chapter of
salutations. He warneth
them to beware of
mens doctrine, and
commenteth vnto them
certayne godly men,
that were lones and
brethren in the church.

The Epistle
The Epistle of
 the Apostle S. Paul to the
 Romanes.

to the Romanes.



The first Chapter.

ACT. 11. 2
 ROM. 1. 1
 ACT. 13. 4
 MAT. 1. 8
 1. TIM. 1. 2
 ACT. 9. 1
 1. COR. 1. 8
 GAL. 1. 1
 Ioh. 4. 4
 1. TIM. 1. 2
 1. PHIL. 1. 2
 COL. 1. 1
 IER. 10. 4
 23
 ACT. 13. 2

WHILE the seruante of Iesus Christ, called to be an Apostle, & put aparte to preach the Gospell of God (which he promysed a fore by his prophetes) off his sonne, which was begotten of y^e side of Dauid after the fleshy: and mightely declared to be the sonne of God a fore the sperte which sanctified him, since the tyme that he rose agayne from the dead, namely, Iesus Christ oure **LORDE**, by whom we haue receaved grace and Apostelshipp amonge all theychen, to set vp the obediens of faith vnder his name, of whom ye are a parte also, which are called of Iesus Christ.

To all you that be at Rome, beloued of God, and sayntes by callinge. Grace be to you and peace fro God oure father, and the **LORDE** Iesus Christ.

First, I thanke my God that I know Iesus Christ for you all, that youre faith is spoken of heuoune ouer all the worlde. For God is my witness: whom I serue in my sperte in the Gospell of his sonne: that without ceassynge I make mencion of you: beseking all wayes in my prayers, that I mighte once haue a prosperouse iourney: by the will off God) to come vnto you. For I longe to se you, that I mighte bestowe vpon you some spirituall gifte, to strengthe you (that is) that I mighte be comforted with you, thozow y^e faith z myne, which we haue together.

23 But I reioice ye shalde knowe (rather) how that I haue oftentimes purposed to come vnto you: but haue bene lettethir

to that I mighte do some good amonge you, like as amonge other Gentiles. I am decreed both to the Grekes, and to the Iewes, to the wylse and to the vnwylse. Wherefore (as much as in me is) I am ready to preach the Gospell vnto you at Rome also.

For I am not ashamed of the Gospell of Christ: for it is the power of God, which doeth all that belongetheron, the Iewes first, also the Grekes: for in it y^e righteousnes is of valye before God, is opened, which cometh out of faith to faith. As it is written: The iust shall lyue by his faith. For y^e myght of God is declared from heauen vpon all godlynes and vnrightheousnes of men, which withholdeth the trouth of God in vnrightheousnes: because that it, which maye be knowne of God, is manifest with the. For God hath shewed it vnto the, that the inuisible thynges of God (that is, his eternall strengthe power and Godhead) mighte be seen: whyle they are considered by the woordes from the creatioun of the worlde: so that they are without excuse, in as much as they knewe, that there is a God, and bene not praysed him as God: ner thanked him, but be came wayne in their ymaginations, and their foolish hert was blynded. Whan they couened them selues wylse, they became fooles: and turned y^e glory of the incomprisable God in to y^e ymage of y^e ymage of a corruptible man, z of hydes, z of foure foote, z of creaping bestes. Wherefore God likewise gaue them vnto their hertes lustes in to vncleannes, to defyle their awne bodies in them selues, which turned the trouth of God vnto a lye, z worshipped and serued the creature more than the maker, which is blessed for euer Amen.

Therefore God gaue the vnto shamefull lustes. For their reines chaunged y^e naturall vse in to the vnnatural. (I say) I me also I see the naturall vse of the woman, and bent in their lustes one on another, as man with man wounghe fleschlynes, and ceased in them selues the remorde of that erreure, as it was accounging. And as they regarded not to knowe God, even so God gaue the vnto a lewde mynde, to both y^e things which were more comly, but full of all vnrightheousnes, whoredome, wylkynes, concouyses, maliciousnes, full of enuye, murder, strife, discorde, enell edicions, wylspere, backbiters, despyfiers of God, doers of wronge, proude, boofsters, bynging vpon of euill thynges, disobedient to their fathers, without vnderstandyng, without feelinge, stubborne, vnmercifull

which men, though they knowe the righte-
ousnes of God: that they which do soch, are
worthy of death: yet not onely do the same,
but also haue pleasure in those that do the.

The II. Chapter.

Therefore canst thou not excuse thy
selfe: (O man) who seest thou be that
iudgest: for loke whether thou iud-
gest another, thou condemnest thy selfe, in so
much as thou that iudgest, doest euen the
same. For we are sure that the iudgment of
God is (accordinge to the tructh) ouer them
that do soch. But thinkest thou this O thou
man, that iudgest them which do soch thinges,
and doest euen the very same thy selfe,
that thou shalt escape if iudgment of God:
O despisest thou the riches of his goodnes:
his patience, and his long suffering. Knowest
thou not, that if loouing kindness of God
keeth thee to repentance:

But thou after thine hard and imperi-
tent heart, beapest vnto thy selfe a treasure of
wrath, agaynst the daye of wrath and of
the openinge of the righteous iudgment of
God, which shal rewarde euery man acor-
dinge to his deedes: namely, paye & honou-
re, and vncorruption, vnto them that with
patience in doinge good, seeke euertlasting li-
fe: But vnto them that are contentious &
not obedient vnto the tructh, but obeye un-
righteousnes, shal come indignacion and
wrath, tremble and anguyshe vpo all the sou-
les of me that do euell, of the Jewe first and
also of the Greke: But vnto all the that do
good (shal come) paye and honoure, and
peace, vnto the Jewe first, and also to the
Greke.

For there is no respecte of persones be-
fore God: Who so euer haue sinned without
lawe, shal perish also withoute lawe: and
whosoeuer haue sinned in the lawe, shal be
iudged by the lawe. For as before God, they
are not righteous, which beare the lawe: but
they that do the lawe, shal be iustificed. For
if the Gentyles which haue not the lawe,
do of nature the thinges conteyned in the
lawe, then they hauinge not the lawe, are a
lawe vnto them selues, in that they shewe,
that the worke of the lawe is written in their
hearts: whyle their conscience beareth wit-
nesse vnto the, and also the thoughts which
accuse or excuse them amonge them selues,
in the daye when God shal iudge the secre-
tes of men by Iesus Christ, accordinge to my
Gospel.

But take heede, thou art called a Jewe,
and trustest in the lawe, & makest thy booke

of God, and knowest his will: & for so much
as thou art enformd out of the lawe, thou
prouest what is best to do, and presumest to
be a leader of the blinde: a lighte of them that
are in darcknes: an enformer of the vnwise:
a teacher of the simple: which hast the enjam-
ple of knowlege & of the tructh in the lawe.

Now teachest thou ocher, and teachest
not thy selfe. Thou preachest that a man
shulde not steale, and thou stealest. Thou
sayest, that a man shulde not breake wedloc-
ke, and thou breakest wedlocke. Thou abhor-
rest ymages, and robbest God of his honou-
re. Thou makest thy booke of the lawe, and
thou hast breakeinge of the lawe: thou disho-
norest God. For thou art vnto the name of
God euell spoken of amonge the Gentyles,
as it is written.

The circumcision verely awayeth, if thou
keepe the lawe: but if thou breake the lawe,
then is thy circumcision become vncircum-
cision. Therefore if the vncircumcision kee-
pe the righte thinges conteyned in the
lawe, shal not his vncircumcision be con-
ted for circumcision: And so ite that of nature
is vncircumcision, and fulfilleth the lawe
shal iudge the, which vnder the letter and
circumcision transgresseth the lawe. For he is
not a Jewe which is a Jewe outwardly: ne-
ther is that circumcision which is done out-
wardly in the flesh: But he is a Jewe, which
is inwardly. And the circumcision of the
heart is the circumcision, which is done in
the spete and not in the letter: Whose paye
is not of men, but of God.

The III. Chapter.

What furtheraunce then haue the
Jewes: Or what a vantage hath cir-
cumsion: Surely very much. Iust
vnto them was commytted what God
spake. But where as some of them bye not
believe thereon, what then shulde they not
leue make the promise of God of none effe-
ct: God forbid. Let it rather be thus, that
God is true, and all men liers. As it is wry-
ten: That thou mayest be iustificed in thy
sayenges, and shuldest overcome, wha thou
art iudged.

But if it be so, that our vnrighteousnes
proueth the righteousness of God, what shal
we saye: Is God then vnrighteous, that he
is angrie therfore: (I speake thus after the
manner of men) God forbid. How mighte
God the iudge be wronge: For if the tructh
of God be theowen in thye iniquite: excuseth
vnto his paye, why shulde the be wronge
yet as a sinner: & not rather to do the same (as

Ro. II. 13
Eze. 10.

Ro. 2. 29
Col. 3. 10

1 Joh. 1. 8
Tit. 1. 15
Gal. 3. 12

we are euell spoken of, and as some reporte, that we shalde saye, Let vs do euill, y good maye come therof. Whose dāntis is iuste.

D What saye we then: Are we better then they: No, in no wyse: for we haue proued a foie, y boch the Jewes and Grekes are all vnder synne. As it is wyette: There is none righteous, no not one. There is none y vnderstondech, there is none that seeketh after God. They are all gone out of the waye, they are altogether become vnprofiteable: there is none that doeth good, no not one. Their throte is an open sepulchre, with their tunyng they haue disceaued, the poyson off Aspes is vnder their lippes. Their mouth is full of cursynge and byternesse. Their seze are swifte to shed bloude. Destruction & wrechidnes are in their wayes, and y waye of peace haue they not knowne. There is no feare of God before their eyes.

But we knowe, y, what fouer the lawe sayeth, it sayeth vnto them which are vnder the lawe, y euer y moche maye be stoped, & y all the worlde maye be better vnto God, because y by y dedes of the lawe no flesh maye be iustified in his sighte. For by the lawe cometh but the knowlege of synne. But now without addinge to of y lawe is the righteousnes which awayeth before God, declared, hauinge witness of y lawe and the prophete: but I speake of y righteousness before God, which cometh by the faith on Iesus Christ, vnto all, and vpd all them that beleue.

C For here is no difference. For they are all synners, and wache the prayse that God shalde haue of ebe, but without destruyng e they made righteous eue by his grace, thoro the redemption that is done by Christ Iesu, whom God hath set foith for a vltter cytace thoro faith in his bloude, to shewe the righteousnes which awayeth before him, in that he fougeth the synnes, which were done before vnder the sufferance of God, which he suffred, that at this tyme he mighte therew y righteousness which awayeth before him: y he onely mighte be righteous, & the righteous maker of him which is of the faith on Iesu.

Where is now then thy reioysynge: It is excluded. By what lawe: By the lawe of woites: Nay, but by the lawe of faith. We holde therefore that a man is iustified by faith, without the woites of the lawe. Or is God the God of the Jewes onely: Jo he not also the God of the heathen: Yes were by the God of the heathen also, for so moche

as he is the God onely that iustifieth the circumcision which is of faith, and the uncircumcision thoro faith. Destroys we then the lawe thoro faith: God forbyd. But we maneyne the lawe.

The fourth Chapeer.

What shal we saye, that Abraham is father as pertaininge to y flesh, & byd symde: This me saye: As Abrahā were made righteous thoro woites, then hath he wherin to reioyce, but not before God. But what sayeth y scripture: Abraham beloued God, & y was counted vnto him for righteousness. Vnto hi y goeth abouete is woites, is the rewarde not rekoned of fauoure, but of durye: Howbeit vnto him, y goeth not abouete with woites, but beloued on him y iustifieth the vngodly, is his faith counted for righteousness. Euen as Dauid sayeth also, that beliffence is onely that man, vnto whō God counteth righteousness without addinge to of woites, when he sayeth: Blessed are they, whose vngittonesses are fougaun, and whose synnes are couered. Blessed is the man, vnto whom the LORDE imputeth no synne.

Now this beliffence, goeth it ouer the circumcision, or ouer the vn-circumcision: We must nedes graunte, y Abraham faith was coured vnto hi for righteousness. How was it theraken vnto him: In the circumcision, or in the vn-circumcision: Doubtes not in the circumcision, but in the vn-circumcision. As for the rokk of circumcision: he receaued it for a scale off the righteousness off faith, which he had yet in y vn-circumcision, y he shalde be a father of all thē y beleue, bein gein y vn-circumcise, y it mighte be coured vnto the also for righteousness: & that he mighte be a father of circumcision, not onely of ebe that are of y circumcision, but of ebe also that walke in the foreshettes of the faith, which was in the vn-circumcision of oure father Abraham.

Jo the promes (that he shalde be y father of the woite) was not made vnto Abraham or to his side thoro the lawe, but thoro the righteousness of faith. For if they which are of the lawe be bynes, the is faith wayne, and the promes of none effecte, iust so moche as the lawe cansteth but wrath. For where the lawe is enoe, there is also no transgression. Therefore was the promes made thoro faith, that it mighte come off fauoure, wherby the promesse myghte be made sure vnto all the iude: not onely vnto him which is off the lawe, but also vnto

Gal. 3. 11

Gal. 3. 11

Gal. 3. 11

Gal. 3. 11

Gal. 3. 11

Gal. 3. 11

Some reades by with incty.

him that is of the faith of Abrahā, which is the father of vs all. As it is written: I haue made the a father of many which be before God, whom thou hast belened: which quenech the deed, and calleth it which is not, that is maye be.

And be belened vpo hope where nothinge was to hope, that he shalbe be a father of many whichen. Accordinge as it was sayd vnto him: I thinke so shal thy se be. And he was not saynt in faith, neither obscured his awne body, which was deed already, whyle he was almost an hundred yearre olde, neither the deed wombe of Sara. So: he deuoted not in the promes of God choiow vnbelene, but was stroge in faith, and gaue God the praye: I was sure, that loke what God promyseth, he is able to make it good. And therfore was it rekened vnto him for a righteousnes. But this is not saynt only for his sake, it was counted vnto him, but also for our sake: vnto whos it shalbe counted, yf we beleue en him, that raysted vp oure LORDIE Iesus from the deed. Which was geuen for oure synnes, and raysted vp for oure righteousnes sake.

The V. Chapter.

Because therefore that we are iustified by faith, we haue peace with God choiow oure LORDIE Iesus Christ, by whos also we haue an instaunce in faith vnto this grace, wherein we stonde, & reioy in the hope of y Ioye for to come, which God shal geue. For only y, but we reioyse also i troubles, for so much as we knowe, y trouble bringeth paciēce, paciēce bringeth experie, experie bringeth hope: As for hope, is lettech vs not come to cofusion, because the loue of God is shew abrode in oure bettes, by the holy goost which is geuen vnto vs, for whan we were yet t take acerbin getoche tyme, Christ dyed for vs vngodly.

Now byeth there feace eny man for the righteous sake: Peracture for a good man durst one dye. Therefore doech God see forth his loue toward vs, in y Christ dyed for vs, whan we were yet synners: Noch mo t then shal we be saved from wrath by him synne we are now made righteous choiow his loue.

For yf we were reconcyled vnto God by y death of his sone, whos we were yet enemies: noch more shal we be saved by him, now y we are reconcyled. For only that, but we moye also in God choiow oure LORDIE Iesus Christ, by whom we haue now reconcyled the actonment.

Wherfore as by one man synned entred in to the worlde, and death by y meane off synne: euen so wence death also ouer all men, in so much as they all haue synned. For synne was in y worlde onto the lawe: but wher no lawe is, there is noe synne regarded. Nevertheless death reigned from Adam vnto Moses, euen ouer them also that synned not with like transgression as by Adam, which is y ymage of him y was to come.

But it is not with the gifte as with the synne: for yf thowm the synne of one many be deed, yet much more plentifully came the grace and gifte of God vnto many by the fauoure that beloned vpon one man Iesus Christ.

And the gifte is not only ouer one synne, as death came thowm one synne of one that synned. For the iudgment came of one synne vnto condemnation, but the gifte to iustifye fro many synnes. For yf yf synne of one, death rayned by the meanes of one, much more shal they which receaue the abūdaunce of grace and of the gifte vnto righteousness, rayne in life by y meane of one Iesus Christ. Likewise the as by the synne of one, condemnation came on all men, euen so also by the righteousness of one, came the iustificatione off life vpon all men. For as by the disobedience of one, many became synners, euen so by the obedience of one shal many be made righteous.

But the lawe in the meane tyme entred, that synne shalbe increase. Nevertheless wher abundance of synne was, there was yet more plentifully of grace: that, like as synne had reigned vnto death, ead so mighte grace reigne also choiow righteousness to enclastinge life by the meane of Iesus Christ.

The VI. Chapter.

What shal we saye then: What we continue in synne, that there maye be abūdaunce of grace: God for byd. How shal we lyue in synne, y are deed from it: And we ye not, that all we which are baptyed into Iesu Christ, are baptyed in to his death: Therefore are we buried w him by baptye in to death, that, like as Christ was raysted vp from the deed by the glory of the father, euen so we also shalbe walke in a newe life. For yf we be grafed w him vnto glie death, then shal we be like the resurrection also: for so much as we knowe, that oure elde man is crucified with him, that the synfull body mighte cease, that

henceforth we shoulde serue synne no more.
 Pet. 4.2. For hee thar is deed, is made righteous fro synne.

But if we be deed with Christ, we beleue, thar we shall lye also with him, and are sure, thar Christ is rayed from the deed, dyeth no more. Death shall haue no more power ouer him. So as touching thar he dyed, he dyed concerning synne once: but as touching that he lyeth, he lyeth vnto God. Li- uerisyf he also, couce your selues to be euen deed concerning synne, and to lye vnto God choysing Iesus Christ ouer L. O. R. D. E. Let not synne reigne therfore in youre mortall bodye. thar ye shoulde obeye vnto the lustes of it. Let ther geue ye ouer your mem- bers vnto synne to be wapens of vnrigh- teousnes, but geue ouer youre selues vnto God, as they thar off deed are become luyng, and youre members vnto God to be wapens off rightheousnes. For synne shal not haue power ouer you, in so much as ye are not on- der the lawe, but vnder gr.ace.

How then? Shall we synne, because we are not vnder y lawe, but vnder grace? God forbid. Knowe ye not, thar loke vnto whos ye geue ouer youre selues as seruauntes to obeye. his seruauntes ye are to whom ye obey, whether it be of synne vnto death, or of obediencc vnto rightheousnes: But God be thanked, thar thowghe ye haue bene the seruauntes of synne, ye are now yet obedient off here to the ensample off the doctrine, wher vnto ye are conuertyed. For now thar ye are made fre from synne, ye are become the seruauntes of rightheousnes.

I wil speake troly, because of the weaknes of youre flesh. Like as ye haue geuen ouer youre members to the fruyce of uncleanesse, from one vnto another: Now so now also geue ouer youre members to the fruyce of rightheousnes, thar they may be holy. For whan ye were the seruauntes of synne, ye were losse from rightheousnes. What frute had ye at that tyme in those thinges, wherof ye are now ashamed? For the ende off such thinges is death. But now thar ye be fre from synne, and are become the seruauntes of God, ye haue youre frute thar ye shoulde be holy: but the ende is euer- lasting life. For death is the rewarde off synne, but the gifte off God is euerlasting life.

The VII. Chapter.

Howe ye not brethren (for I speake vnto them thar knowe the lawe) how thar y lawe hath ponen vpon

a man as longe as he lyeth? For the man y is in subieccion to the man, is bounde vnto the lawe whyle the man lyeth: but yf the man dye, then is he loosed from the lawe thar concerneth the man. If she be now with another man, whyle the man lyeth, she shal be called a wedlocke breaker. But yf she man be deed, then is she fre from the lawe, so thar she is no wedlocke breaker, yf she be with another man.

Then so my brethren, ye also are deed vnto the lawe by the body of Christ, thar ye shoulde be with another (namely w him which is rayed vp from the deed): thar we shoulde buyng forth frute vnto God. For whan we were in the flesh, the synfull lustes (which were stered vp by the lawe) were mightie in oure members to buyng forth frute vnto death. But now are we loosed from the lawe, and deed vnto it, thar be we captiue, so thar we shoulde serue in a new conuersacion of the spere, and not in the olde conuersacion of the letter.

What shal we saye then? Jo the lawe y synne? God forbid: For withoute I knowe not synne, but by y lawe. For I had knowe no thinge of lust, yf the lawe had not sayde: Thow shalt not lust. But then to synne occasion at the commaundement, and stered vp in me all maner off lust. For withoute the lawe synne was deed. As for me, I lyued some tyme withoute lawe. So wher whan the commaundement came, synne was yued, but I was deed. And the very same commaundement thar was geuen me vnto life, was founde to be vnto me on occasion off death. For synne toke occasion at the commaundement, and diseaued me, and slew me by the same commaundement. The lawe in deede is holy, and the commaundement holy, iust and good. Jo thar then which is good, become death vnto me? God forbid. But synne, thar it mighte appere how y it is synne, hath wrought me death thow good: thar synne mighte be cut off me as frute synfull by the commaundement. For we knowe, thar the lawe is spirituall, but I am carnall. I selde vnder synne: because I knowe not what I do. For I do not y I will, but what I hate, y do I. If I do now thar which I wil not, the gratee I, thar the lawe is good.

So then it is not I thar do it, but synne thar dwelleth in me: For I knowe thar in me (y is, in my flesh) thar dwelleth no good thinge. To wyl it pfecte th me, but ceo- for me y which is good, I synne not. For y

good that I will, do I not: but the evil which I will not, that do I. If I do now that I will not, then is it not I that do it, but synne that dwelleth in me.

Thus synde I now by the lawe. & when I will do good, well is persene with me. For I dwelle in the lawe of God after the inward man: but I fe another lawe in my members, which stryuet agaynst the lawe of my mynde, and taketh me prisoner in the lawe of synne, which is in my members. O wretched man that I am, who shall deliver me from the body of this death? I thanke God thorow Iesus Christ oure LORDE. So then do the mynde I serue the lawe of God, but with the flesh the lawe of synne.

The VII. Chapter.

Then is there no no damnacion vnto the that are in Christ Iesus, which walke not after the flesh, but after the spire. For the lawe of the spire, by which Iesus Christ hath made me free fro the lawe of synne & death. For what impossible was vnto the lawe (in as much as it was made because of the flesh) & persecuted God, & ferre his synne in the similitude of synfull flesh, & by synne dained synne in the flesh: that the righteousnes requyred of the lawe, might be fulfilled in vs, which walke not after the flesh, but after the spire. For they that are fleschly, are fleschly mynded: but they that are goosly, are goosly mynded. To be fleschly mynded, is death: but to be goosly mynded, is life and peace. For to be fleschly mynded is enemye agaynst God, & syth it is not subdued vnto the lawe of God, for it can not also. As for the that are fleschlye, they can not please God. Sombeie ye are not fleschly, but goosly, yf do be that the spire of God dwell in you. But who so hath not the spire of Christ, the same is not his. Let rememberdes of Christ be in you, then is the body dead because of synne. But the spire is life for righteousness sake.

Wherfore yf the spire of him, that rayssed vp Iesus from the dead, dwell in you, then shall euen he also that rayssed vp Christ from the dead, quicken youre mortal bodies, because of his spire dwelleth in you. Therefore be dead: as are now detours, not to the flesh, to lyue after the flesh: for yf ye lyue after the flesh, ye must dye: but yf ye mortyfy the dedes of the body thorow the spire, ye shall lyue. For who so ener acted by the spire of God, are Gods chyldren: for ye haue not receaued the spire of bondage to feare eny

more, but ye haue receaued the spire of adopcion, wherby we crye: Abba, deare father. The same spire certifieth oure spire, that we are the chyldren of God. If we be chyldren, then are we heires also, namely the heires of God, and heires annered with Christ, yf so be that we suffer together, that we maye be also glorified together.

For I suppose, that the afflictions off this tyme, are not worthy of the glory, which shall be shewed vpon vs. For the fervent longinge of the creature lofeth for the appearing of the chyldren of God, because the creature is subdued vnto vanyte agaynst his will, but for his will that hath subdued her vpon hope. For the creature also shall be free from the bondage of corrupcion, vnto the glorious liberte of the chyldren of God. For we knowe, that enery creature groweth, and trauaileth with vs in payre vnto the same tyme.

Not they only, but we ourse selues also, which haue the first frutes of the spire, growe within in oure selues for the chylshippe, and loke for the deliuerance of oure bodye. For we are; and i debet, hombeie in hope: but yf hope that is sens, is no hope: for hom can a man hope for that which he seeth. But yf we hope for that which we see not, the do we thorow patience abyde for it.

Letwys the spire also helpeth oure weaknesse: for we knowe not what we shall desire as we oughte: neuertheles yf spire it self maketh intercession mightely for vs with vnspesakable gronnynges. Sombeie he fearetheth the bert, knoweth what the mynde of the spire is: for he maketh intercession for the sayntes accordinge to the pleasure of God. But sure we are, that all thinges serue for the best vnto them that loue of God, which are called of purpose. For those whom he knowe before, hath he ordeyned also before, & they shal be like fashionned vnto the shappte of his sonne, & he might be the first begotet amonge many brethren. As for those whom he hath ordeyned before, them hath he called also: and whom he hath called, the hath he also made righteous: and whom he hath made righteous, them hath he glorified also.

What shall we saye then vnto the chylde: If God be on our syde, who can be agaynst vs. Which spared not his owne sonne, but hath geuen him for vs all: how shall he not with him geue vs all thinges also? Who wyl laye any thinge to the charge of Gods chosen? Here is God that maketh

2 Cor. 13. 14

1 Cor. 13. 12

1 Cor. 13. 12

1 Cor. 13. 12

1 Cor. 13. 12

righteous, who wil then condemne? Here is Christ thac is dead, yee rather which is rayed vp agayne, which is also on þ righte hande of God, and maketh intercession for vs.

Who will separate vs from the loue of God? Troubler or anguyshe? or persecucion? or hunger? or nakednesse? or pained? or inuention? As it is wyrtten: For thy sake are we kylled all the daye longe, we are counted as theye appoynted to be slayne. Tuertelche fe in all these thinges we ouercome farre, for his sake that loued vs. For sure I am, that neither death, ner life, neither angell, ner rule, neither power, neither thinges present, neither thinges to come, neither heych, ner loweth, neither any other creature shalbe able to separate vs from the loue of God, which is in Christ Iesu oure L. ORDE.

The IX. Chapter.

Saye the truth in Christ, and lye not: where of my conscience beareth me witness in the holy goost: that I haue greate henynesse & conyruall sorrowe in my heart. I haue rayshed my selfe to be cursed from Christ for my brethren, that are my kynsmen after the flesh, which are off Israell: vnto whom percometh the chylshippe, and the glory, and the couenauntes and lawe, and the seruyce of God, and the promyses: whose are also the fathers, off whom (after the flesh) cometh Christ, which is God ouer all, blessed for euer, Amen. I speake not these thinges, as though the wyde of God were of none effecte: for they are not all Israelites, which are of Israell: neither are they all chylidren, because they are the sode of Abraham: but in Isaac shal the sode be called vnto thee, that is, they which are chylidren after the flesh, are not the chylidren of God, but the chylidren of the promyse are counted for the sode. For this is a worde of the promyes, where he sayeth: Abente this thyne wyl I come, and Sara shal haue a sonne.

Howbeit it is not so with this onely, but also: when Rebecca was rich childe by one (namely by our father Isaac) of euer the childe were doine, & was done neither good ner bad: that the purpose of God might stode according to the eleccion, not by the deservynge of woerke, but by the grace of the exllent: vnto whiche thus vnto her: The greater shal serue the lesse. As it is wyrtten: Jacob haue I loued, but Esau haue I hated.

What shal we saye then? Is God then unrighteous? God forbyd. For he sayeth

vnto Moses: I shewe mercy, to whom I shewe mercy: and haue compassion, on whome I haue compassion. So lye it not then every mans wyl or runnyng, but in the mercy of God. For the scripture sayeth vnto Pharao: For this cause haue I shewed the vncient to shewe my power on thee, that my name might be declared in all londes. That hath he mercy on whom he wyl: and whom he wyl, he hardeneth.

Thou wilt saye then vnto me: Why blameth he vs yet? For who can resist his wyl: O thou man, who art thou, that disputest with God? Sayeth the worke to his workman: Why hast thou made me on this fashion? hath not the potter power, out of one lumps of claye to make one vessel unto honoure, and another vnto dishonoure? Therefore when God wolde shewe wrath, and to make his power knowne, he brought forth rich greace patience the vessels off wrath, which are obeynt to damnacion: that he might declare the riches off his glorye on v vessels of mercy, which he hath prepared vnto glorye, whom he hath called (namely vs) not onely of the Iewes, but also of the Gentyles. As he sayeth also by Oler: I wil call that my people, which is not my people: and my beloved, which is not þ beloved. And it shal come to passe in þ place, where it was sayde vnto them: Ye are not my people, there shal they be called the chylidren of the luyngge God. But I say crieth our Israell: Though the nombre of the chylidren of Israell be as the sode of the see, yet shal there be but a remnant be saved, for there is the worde, that synisech and stoureneth in righteousness: for a house more shal God make vpon earth. And as I say þ sayde before: I excepte the LORDE of Sabboth had lefte vs side, we shulde haue bene as Sodoma, and lye vnto Gomorra.

What shal we saye then? This wil we saye: The heychen which followed not righteounes, haue overtake: righteousness: but I speake of the righteounes that cometh of faith. Agayne, Israell followed the lawe of righteounes, and attained not vnto the lawe of righteounes. Why so? Euen because they soughte it not out of faith, but as it were out of the deservynge of woerke. For they haue stumbled at the stumblinge stone. As it is wyrtten: Behold, I laye in Sion a stoneste to stoble at: and a rocke to be offmoted at: and who so euer beleueth on him, shal not be confounded.

The X. Chapter.

Reithen, my herces desyre, & prayer vnto God for Israel, that they might be saued. For I beare them recorde, that they are zelous for Gods cause, but not wth vnderstandinge. For they knowe not the righteousnes which anaylech before God, and go abouze to nameyne thair awne righteousnes: and thus they are not subdued vnto the righteousnes, that is offered be fore God. For Christ is the ende of the lawe, vnto righteousnes for every one y^e beleueth. Moses receyued of y^e righteousnes, which cometh of the lawe, that the man which doeth y^e same, shal lyue therein. But y^e righteousnes to which cometh of faith, speaketh on this wyse: Saye not in thine heart: Who wil go up in to heauen: (that is nothin ge do thou to sech Christ downe) Or who wil go downe in to y^e deepe: (that is nothin ge do thou to sech vp Christ from the dead.) But what saiyeth the scripture: The worde is mye ebe, euen in thy mouth and in thine heart. This is y^e worde of faith y^e we preach.

For yf thou knowest Jesus with thy mouth, that he is the LORDE, and belest in thine heart, that God hath rayssed him vp from the dead, thou shalt be saued. For yf a man beleue from the here, he shal be made righteous: and yf a man knowlege with the mouth, he shal be saued. For the scripture seyth: Who so euer beleueth on him, shal not be confounded.

Here is no difference, neither of the Jewe nor of the Gentyle. For one is LORDE of all, which is true vnto all y^e call vps him. For who so euer shal call vpon the name of the LORDE, shal be saued. But how shal they call vps him, on whos they beleue not: How shal they beleue on him, of whos they haue not herde: How shal they heare without a preacher: But how shal they preach, except they be sent: As it is wytted: How beynfull are the feet of the y^e preach peace, y^e bring good tidings: But they are not all obedient vnto the Gospell. For I saye saiyeth: LORDE, who beleueth oure preaching: Or the faith cometh - by hearinge, but hearin ge cometh by the worde of God.

But I saye: Hane they not herde: Howdout their sounde wente out into all londes, and their moode in to the endes of the world. But I saye: Hath not Israel knowne: I saye saiyeth: I wil prouoke you to ruse, by them that are not in people: by a foolish nation wil I anger you. I saye saiyeth: I am founde of them, that sought me not: & haue appea-

red vnto them, that axed not after me. But vnto Israel he saiyeth: All the daye I sige haue I stretched forth my handes vnto a people y^e beleueth not, but I speake th^e agaynst me.

The XI. Chapter.

Saye then: Hath God thrust out his people: God forbid: For I also am an Israelite, of the side of Abrahams out of the citie of Den Jamin. God hath not thrust out his people, whom he knewe before. Or wote ye not what the scripture saiyeth of Elias, how he maketh intercession vnto God agaynst Israel, and saiyeth: LORDE, they haue slayned thy prophets, & dyedged downe thine altares, and I am lefte ouer onely, and they seke my lyfe. But what saiyeth the answer of God vnto him: I haue reserved vnto me seven thousand men, which haue not bowed their knee before Baal. And so goeth it now at this tyme also vnto what I seke my lyfe. If he be done of grace, the life is not of deseruyng: els nere grace no grace. But yf he be of deseruyng, then is grace nothinge: els nere deseruyng no deseruyng.

What the: Israel hath not optayned y^e which he soughte, but the election hath optayned it. As for y^e other, they are blynded. As it is wytted: God hath gauen them the spere of unquyetnesse, eyes that they shalde not se, and eares that they shalde not heare, eue vnto this daye. And Dauid saiyeth: Let their table be made a snare to take the rich all, & an occasion to fall, & a reward vnto the. Let their eyes be blynded that they se not, and euer downe downe their backes.

I saye them: Hane they the foresomble, y^e they shal be deame fall to naughte: God forbid: but whom they fall in saluacion happened vnto y^e heythen, that he mighte prouoke them to be zelous after them. For yf their fall be the riches of the world, and the mynnyng of the riches of the heythen: how much more shalde it be so, yf their fulnesse were there: I speake vnto you heythen: so in as much as I am y^e Apostle of the heythen, I wil playe myne office, yf I mighte prouoke them vnto zeile, which are mynnyng, and saue some of them. For yf the losse of them by the receyving of the world, what were that els, then as yf life were taken of the dead: If the begynnynge be holy, then is all y^e dome holy: and yf the roote be holy, then are the branches holy also.

But though some of y^e braunches now be boke, and thou, wha thou wast a wyde olyuete, art grafte in amonge them, and made

partaker of the roote and sappe of the olyue tre, boost not thy selfe agaynst the braunches. If thou boost thy selfe agaynst them, then bearest not thou the roote, but the roote beareth the. Thou wilt saye then: the braunches are broken off, what I mighte be grafted in. Thou sayest well. They are broken off because off their vncleane, but thou standest thowm beleue. De not thou bye mynbed, but feare, serunge God hath not spared the naturall braunches, lest he also spare not the.

Beholde therfore the kyndnesse and rigourousnesse off God: on them which fell, rigourousnesse: but towarde the kyndnesse, yf thou conuynce in the kyndnesse. Wilt thou be hemy of: and they, yf they byde not still in vncleane, shal be grafted in agayne. For God is off power to grafte the in agayne. For yf thou be cut out of the naturall wilde olyue tre, and grafted (contrary to nature) in the good olyue tre, how much more shal they that are naturall, be grafted in their owne olyue tre agayne:

I wolde not that this secrete shalde be hyd from you brether (lest ye shoulde be wyse in youre owne cōsaiences) that partlye byndnesse is happened vnto Israel, so longe tyl the fulnesse of the heythen be come in, and so all Israel shalbe saued. As it is wycten: There shal come out of Sion he that doth deliuer, and shal turne away vngodlynes from Jacob. And this is my couenaunt with them, whā I shal take awaye their synnes. As concernyng the Gospell, I holde them as enemies for youre sakes: but as touchyng the deccon, I loue them for the fathers sakes.

For verely the giftes & callinge of God are such, that it can not repente him of them. For likewise as ye which in tyme passed haue noe beleue, but now haue opayned mercy thowm their vncleane: Euen so now haue they not beleue on the mercy which is happened vnto you, that they also maye opayne mercy. For God hath closed up all vnder vncleane, that he mighte haue mercy on all.

Of the depensse of cheriches, both of the wyrdome and knowlege of God: Hom incomprehsible are his iudgements, and his wayes vnsearcheable. For who hath knowen the mynde of the LORDE? Or who hath bene his counsell geuer? Or who hath geue him oughe a fise hande, that he mighte be recompensed agayne? For of him, and thowm him, and in him are all thinges. To him be praye for ever, Amen.

The XII. Chapter.

Desyre you brether by the mercifulnesse of God, that ye geue ouer youre bodies for a sacrifice, & is quyte holy, and acceptable vnto God, which is reasonable seruyng off God. And sithon not youre silues like vnto this worlde, but be chaunged thowm the reneuyng off ym mynde, & ye maye pious, what thinge that good, & acceptable, & perseute wil of God. For I saye thowm the grace & is geaf me, vnto euery man amonge you: that no man esteeme off him selfe more, then it becōmese him to esteeme: but that he discretely iudge of him selfe, accordinge as God hath dealt vnto euery man the measure of faith. For like as we haue many members in one body, but all the members haue not one maner of operation: Euen so we beinge many are one body in Christ. But amonge oure silues euery one is the membre of another, and haue vnto giftes, accordinge to the grace that is geuen vnto vs. If any man haue the gifte of prophecieng, let it be accordinge to the faith.

Let him that hath an office, waite vnto the office: let him that teacheth, take hede to the doctryne: Let him that exhorteth, geue attēdance to the exhortation. Let my geue let hi geue with single nesse. Let him that ruleth, be diligēt. If any man shewe mercy, let him do it with charite. Let loue be without dissimulation, hat that which is euill: Cleue vnto that which is good. De kynde one to another with thertly leue. In geuyng honoure go one before another. De not slouchfull in the byndnesse that ye haue in hande. De seruent in the spuce. Applye youre silues vnto theyr me. Radre in hope, be patient in trouble. Continuē in prayer. Distribute vnto the necessities of the sayntes. De glad to hardenore. Bless the that perseute you. Bless, & curse not. De mercy with them that are mist and wepe with them that wepe.

De of one mynde amonge youre silues. De not pious in youre owne consciences, but make youre silues equalled thom of y loue sake. De not wyse in youre owne opinions. Accompte vnto no man euill for euill. Priuytlye honeste a fise hande towarde euery man. If it be possible (as much as in you) kepe peace with all men.

Dearly beloved, auenge not youre silues, for ye geue rowme vnto the wrath off God. For it is wyrted: Vengeance is myne, and I wil rewarde, sayeth y LORDE. Therfore

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Ecol. 7

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if thine enemye hunger, fede him: If he thyrk greue him drinke. So in so doinge thou shalt heape coales of fyre vpon his heade. He nor ouercome with euill, but ouercome thou euill with good.

The XIII. Chapter.

Let every soule submitte him selfe to the authoritee of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God: soe as who so ever resisteth the power, resisteth the ordinance of God. And they that resist, shall receaue to them selues damnacion. For rulers are not to be feared for good nor evil, but for euill. If thou wilt be without feare of the power, do well then, and thou shalt haue prayse of the same: for he is the minister off God for thy wealch. But yf thou do euill, then feare, for he beareth not the sword for naughte. For he is the mynister of God, a caller of vengeance, to punyssh him that doth euill. Wherefore ye must needs obeye, not onely for punysshment, but also because of conscience. For this cause must ye gear trybuce also. For they are Gods mynisters, to whym maneyne y same defence.

Gene to every man therfore his dutye: as he to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertaineth. One norbinge to any man, but to loue on another. For he that leueth another, hath fulfilled the lawe. For wher it is sayde: (Thou shalt not weake weblet: thou shalt not kill: thou shalt not steale: thou shalt not beare false witnessse: thou shalt not lust: and yf there be any other commandement, it is comprehended in this worde. Thou shalt loue thy neighbour as thy selfe. A one doth his neighbour no euill. Therefore to loue y fullfylling of the lawe.

And for so much as we know this, namelye the tyme: that the houre is now for vs to ryse from slepe (For now is oure saluacion naxer, then when ite beleued: the nighte is past, but the daye is come nye.) Let vs therfore cast awaye y rokes of darkness, and put on the armour of lighte. Let vs walke honestly as in the daye, not in excess of eatinge and in drunkenesse, not in chambrynge and mancomesse, not in stryfe and enuenge: but put ye on the LORDE Iesue Christ, and make not prouision for y flesh, w fulfill the luste of it.

The XIII. Chapter.

In that to weake in the faith, receaue into you, and trouble not the con-

science. One beleueth that he maye eate all thinge: but he that is weake, eateth herbes. Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receaued him. * Who art thou, that iudgest another mans seruauer? he standeth or falleth vnto his LORDE: see he maye well stonde, for God is able to make hym stonde. Some man putteth difference betwene daye & daye, but another man counteth all dayes alike. * Let every man be sure of his meanynge. he that putteth difference in the daye, doth it vnto the LORDE: & he that putteth no difference in the daye, doth it vnto y LORDE also. he y eateth, eateth vnto the LORDE, for he geneth God tharke: and he that eateth not, eateth not vnto y LORDE, and geueth God tharke. For none of vs lyueth to him selfe, and none dyeth to him selfe. If we lyue, we lyue vnto the LORDE: If we dye, we dye vnto the LORDE. Therfore, whether we lyue or dye, we are the LORDES.

So therto dyed Christ, and rose agayne, & and renyued, that he mighte be. LORDE both of dead and quyre. But why iudgest thou y brother? Or thou other, why despisest thou y brother? We shal all be brought before y iudgment seate of Christ, for it is wyrted: As truly as I lyue, (sayeth the LORDE) I shall kneas shal bowe vnto me, & all kynges shal knowlege vnto God. Thus shal every one of vs geue accomptes for him selfe vnto God. Let vs not therfore iudge one another any more. But iudge this rather, y none put a stumblinge blocke or an occasion to fall in his brothers waye. * I knowe, & am full certified in y LORDE Iesu, y there is nothyng comen of it selfe: but vnto him y iudgege it to be comen, to him it is comen. But yf y brother be greued ouer y meate, the walkest thou not now after charite. Destroye not whym meate, him, for whom Christ dyed,

Se therfore that your treasure be not euill spoel of. For the kyngdome of God is not meate and drynke, but righte ouerfines, & peace, and to ye in the holy goost. he that in these thinges seureth Christ, pleaseth God, & is comended of him. Let vs therfore folowe those thinges which make for peace, & thinges wherewith one maye edifye another. Destroye not y worthe of God for any meates sake. All thinges trulye are cleane, but it is euill for y ma, which eateth wh horse of his consciene. * It is much better y thou eate no flesh, and drynke no wyne, not any thinge, wherby

thy broether stonbleth, or falleth, or is made weake. I haſt thee ſaich, haue it with y ſilſe beſe God ſhappe is he, that coſdemneth not him ſilſe in y thinge: which be aloweth. But he that maketh conſcience of it and yet eazeth, is damnyed: becauſe he doth it not of faith. For i what ſo euer is not of faith, that ſame is ſubare.

The XV. Chapter.

What are ſtronge oughte to beare y frailtyſſe of them which are weake, and not to ſtonde in eure awne conſaytes. Let every one of vs orde him ſilſe ſo, that he pleaſe his neghbeure vn to his woth, and edifyinge: For Chriſt pleaſed not him ſilſe, but as it is wyſten: The rebukes of them which rebuked the, are fallen vpon me. What ſo euer thinge are wytted a fore tyme, ar wytted: for oure learynyng, that we thow patience and comfote off the ſcriptures, mighte haue hope. The God of patience and conſolacion graunte you to be like mynded one to warde another, accoringe vnto Jeſu Chriſt, that ye bringe of one mynde, maye do one mouth prayſe God the father of oure LORDE Jeſu Chriſt.

Gal. 6

Polas b
Ro. 1 d

Reas g
Pal 17 e

Deu. 11 f
Pa. 114 a

Wherſoe receaue ye one another, as Chriſt hath receaue you to the prayſe off God. But I ſaie that Chriſt Jeſus was a myniſter of the circumciſion for the tyme: to confirme the promyſes made vnto the fathers, and that the heythen mighte prayſe God becauſe of mercy, as it is wyſten: For this cauſe wyl I prayſe the amonge the Getyles, and ſynge vnto hyme. And agayne he ſaiech: Reioyce ye heythen with his people. And agayne: Prayſe the LORDE all ye Gentiles, and laude him: all ye nacids. And agayne Eliſa ſaiech: There ſhal be the roce of Jeſſe, and be that ſhal ryſe to rule the Gentyles, in him ſhal the Gentyles cryſt. The God ofſſ hope ſill you w all ioye and peace in beleuynge. y yemaye be pleruous in hope thow of power of the holy gooff.

What ſe ye your felues are full of goodnes, fylled with all knowlege, ſo that ye are able to exhorte one another. Venercheled (dareche) I haue k m whar me is boldy wytem vnto you, as one that parteth you in remembrance, for the grace that is geue me of God, that I ſhalte be a myniſter of Jeſu Chriſt amonge the heythen, to declare the goſpell of God, that the heythen mighte be an acceptable offerynge vnto God, ſanctified by the holy gooff. Therfore maye I

boost myſilſe thow Jeſu Chriſt, that I medle with thinge perreyninge vnto God. For I durſt not ſpeake ougre, excepte Chriſt had wroughte the ſame by me, to make the heythen obdite thow wrode and dede, thow the power of tokens and wonders, and thow the power of the ſpore of God, ſo that from Jeruſale, and rode abate vnto Ilythium, I haue fylled all with the Goſpell of Chriſt. So haue I enſoyed my ſilſe to preach y Goſpell, not where Chriſt nam: was knowne, leſt I ſhalte byde on another mans foundacion, but as it is wyſten: To whom he was not ſpoken of, they ſhal ſe: and they that haue not herd, ſhal vnderſtonde. This is alſo the cauſe, wherfore I haue bene oft tymes let to come vnto you. But now ſich I haue remore place in the countree, hauynge yet a fewe menynges: ſince to come vnto you, when I ſhal take my iourney in to Spayne, I wil come to you: for I truſt that I ſhal paſſe y way and ſe you, and to be broughte on my way thither warde by you: but ſo, that I ſilſtrefre: ſh my ſilſe a litle with you.

But now go I to Jeruſalem, to myniſter vnto the ſayntes. For they of Macedonia and Achaia haue wyllingly prepared a com m m collection togerher, for the poore ſayntes at Jeruſalem. They haue done it with gladly, and their detters are they. For y ſo that this be made paraters off their ſpirital good thinge, their dueye is to myniſter vnto the in dodely thinges. Now when I haue perſourmed this, and haue broughte the fruſe ſeiled, I wil take my iourney by you in to Spayne. But I am ſure when I come vnto you, that I ſhal come with y full blif ſynge of the Goſpell of Chriſt.

I beſte you brechen thow oure LORDE Jeſu Chriſt, and thow is the loue of the ſpore, y ye helpe me in my boſynes with your prayres vnto God for me, that I maye be deliuered from the vnbelievers in Jeruſalem, and that this my ſeruyce which I doo Jeruſalem, maye be accepted of the ſayntes. For I maye come vnto you with ioye by y myl of God, and reſreſhe my ſilſe with you. The God of peace be with you all. Amen.

The XVI. Chapter.

Comme vnto you Phebe ourſſe ſter, which is a myniſter of the congregacion of Cenchada, that ye receaue her in the LORDE, as it be cometh the ſpore, and that ye helpe her in what ſocan be ſynce ſhe hath neede off you. For ſhe hath ſuccoured many, and myne awne ſilſe alſo.

Greete Pansa and Aquila my helpers in
 Chap. I. Christe Iesu, which for my life haue layd
 downe their awne neckes: vnto them not
 I sendy greet thanks, but all the congrega-
 tions of the heythen. Greete the congrega-
 tion also in their house. Salute Epentus
 my beloved, which is y first frute amonge the
 of Achaja i Christe. Greete Mary, which hath
 bestowed much labour on vs. Salute An-
 tonianus z Junia my cosens, z fellowe pas-
 sers, which are auencient Apostles, z were
 before me in Christ. Greete Amplias my belo-
 ued in y. LORDE. Salute Urban z helper in
 Christ, z Stachys my beloved. Salute Apol-
 lo appoynd in Christ. Salute them which
 are of Aristobolus household. Salute Hero-
 dion my Fynnman. Greete the which are of
 Narcissus household in the LORDE. Salute
 Tryphena z Tryphosa, which haue labou-
 red in y. LORDE. Salute my beloved Persis,
 which hath laboured much z y. LORDE.
 Salute Rufus z chosen in y. LORDE: z his
 mother z myne. Greete Asyncritus, Phlego,
 herman, Patrobas, herman, z y. but hie w
 the. Salute Phobologus z Julia, Nereus z
 his wyfe, z Olympia, z all the sayntes. w the
 Salute one another w an holy kyffe. The co-
 gregacions of Christe salute you.

I beseech you brethren, marke them which
 are deuyfion z gene occasions of enuell, con-
 trary to y doctrine which ye haue leached,
 z awayde them. For they share sch, serue not
 the LORDE Iesu Christe, but their awne del-
 ly: z thow so sweete preachinges z flattering
 wordes, they discease y her tes of y innocen-
 cy. For youre obediencie is published among
 all men, therfore am I glad of you.

But yet I wolde haue you wyse in that
 which is good, z simple in euell. The God of
 peace treate Sathan vnder yb feet shortly.
 The grace of G LORDE Iesu Christe be with
 you. Timotheus my helper, z z. Lucius, z z.
 Jason, z Sopater my kynsmen salute you. I
 Titus which haue wrytten this epistle in y
 LORDE, salute you. Gaius myne oofte z y
 oof of y whole cōgregation salutech you.
 Erastus of chaberlaic of y cite salutech you.
 z Quartus a broother salutech you. The gra-
 ce of G LORDE Iesu Christe be with you all Amē.

To him y is of power to stablyshe you,
 according to my Gospell z preachinge of Je-
 su Christe wherby is uttered y mystery which
 hath bene kepte secrete, since y woulde begā
 n, but now is opened, z shered by the scrip-
 tures of y prophetes, at the cōmandment
 of the euerlasting God, do set vp y obedi-
 49 of the saynt amonge all heythen: to the

same God, which alone is wyse, be prayd
 thow Iesus Christe for euer, Amen.

To the Romanes.

Sent from Corinthum, by Phoebe, which
 was a mynister of the congre-
 gacion at Cenchrea.

The first Epistle of the Apostle S. Paul, to the Corinthians.

The summe of this Epistle.

- Chap. I. He commendeth the Corinthians,
 exhorteth the to be of one mynde, & rebuketh
 the diuysion that was amonge them. Wholy
 wyfdom is felicitye before God, yete there
 is no wyfdom but in the despyed gloos
 of Christe.
- Chap. II. It is not eloquence and glorious
 paynted wordes of woonly wyfdom, that can
 edifie and conuert soules vnto Christe: but the
 playne wordes of the scripture, for they maie
 mention of him and his crosse.
- Chap. III. Paul rebuketh the for an auro-
 racye of Christe in the soldoos of his wordes.
 No man ought to seioyce in men, but in God.
- Chap. IIII. The menshers are but mynisters.
 Judgement belongeth to only vnto God.
- Chap. V. After what maner Paul curseth the
 man, that had committed fornicacion with
 his mother in lawe.
- Chap. VI. He rebuketh the for goinge to lawe
 together before the heiden, and separtly
 vnclennesse.
- Chap. VII. Of marriage, virginite and wyd-
 owchaude.
- Chap. VIII. He rebuketh the that vsd their ly-
 berete to the slaunder of oother, & sheweth how
 men ought to behaue the towarde sch as be
 wofle.
- Chap. IX. Loue forbeareth the thinge: that
 she maye bo by the lawe. He rebuketh them to
 runne on feath in the couerit sparye haue be-
 gonne.
- Chap. X. He seareth them with the ensam-
 ples of the olde Testament, and exorteth them
 to a godly conuersacion.
- Chap. XI. He rebuketh the for the abscance and
 misorde that they had aboute the Sacrament
 of the body and bloude of Christe, and baryng
 them agayne to the first Institution.
- Chap. XII. The diuysite of the giftes of the ho-
 ly goost, giuen to the cōfession and choyse of
 one another, as the membres of a mans body
 serue one another.
- Chap. XIII. The nature and condicions of loue.
- Chap. XIII. Paul sheweth that the gifte of pro-
 pheticke interpretinge, or preachinge, excellith
 the gifte of tunges, and how they ought both
 to be vsed.
- Chap. XV. The resurrection of the dead.
- Chap. XVI. He seareth the in remembrance of
 the godderinge of the poore dwyll at Jeru-
 sale, and concludeth his epistle with the salu-
 tacion of certayne longye brethren.

The first Epistle
The first Epistle
 of the Apostle S. Paul, to the
 Corinthians.



The first Chapter.

2
 Act. 18. b
 1oh. 1. 7. c
 Heb. 7. c
 1. Cor. 1. a



Paul, called to be an Apostle of Jesus Christ choore of will of God, and brother. Greeting, unto the congregation off God which is at Corinthum, to them that are sanctified in Christ. Jesus, sayntes by callinge, with all them that call vpon the name of oure LORDE Jesus Christ, in every place both off theires and oures. Grace be with you and peace from God oure father, and from the LORDE Jesus Christ.

Num. 21. c
 1. Co. 10. b
 1. Tel. 1. c

I thanke my God alwayes on youre behalfe, for the fauoure of God which is geue you in Jesus Christ, that in all poyntes ye are made ryche by him, in every wyse, and in all maner of knowlege (eue as I preachinge of Christ is confirmed in you) so that ye wante nothyng in eny gysse, and reayze but for the appearinge of oure LORDE Jesus Christ, which shall strength you also vnto yende, that ye maye be blamelesse in the daye of oure LORDE Jesus Christ. For God is faithfull, by whos ye are called vnto the felishippe of his sonne Jesus Christ oure LORDE.

2
 Act. 18. c

But I beseeke you brethre choore the name of oure LORDE Jesus Christ, that ye all speake one thinge, and let there be no discission amonge you, but that ye be perfecte in one meaninge. For it is shewed me (my brethre) of you, by them which are of yow holdes of Cloes, that there is stryfe amonge you. I beseeke of that, which every one of you sayeth: I holde of Paul. Another, I holde of. Apollo. The thirde, I holde of Ce-

to the Corinthians.

phas. The fourth, I holde off Christ. In Christ then deuoyed in partes: Was Paul crucified for you? Or were ye baptyssed in name of Paul? I thanke God that I haue baptyssed none of you, but Crispus and Gaius: lest eny shulde saye, y I in my name had baptyssed. I baptyssed also y haue holde of Stephans. Ierarchimous knowe I not, whether I baptyssed eny other. In Christ sent me not to baptyse, but to preach the Gospell, not with wysdomme of wordes, lest y crosse of Christ shulde haue demede of none effecte.

For the worde of y crosse is foolishnesse to the that perishe: but vnto vs which are saued, it is the power of God. For it is written: I wyll destroye the wysdomme of the wysse, I wyll cast awaye the vnderstandinge of y prouidet. Where are the wysse? Where are y scriybes? where are y disputers of this worde? hath not God made the wysdomme this worde foolishnesse? For in so much as the worde by the wysdomme thertof knowe not God in his wysdomme, it pleased God thoro foolish preachinge to saue them y beleue. For the Jewes requyre cotens, and the Grekes are after wysdomme. But we preach Christ the crucified: to the Jewes an occasion off fallinge, and vnto the Grekes foolishnesse. But vnto them that are called (both Jewes and Grekes) we preach Christ the power of God and the wysdomme of God.

For the foolishnesse of God is wysse than men: and the weakenes of God is stronge than men. Brethren loke on youre callinge, howe that not many wysse after the flesh, nor many mightie, nor many of hie degre are called: but that foolish is before the worde, hath God chosen, that he mighte confounde the wysse: And that weakes is before the worde, hath God chosen, y he mighte confounde the mightye. And the wise and despise before the worde, hath God chosen, vs who that which is nothyng, that he mighte be trove that which is oughe, that no schull shulde reioyse in his pusiance. Of the same are ye also in Christ Jesu, which of oure made vnto vs wysdomme and righte consciens, and sanctification and redemption, that accordinge as it is wyrtten: he that reioysch shulde reioyse in the LORDE.

The 11. Chapter.

When I brethre, wha I came vnto you came not with wyse wordes, or hie wysdomme, to shewe vnto you the preachinge of Christ. For I shewed not forth my self

The first Epistle to the Corinthians. No. lxxiiij.

amonge you that I knewe any thinge, saue
 and Iesus Christ, euen the sam that was
 crucified. And I was amonge you in weak-
 nes, and in feare, and in much tremblinge:
 and my worde and my preaching was not
 with enuynging wordes of mans wysdome,
 but in shewinge of the spere and of power:
 that youe saich shulde not stonde in the
 wysdome of men, but in the power of God.

That we speake of, is wysdome amonge
 thei þe are perfecte: not y wysdome of this
 worlde, neither of the rulers of this worlde
 which go to naughte: but we speake of the
 wysdome of God, which is in secretes and
 hath hid: which God ordeyned before the
 worlde unto oure glorie: which none of y
 rulers of this worlde knewe. For yf they had
 knowne it, they had not crucified the LORD
 of glorie, but as it is wyrten: The eye
 hath not sene, and the eare hath not herd,
 neither hath it entred in to the heart of man
 that God hath prepared for them that lo-
 ue him.

But God hath opened it unto vs by his
 spere. For the spere searcheth out all thinge,
 yf euen the depensities of the Godhead.
 For what man knoweth what is in man,
 save the spere of man which is in him: Euen
 so man knoweth what is in God, saue y
 spere of God. As for vs, we haue not recea-
 ued the spere of this worlde, but the spere
 which cometh of God, so that we can knowe
 what is geue vs of God: which we also spea-
 ke, not with conynging wordes of mans wys-
 dome, but with the conynging wordes of the
 holy goost, and iudge spirituall matters spi-
 rituall. Howbeit the naturall man percei-
 ueth noching of y spere of God. It is so
 liknes vnto him, and he can not percei-
 ue it: for it must be spirituallly discerned.
 Where that is spirituall, discouereth all thinge,
 and he is iudged of no man. For what
 hath knowne y mynde of the LORD: Or
 who shal ensoume him: But we haue the
 mynde of Christ.

The iii. Chapter.

¶ **N**ow I beseeche you, could not speake vs
 to you as vnto spirituall, but as vnto
 carnall, euen as vnto babes in Christ.
 I gaue you mylke not then awaye withall, ne-
 ther maye ye yet euen now, in so much as ye
 are yet fleshy. For seynge there is enuyng
 and discencion amonge you, as ye
 are fleshy, y walke after y manner of men:
 I would an one saye: y holde of Paul: ano-
 ther, I holde of Apollo, as ye nor the fleshy

lye: What is Paul: What is Apollo: Eue
 mynisters are they, by whom ye are come to
 the beliere, and the same, accordinge as the
 LORD hath geuen unto eury man. I ha-
 ue planteed, Apollo hath watered, but God
 hath geuen the increace. So then neither is
 he that planteth, any thinge, neither he that
 watereth, but God which geueth the increa-
 ce. As for him that planteth, and he that wa-
 tere, y one is as the other: but ye shal eue
 ry one receaue his rewarde accordinge to his
 labour. For we are Gods labourers, ye are
 Gods husbandry, ye are Gods buydinge.

Accordinge to the grace of God which is
 geuen vnto me, as a wyse buyder haue I
 layed the foundacion, but another buydeth
 thereon. Yet let eury man take hede how he
 buydeth thereon. For other foundacion can
 no man laye, then that which is layed, the
 which is Iesus Christ. But yf any man buyl-
 de vpon this foundacion, golde, syluer, pre-
 cious stones, cumber, haye, stobbe, eury mans
 worke shal be shewed. For the daye of the
 LORD shal declare it, which shal be shewed
 with fyre: and the fyre shal trye eury mans
 worke what it is. Yf any mans worke that
 he hath buylded thereon, abyde, he shal recea-
 ue a rewarde: Yf any mans worke burne,
 he shal suffre losse: but he shal be saued him-
 selfe, neuertheles as thorow fyre.

Knowe ye not that ye are the temple of
 God, and that the spere of God dwelleth
 in you: Yf any man defile the temple of God,
 him shal God destroye. For the temple of
 God is holy, which ye are, and eue no man
 defile we him selfe. Yf any man thinke
 him selfe wyse amonge you, let him become
 a foole in this worlde, that he maye be
 wyse. For the wysdome of this worlde
 is foolshenes vnto God. For it is wyrten:
 he compasseth the wyse in their craftynesse.
 And agayne: The LORD knoweth the
 thoughtes of the wyse, that they are vayne.
 Therfore let no man reioyse in men.
 For all is yours, whether it be Paul or
 Apollo, whether it be Cephas or the worlde,
 whether it be life or death, whether it be
 present or for to come. All is yours,
 but ye are Christes, and Christes Gods.

The iii. Chapter.

¶ **L**et eury man this wyse esteeme vs,
 euen for the mynisters of Christ, and
 stewardes of the secretes of God.
 Now is there no more requyred of the steu-
 ardes, then, that they be founde faithfull.
 It is but a small thinge vnto me, that I

shulde be iudged of you, or of mans daye, neither iudge I myne awne selfe. I knowe noughte by my selfe. yet am I not thereby iustified. It is the LORDE that iudgeth me. Therefore iudge ye nothinge before 3 yme, until the LORDE come, which shal bringe it to lighte that is hid in darknesse, and opene the counceils of 3 hertes, and the shal every one haue prayse of God.

B These thinges biethen haue I described in myne awne preson in Apollos for youre sakes, that ye mighte learne by vs, that no man counte hygher of him selfe, then aboute is wrytten, that one be noe paste up agaynst another for eny mans cause. For who preferreth the? What hast thou that thou hast not receaued? If thou hast receaued it, why makest thou the thy boost, as though thou haddest not receaued it? Now ye are full, now ye are made rich, ye raigne without vs, and welde God ye byd raigne, that we mighte raigne with you.

We thinke that God hath set forth vs Apollos for the lowestt off all, - euen as those that are appointed unto death. For we are a galyng stocke vnto 3 woilde and to the angels, and vnto men. We are foolcs for Chustes sake, but ye are wys in Chust: We weake, but ye stroge: Ye honorable, but we despyred. Euen vnto this daye we booger and chryst, and are naked, and are boffered with fystes, and haue no certayne dwellinge place, and labour and woork with oure arene handes. We are rayled, - and yet re blisse: we are persecuted, and suffre it: We are euell spoken of, and we praye: We are become as it were the very outscapinges of 3 woilde, yet the officeringe of all men vnto this tyme.

C I wryte not this to shame you, but as my deare child: I warne you. For though ye haue ten thousand instructours in Chust yet haue ye not many fathers. For I haue begotten you in Chust Iesu thorow 3 Gospel: Wherefore I exhorte you, - be ye my followers. For this cause haue I sent vnto you Timotheus (which is my deare sonne, and faithfull in the LORDE) that he maye put you in remembraunce of my wayes, which are in Chust, eue as I teach every where in all congregacions. Some are puffed vp, as though I wolde come nomete at you. But I wil come to you shortly (- yf the LORDE wil), and wyll knowe, not the wordes of the that are puffed vp, but 3 power. For the kyngdome of God is not in wordes, but in power. What wil ye? Shal I come vnto you 3

the rodd, or with lone and the space of weaknesse?

The V. Chapter.

I Here goeth a commen reporte, that there is whosome amoge you, and soch whosome, as is not once named amoge the heychen, - that one shalde haue his fathers wise. And ye are puffed vp, and haue not rather sorrowed, that he which hath done this dede, mighte be put first amoge you. For I verily as absent in body, but present in sperte, haue decremynd already as though I were present, to certmyge him that hath done this dede, in 3 name of our LORDE Iesu Chust, wha ye are gathered together with my sperte, and with the power of oure LORDE Iesu Chust, - to trye lyer him vnto Sathan for the destructione of the flesch, that the sperte maye be saved in the daye of the LORDE Iesu.

The daye of reioysinge is not good. - Knowe ye not that a litle leuen soweth the whole tompe of doure? Pourge out therfore the old leuen, that ye maye be newe doue, like as ye are strete ded. For we also haue an easter lambe, which is Chust, which is offered vs. Wherefore let vs - kepe easter, not in an olde leuen, mer in the leuen of malicioussnes, and wickednes, but in the swete bred of purenesse and of the trouth.

I wrote vnto you in the Epistle, that ye shulde haue nothinge to do with whosomegers, - that meant I not at all of the whoremongers of this woilde, ether of the carous, or of extortioners, or of such that worshippe ymages, for then must ye nedes haue gone out of the woilde. - But now haue I wryte vnto you, 3 ye shulde haue nothinge to do with them: (That is,) yf there be any man that is called a brother, and is an whoremonger, or conuou, or a whorshipper of ymages, ether a rayler, or a dronarde, or an extortioner, - with such shal ye not eate. For what haue Ie do to iudge them that are without? Do ye not iudge the that are within? As for them that are without, God shal iudge them. - Put awaye first you him that is euell.

The Vi. Chapter.

OW dare one off you hanyngest 3 nes with another, go to lawe before the vnrighteous, and not before the sayntes? Do ye not knowe that the sayntes shal iudge the wordes? If the wordes that shalbe iudged off you, are ye not good ynough to iudge small matters? Knowe

1oh.p.a

1tho.1.3

Poh.4.1
Rom.6.4A.C.11.2
Ro.11.3Gal.4.6
1cor.11.2
1.10.11
Pnd.4.11.Pet.3.1
1.10.11

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not that we shal iudge the angels: how much more thinges that pertaine to the impossibilitye: Therefore yf ye haue iudgements of temporal matters, take them that are despised in the congregacion, and set them to be iudges. This I saye to youre shame. Is there wretchly no wise man amonge you? What not one at all, that can iudge betwixt brother to brother: but one brother goeth to lawe with another, and that before the iudicelers?

Now therefore is there wretchly a fault iudge you, that ye go to lawe one with another. Why rather suffre ye not wronge? Why suffre ye not your selues rather to be defrauded: but ye your selues do wronge and defraude, and that euen the church. A none yett that yf vnrighteous shal not inherite the Kingdome of God: Be not deceaued. Neither whomongers, ner worshippers of ymages, ner breakers off wedlocke, ner mealinges, necher abusers of them selues with mannynde, ner thymes, necher the coue¹tuus, ner dishonestes, ner cursed speakers, ner execucioners shal inherite the Kingdome of God. And such haue some of you bene, but ye are washed, ye are sanctified, ye are made righteous by the name of the LORD Iesus, and by the spirite of oure God.

I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but I maye be brought vnder no mans power. Meates are ordeyned for y belly, and the belly serueth me. But God shal destroye both it and them. The body belongeth not vnto whoredome, but vnto the LORD, and the LORD vnto the body. God hath rayssed vp the LORD, and shal rayse vs vp also by his power. A now ye not that youre bodies are the members of Christ: shal I now take the members of Christ, and make them the members of an harlot: God forbid. O ye ye not knowe, that he which cleueth vnto an harlot, is one body: for they shal be trove¹ (so yeeth he) in one fleshe. But he that cleueth vnto the LORD, is one spiece.

Ye whoredome. All synnes y a man doth, are without the body. But he that commyeth whoredome, synneth agaynst his awne body. O knowe ye not that youre body is the temple of the holy goost: Whom ye haue of God, and are not youre awne. For ye are dearly bought. Prayse ye God that soyneth y body in y spiece, which are Gods.

The VII. Chapter.

Concernyng the thinges wherof ye wrote vnto me, I answer: It is

good for a man not to touch a woman. The wretcheles to avoide whoredome, let every man haue his awne wife, and let every woman haue hir awne husbände. Let the man geue vnto the wife due beneuolence: like wylle also the wife vnto y man. The wife hath not power ouer hir awne body, but the husbände: as likewise the man hath not power ouer his awne body, but the wife. Withdrowe not y selues one fro another, excepte it be with the consent of both for a tyme, that ye maye geue youre selues vnto fastinge and prayer, and the come together agayne, lest Sathean tempe ye for y inconyng eye. But this I saye of sauours, and of commaundment. Howbeit I wolde rather y all me were as I am. Nevertheless every one hath his proper gifte of God: one thus, another so. To them verely y are vnmarried and to wedomes I saye: It is good for the that they abyde also as I do. But yf they can not absteyne, let them marry. For it is better to marry, then to burne.

But vnto them that are married, commaunde not I, but the LORD, that the wife separate not her selfe from the husbände: but yf she separate her selfe, y she remayne vnmarried, or be reconcyled to hir husbände: and let not the husbände put awaye his wife from him.

As for the other, vnto the I saye I, not y LORD: If every brother haue an vnbeleuyng wife, and she is content to dwell with him, let him not put hir awaye. And yf a woman haue an vnbeleuyng husbände, and he is content to dwell with her, let her not put him awaye. For the vnbeleuyng husbände is sanctified by the wife, and the vnbeleuyng wife is sanctified by the husbände: as els were youre children vncleane, but now are they holy. But yf the vnbeleuyng departe, let him departe. A brother or a sister is not bounde in such cases, but God hath called vs in peace. For what knowest thou a womā, whether thou shalt saue y ma: Or what knowest thou a man, whether thou shalt saue the woman? But euery as God hath distributed vnto every one, and as the LORD hath called every man, so let him walke: and so orden I in all congregacions.

If any man be called beyng circumcised, let him take no heyneshippes vpon him. If any man be called in the heyneshippe, let him not be circumcised. Circumcision is nothinge, and vncircumcision is nothinge, but the keepinge of the commaundmentes of God. Let every one abyde in the callyn

Tob 4. d
and 4. a
10cl. a. c

1. Tim 4. b

1. Mar 4. d

1. Pet 2. a

1. Epe 4. i

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Whome onely I and Barnabas noe power this to do: Who goeth a warfare at my tyme upon his owne wages? Who planteth a vineyard, and eateth not of the frute thereof? Who seeth a flocke, and eateth not of the mylke of the flocke?

Saye I these thinges after the maner of men: Sayeth not the lawe the same also?

For it is written in the lawe off Moyses: Thou shalt not muffle the mouth of the ore that treadeth out the corne. Doth God take thought for the oven? Or sayeth he it not altogether for oure sakes? For no doute it is written for oure sakes. For he that careth, shalde care upon hope: and he that careth, shalde troste upon hope, for he mighte be

partaker of his hope. As we have forme vnto you spiritual thinges, is it a greate thinge if we reape so bodily thinges? But yet other be partakers of this power on you, wherfore are not we rather?

Nevertheless we have noe used this power, but suffice all thinges, lest we shalde hynder the Gospell off Christ. Knowe ye not that they which laboure in the temple, haue their luyng of yf temple: and they that waite at the altare, enioye the altare? Euen thus also hath yf

LORDE ordeyned, that they which preach the Gospell, shalde luyve of yf Gospell. But

I have used none of these thinges.

Further wyte Iherosol, that it shulde be do neso vnto me: for I had rather dye, than that my man shulde byryng my reioysing to naughte. For in that I preach the Gospell, I make no boost myselfe, for I must neede do it. And woe vnto me, yff I preach not the Gospell. If I do it with a good will, I shall haue my rewarde: but yff I do it agaynst my will, yet is the office commytte vnto me. Wherfore shall I be rewarde?

(I am dy the lawe) that I preach the Gospell, and do the same frely for naughte, that I abuse noe myselfe in yf Gospell.

For though I am free from all men, yet have I made myselfe every mans seruant, for I mighte mynne yf moe. Vnto the Jewes I am become as a Jewe, to mynne yf Jewes.

To them that are vnder the lawe, I am become as though I were vnder the lawe, to wynte them which are vnder the lawe.

Vnto them that are without lawe, I am become as though I were without lawe (where as yet I am noe without the Lawe of God, but am in yf lawe of Christ) to wynte them that are without lawe. To the weak, am I become as weak, to mynne the

weak. I am become of all fashions vnto

every man, to save some at yf lesse. But this I do for the Gospell sake, that I mighte be partaker therof.

Knowe ye not, that they which runne in a course, runne all, yet but one receaiveth the rewarde? Runne ye so, that ye maye optayne me. Every one that pouerth must ye, as theyneth from all thinges, and they do it, that they maye optayne a corruptible crowne, but he to optayne an vncorruptible crowne.

I therefore so runne, not as at an vncertaine tyme: So fighte I, not as one that beatech yf aye: but I tame my body, and bringe it in to subieccion, lest when I preach vnto other, I myselfe be a cast awaye.

The X. Chapter.

Rebro, I wolde not that ye shulde be ignorant of this, that oure fathers were all vnder the cloude,

and all passed thorow the see, & were all baptised vnder Moyses in the cloude and in the see, and byd all eate of one spiritual meate, and byd all drynke of one spiritual drynke: but they dronke of the spiritual rocke that folowed the, which rocke was Christ.

Nevertheless in many of them had God no delite, for they were synners downe in the wyldernes.

These are ensamples vnto vs, for we shalde be lust after euill changes, as they lust. Whether be ye worshippers off ymages, as were some of them. Accordinge as it is wyte

eth: The people sat downe to eate and drynke, and rose vp to playe. Whether let vs commytte whoredome, as some of them commytte whoredome, and sell in one daye thirtwenty thousande.

Whether let vs tempte Christ, as some of them tempte him, and were destroyed of serpees. Whether murmur ye, as some of them murmured, and were destroyed theiow the destroyer.

All these thinges happened vnto the for ensamples, but they are yetted to warne vs, upon whom the ende of yf wolde is come.

Therfore let him that thinketh bestondeth, take heed, lest he fall. There hath yet no temptation overtake you, but such as yettoweth the nature of man. Nevertheless God is faithful, which shal not suffice you to be tempted above youre strength, but shal in the myddes of yf temptacion make a waye to come out, that ye maye beare it. Wherfore my dearly beloved, ste from worshippinge of ydols. I speake vnto them which haue discrecion, iudge ye what I saye. The cuppe of that is geuynge wherwith we geue thanke, is it not the partakinge of the bloodes of

1. Pet. 1.8

1. Cor. 10. 1-4

1. Cor. 10. 1-4

1. Cor. 10. 1-4

1. Cor. 10. 1-4

1. Cor. 10. 1-4

1. Cor. 10. 1-4

1. Cor. 10. 1-4

1. Cor. 10. 1-4

1. Cor. 10. 1-4

Christ. The bread that we eate, is it not of partakinge of y^e body of Christ? For we many, are one bread & one body, in as much as we all are partakers of one bread.

C Deuils of Israel after the fleshe. They & ease the sacrifices, are they not partakers of the altare? What shal I now saye then? **1. Cor. 12. 2** Shal I saye that the Idoll is enythinge? Or that it which is offered vnto the Idoll is enythinge? Nay. But this I saye, that loke what the hecthen offre, that offre they vnto deuils, and not vnto God. How wolde I not that ye shulde be in the fallshipp of deuils. Ye can not drinke of the cuppe of the LORDE and of the cuppe of the deuils. Ye can not be partakers of the LORDES table, and of the table of deuils. Or wyl ye prouoke the LORDE? I maye do all thinges, but all thinges are not profitable. I maye do all thinges, but all thinges edifie not. Let no man seeke his owne profit, but let every man seeke anothers welch.

1. Cor. 12. 2
1. Cor. 12. 2
1. Cor. 12. 2

What soener is solde in the fleshy market, that eate, and axe no question for conscience sake. For the earth is the LORDES, and all & therein is. Meny of the & deuils nor, byd you to a feast, and yf ye be disposed to go, what soener is se before you, that eate, as in geno question for conscience sake.

Mal. 2. 17
D But yf any man saye vnto you: This is offered vnto Idols, the eate not of it, for his sake that shewed it, and for hurtinge of conscience. (The earth is the LORDES and all that therein is.) Neuertheles I speake of a conscience, not thine, but of y^e other. For why shulde my liberty be iudged of another mans conscience? For yf I take my parte wth thankes yeinge, why am I well spoken of, for & thinge wherfore I gave thankes?

1. Cor. 12. 2
1. Tim. 4. 4
Col. 2. 16

For what whether ye eate or drinke, or what so ever ye do, do all to y^e prayse of God. Be not ye an occasion of fallinge, neither to the Jewes, ner to the Genyles, ner to the congregation of God, eue as I also please all men in all thinges, not seeinge myne owne profit, but the profit of many, that they might be saved. I folowe ye me, as I do Christ.

2 The XI. Chapter.
2 Commende you brethren, that ye remember me in all prayntes, and kepe the ordinances, eue as I delyered them vnto you. But I certifie you, that Christ is the heade of every man. As for y^e man, he is the heade of y^e woman, but God is Christs heade. Every man that prayeth or prophesieth, and hath eny thinge on his

heade, shameth his heade. But every man that prayeth or prophesieth with vncovered heade, dishonoureth his heade. For it is euen a lyke moche as yf she were shaven. If she woman be not covered, let hir heare also be cut of. But yf she be oncomely for a woman to haue hir heare cut of, so to be shaven, then let hir couer hir heade. Neuertheles the man oughte not to couer his heade, for so moche as he is the ymage and glory of God: but the woman is the glory of the man. For the man is not of the woman, but the woman of the man. Neither was the man created for the womans sake, but the woman for the mans sake.

Therfore oughte the woman to haue a power vpon hir heade, for the angels sake. Neuertheles neither is the man withoute y^e woman, neither the woman withoute the man in the LORDE. For as the woman is of the man, euen so commeth the man also by the woman, but all of God. Judge ye by yo^r selues, whether it be comly, y^e a woman prayse before God bare headed? Or doth not nature teach you, y^e it is a shame for a man yf he weare long haire, & a prayse to y^e woman, yf she weare long haire? For hir heare is gawe heere to couer hir withall. But yf there be any man amonge you that hath lust to styffe, let him knowe, that we haue no such custome, neither the congregacions of God. But this must I warne you of: I commende it not, that ye come together not a fter a better maner: but a fter a worse. First, when ye come together in the congregacion, I heare, that there are dissensions amonge you, and I partly beueit. For there must be sectes amonge you, that they which are perfecte amonge you, mighte be knowne.

How many ye come together, the LORDES supper can not be kepte. For when it shulde be kepte, every man eateth his owne supper a fow. And one is herye, another is dynted, & aue ye not howe to eate and drinke in: Or despyse ye y^e congregacion of God, and shame them that haue not? What shal I saye vnto you? Shal I prayse you in this prayse I you not. That which I delyered vnto you, receaved I of the LORDE. For the LORDE Iesus the same mighte is the which he was betrayed, toke the bread, & gawe thankes, and brake it, and sayde: Take ye, eate ye, this is my body, which is broken for you. This do in the remembrance of me. After the same maner also he toke y^e cuppe when supper was done, and sayde: This cuppe is the new Testamēt in my

The first Epistle to the Corinthians. Fo. lxxvi.

blood, this do (as oft as ye drynke) in the remembrance of me. For as oft as ye shall eat of this bread, & drinke of this cuppe, ye shall shewe the LORDS death, vntill he come.

D Wherefore who soeuer shall eat of this bread, and drinke off this cuppe of the LORDS unworthely, shall be guiltye of the body and blood of Ihesus the LORD. * But let a man examine himselfe, and so let him eat of this bread, and drinke of this cuppe. For he that eateth and drynketh unworthely, eateth & drynketh his awnedamnation, because he maketh no difference of the LORDS body. Therefore are there so many weakes and sicke amonge you, and many slepe. * For yf we iudge oure selues, we shulde not be iudged. But when we are iudged, we are chastened of y LORD. That we shulde not be dauid with the world. * Wherefore my brethren, when ye come together to eat, tary one for another. But yf any man hunger, let him eat at home, that ye come not to gether vnto condemnation. As for other thinges, I wil see them in other when I come.

The XII. Chapter.

WH concerninge spirituall giftes (brethren) I wolde not that ye were ignorant. Ye knowe that ye were heathen and wente youre wayes vnto diuine Idoles, as ye were led. Wherefore I declare vnto you, * that no man speakinge throughe the spete of God, besyeth Ihesus. And no man can saye that Ihesus is the LORD, but by the holy goosf.

U There are diuerse giftes, yet but one spirit: and there are diuerse officies, yet but one LORD: and there are diuerse operationes: yet is there but one God, which worketh all in all. The giftes of the spete are geuen vnto every man to profithe the congregacion. To me is geuen throughe the spete the veteranage of wisdom: to another is geuen the veteranage of knowledge accordinge to the same spete: to another, faith in the same spete: to another, the giftes of healinge in the same spete: to another, power to do miracles: to another, prophecyinge: to another, iudgement to discern spetes: to another, diuerse tunges: to another, the interpretation of tunges. These all work of same onely spete work, and distributeth vnto every man, accordinge as he will.

For as the body is one, and hath yet many members, neuertheless all the members of the body: though they be many, are yet but one body: euen so Christ also. For we are all

baptysed in one spete to be one body, whether we be Jewes or Gentyles, whether we be bondes or fre, and haue all - vnto it of one spete. For the body also is not one membre, ^{1 Cor. 12} but many. As the force saye: I am not yf han be, therfore am I not a membre of the body, is he therfore not a membre of yf body? And yf the force saye: I am not the eye, therfore am I not a membre of the body, is he therfore not a membre of the body? As all the body were an eye, where were then the hearinge? As all were hearinge, where then the smelling? But now hath God set the members, eery one generally in the body, as it hath pleased him. Neuertheless yf all the members were one membre, where were then the body? But now are the members many, yet is the body but one.

The eye can not saye vnto the hande: I haue no neede of the: or a gaime the head vnto the feete, I haue no neede of you: but rather a greate deale the members of the body which seeme to be most feeble, are most necessary: and vpon those members of the body which we thinke least honest, put we most honorifici on: and sure vncerly partes haue most beare on. For oure honest members neede it not. But God hath so measured yf body, and geuen most honour vnto eache membre which had neede, that there shulde be no stryfe in the body, but that the members shulde indifferently care one for another. And yf one membre suffre, all the members suffre with him: and yf one membre be had in honour, all the members are glad with him also. But ye are the body of Christ, and members, eery one of another.

And God hath ordeyned in the congregacion, first the. Apostles, secondly prophetes, thirdey teachers, then doers of miracles, after that the giftes of healinge, helpers, gouerners, diuerse tunges. Are they all Apostles? Are they all prophetes? Are they all teachers? Are they all doers of miracles? haue they all the giftes of healinge? Speake they all with tunges? Can they all interpret? But couer ye the best giftes. And yet shewe I you a more excellent waye.

The XIII. Chapter.

Though I spake with the tunges of men and angels, and yet had not loue, I were euen as soundinge brass, or as a tynlinge Cymball. * And though I coulde prophecy, & vnderstande all secretes, and all knowlege, and had all faith, in the

1 Cor. 12
104

Mat. 10. 4
Luc. 9. 4
1. Cor. 12. 8

I coulde moue molucaynes out of their place, and yet had no loue, I were nothinge. And though I bestowed all my goodes to fede y^e poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothinge.

Phil 1 A one is pacient & courteous, lone enuyeth not, lone doeth not forwardly, is not puffed up, dealeth not dishonestly, is not enuieous, is not provoked vnto anger, chynketh not well, reioyseth not ouer iniquitye, but reioyseth in the truth, beareth all thinges, beareth all thinges, hopeth all thinges, suffereth all thinges.

B Though prophecienges sayle, or tungen ceasse, or knowlege perishe, yet lone fallerh neuer awaye. For oure knowlege is vnperfecte, and oure prophecienge is vnperfecte. But whi that which is perfecte, commeth, then shal the vnperfecte be done awaye. When I was a childe, I spake as a childe, I vnderstode as a childe, I imagined as a childe. But as some as I was a man, I put awaye chuldishnes. Now we se thow a glasse in a darke speakyng, but the shal we se face to face. Now I knowe vnperfectly: but the shal I knowe euil as I am knowne. Now abydeth faith, hope, lone, these thre: but the greatest of these is lone.

The XIII. Chapter.

A Aboute for lone. Couer spiritaill giftes, but specially that ye maye prophete. For he y^e speaketh with tungen, speaketh not vnto men, but vnto God: for no man heareth him. Howbeit in y^e spete he speaketh misteries. But he that prophetech, speaketh vnto men to edifyinge, & to exhortacion, and to cōfōite. He that speaketh with tungen, edifieth himselfe: but he that prophetech, edifieth the cōgregation. I wolde that ye all spake with tungen, but rather that ye propheteched. For greater is he that prophetech, then he that speaketh wth ediges: excepte he also expounde it, that the cōgregation maye haue edifyinge. But now brethren yf I come vnto you, and speake with tungen, what shal I profit you, excepte I speake vnto you ether by reuelacion or by Enoclegge, or by prophecienge, or by doctrine:

B Likewise is it also in y^e thinges that geue sounde, and yet haue not: whether it be a pype or an harpe, excepte they geue distynct soundes from them, how shal it be knowne what is piped or harped. And yf the trespere geue an vncertayne sounde, who wil prepare him selfe to the batteyll? Euen so ye li-

ke wyse, when ye speake with tungen, excepte ye speake playne woites, how shal it be knowne what is spokē: for ye shal but speake in y^e ayre. So many tynbes of woyses are in the woite, and none of them is without significacion. If I knowe no tōmō what y^e woice meaneth, I shalbe an aleaunt vnto him that speaketh: he that speaketh, shalbe an aleaunt vnto me. Euen so ye (for so much as ye couer spiritaill giftes) sette y^e ye maye haue plentye to the edifyinge of the cōgregation. Wherefore let him that speaketh with tungen, praye, that he maye interpetre also. If I praye with tungen, my spete prayeth, but my vnderstōbinge bringeth no man fraite, how shal it be then? Namely thus: I wil praye with y^e spete, and wil praye with the vnderstōbinge also: I wil synge psalmes in the spete, and wil synge psalmes with y^e vnderstōbinge also.

But when thou geuest thankes with y^e spete, how shal he that occupieth the tōmō of the vnlearned saye Amē at thy gyngge of thankes, seynge he knoweth not what thou sayest? Thou geuest well thankes, but the other is not edified. I thank my God, that I speak with tungen more then ye all. Yet haue I lemer in the cōgregation to spelle fyue wordes with my vnderstōbinge: I maye enforme other also, rather then ten thousande wodes with tungen. - Brethren be not children in vnderstōbinge, howbeit as concerninge malicioufnes be chuldish: be in vnderstōbinge be perfecte. In the laste it is wyeten: With other tungen and with other lippes wyll I speake vnto this people, and yet shal they not se heare me. sayeth the LORD. - Therfore are tungen for a token, not to the that beleue, but to them that beleue not. Contrary wyse, prophecienge, not to them that beleue not, but to them which beleue.

If the whole cōgregation now came together in to one place, & spake all with tungen, and there came in they that are vnlearned, or they which beleue not, shulde they not saye, that ye were out of youre wyes? But yff all propheteched, and there came in one y^e beleue not, or one vnlearned, he shulde be blesed of them all, and indged of all, and he shulde be the secrete of his hert be opened, and so shulde he fall doune vpon his face, worshippinge God, and knowelinge, that of a truerh God is in you. How is it euen wth them? When ye come together, carrye wth hath a psalme, hath doctrine, hath a tunge, hath a reuelacion, hath an interpretacion

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Let all be done to edification. If any man speake with tongues, let him do it him selfe beinge the first, or at the most him selfe beinge of therte, and one after another, and let one interpret it. But if there be noe an interpreter, then let him keepe silence in the congregation, howbeit let him speake to himselfe and to God. As for the prophetes, let two or thre speake and let the other iudge. But if any revelation be made unto another that sitteth, then let the first holde his peace.

¶ It maye all prophete one after another that they all maye learne, and that all maye have comfort. And the spaces of the prophete are subiecte unto the prophete. For God is noe a God of disension, but of peace, like as in all congregacions off the sayntes. Let your wyues keepe silence in the congregation, for it shal not be permittid unto the to speake, but to be under obedience, as if I have sayed also. But if they will learne any thinge, let them be their husbands at home. For it becometh not wome to speake in the congregation. O sprunge the worde of God from amonge you: For it is he come unto you onely: If any man chynke himselfe to be a prophet, or spiriual, let him knowe what I wryte unto you, for they are the commandementes of the LORD. But if any man be ignorant, let him be ignorant. When foue brethren, couet to prophete, and forbyd not to speake with tongues. Let all thinges be done honestly and in order.

The XV. Chapter.

¶ Declare unto you brethren, the Gospel that I have preached unto you in Corinth, (which ye have also accepted, and in the which ye stande, by the which also ye are saved) after what manner I preached it unto you, if ye have keepe it, excepte ye have believed in vayne. For first of all I deliuered unto you that which I also receaved, how that Christ dyed for oure synnes according to the scriptures, and that he was buried, and that he rose agayne the thirde daye according to the scriptures, and that he was seene of Cephas, then of the twelve: after that was he seene of mo then fyue hundred brethren at once, whereof there are yet many alive, but some are fallen asleepe. Afterward he was seene of James, then of all the Apostles. Last of all was he seene of me also, as if of one borne out of due tyme. For I am of last of the Apostles, which am not worthy to be called an Apostle, because I persecuted

the congregation of God. But by the grace of God I am that I am. And his grace in me hath not bene vayne, but I have laboured more then they all: howbeit not by the grace of God which is w me. I knowe whether I be of they, thus have we preached, and thus have ye believed.

But if Christ be preached, that he is risen from the dead, how saye then some amonge you, that there is no resurrection of the dead: If there be no resurrection of the dead, then is Christ not risen. If Christ be not risen, then is oure preaching in vayne, and youre faith is also in vayne: yet and we are founde false witnesses of God, because we have testified agaynst God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not agayne. For if the dead rise not agayne, then is Christ also not risen agayne. But if Christ be not risen agayne, then is youre faith in vayne, and ye are yet in youre synnes: they also that are fall a slepe in Christ, are perished. If in this life onely we have hope on Christ, then are we of all men the most miserable.

But now is Christ risen from the dead, and is become of first frutes of them that slepe. For by one man cometh death, and by one man the resurrection of the dead. Soe as they all dye in Adam, so shal they all be made alive in Christ, but every one in his order. The first is Christ, then they that belonge unto Christ, when he cometh. Then cometh the ende, when he shal deliuer up the kyngdome unto God the father, when he shal put downe all rule, and all superiourite, & power. For he must raygne, till he have put all his enemies under his feet. The last enemy that shal be destroyed, is death, for he hath put all thinges under his feet. But when he sayeth, that all thinges are put under him, it is manifest that he is excepted, which put all thinges under him. Whom all thinges shalbe subdued unto him, then shal the sonne himselfe also be subiecte unto him, which put all thinges under him, that God maye be all in all.

¶ What do they which are baptised over of dead, if the dead rise not at all? Why are they then baptised over the dead? And why stande we in jeopardy every hoare? By oure reioysing which I have in Christ Jesus & LORD, I dye daily. That I have fought with beasts at Ephesus after of manner of men, what helpeth it me, if the dead rise not agayne? Let us eate and drynke, for tomorrow we shal dye. Be not ye discomfited.

2

Col. 1.b

Phil. 100. f Heb. 2.b

D

1Co. 11.b 2Co. 2.a

Well speakinges corrupte good maners. Awake righte up, and syne not: for some haue nee 3 knowlege of God. This I saye to youre shame.

But some man mighte saye: Howe shal the deed arise? And with what maner off body shal they come? Thou fool, 3 whiche thou knowest is not quyetened, excepte it dye. And what sowest thou? thou sowest not 3 bodye that shalbe, but a bare come, named yf we beate, or of some other. But God geueth it a body as he wil, and unto eury one of 3 keas his owne body.

All fleshe is not one maner of fleshe, but there is one maner fleshe of men, another of beastes, another of fishes, another of byrdes. And there are heauenly bodies, and there are earthy bodies: but the heauenly haue one glory, and 3 earthy another. The Sonne hath one clearenes, the Moone hath another clearenes, and the starres haue another clearenesse, for one starre excelleth another in clearenesse: Euen so the resurrection of the deed. It is sowne in corrupcion, and shal rise in incorrupcion: It is sowne in dishonoure, 3 shal rise in glory: It is sowne in weaknesse, and shal rise in power: It is sowne a naturall body, 3 shal rise a spirituall body.

There be a naturall body, there is a spirituall body also. As it is written: The first man Adam was made in to a naturall life, and the last Adā in to a spiruall life. Howbeit the spirituall body is not the first, but 3 naturall, and then the spiruall. The first man is of the earth, earthy: yf seconde mā is of heauē, heauēly. As the earthy is, soch are they also that are earthy: and as 3 heauenly is, soch are they also 3 are heauenly. And as we haue borne the ymage of the earthy, so shal we beare the ymage of the heauenly also. This I saye brethren, that flesh 3 blowe can not inheret 3 kyngdome of God: neither shal corrupcion inheret incorrupcion.

Beholde, I saye unto you a mystry: We shal not all sleepe, but we shal all be chaunged, and that sodenly, and in the twinklyng of an eye, at the tyme of the last trompe. For the trompe shal blowe, and the deed shal rise incorruptible, and we shalbe chaunged. For this corruptible must put on incorrupcion, and this mortall must put on immortallite. But when this corruptible shal put on incorrupcion, and this mortall shal put on immortallite, the shal the worde be fulfilled that is written: Death is swallowed up in victory. Death, where is thy synge? Hell, where is 3 victory? The synge of death is syn-

ne: The strength of synne is the lawe. But thanke be unto God, which hath geue us the victory throughe oure LORDE Iesus Christ. Therefore my deare brethren, be ye fast fast, unmovable, 3 alwaye rich in the worke of the LORDE, for as much as ye knowe, that youre labour is not in vayne in the LORDE.

The XVI. Chapter.

Concernyng the gabdryng the 3 is made for the sayntes, as I haue ordeyned in the congregacions of Galacia, euen so do ye also. Upon some Sabbath daye let eury one of you put asyde by him selfe, and laye up what so euer he thinketh meete, that the collection be not to gather when I come. When I am come, whome euer ye shal alowe by youre letters, the 3 I sende do bringe youre liberallite unto Ierusalem. Nevertheless yf it be meete that I go thither also, they shal go with me. How I wil come unto you, when I go thowm Macedonia: for thowm Macedonia wil take my iourney. Which you praynturent I abyde, or els to yner. that ye maye bringe me on my waye, whiche so euer I go.

I wil not fe you now in my passage, 3 I hope to abyde a whyle with you, yf the LORDE shal suffice me. But I wil carrye the thebeis vntill whifson daye. For a great and fearefull dre is opened vnto me, and there are many aduersaries. Yf Timotheus come, se that he be without feare with you, for he woteth 3 worde of the LORDE as I do. Let no man therfore despyse him, but conuaye him forth in peace, that he maye come vnto me, for I loke for him with the brethren.

As for brother Apollos, be ye sure, that I greatly desired him to come vnto you with the brethren. And his mynde was not at all to come at this tyme, but he wil come whi he hath oportunitie. Watch ye, stande fast in the faith, quyte you like men, and be fast ge: let all youre thinges be done in loue.

But brethren (ye knowe the house off) Stephana, that they are the first frutes in Achaia, and that they haue appoynted the silues to mynister vnto the sayntes) I desire you to be obedient vnto soche, and to all that helpe and labour. I am glab of the 3 ymage of Stephana and Fortunatus, and Achaicus. For loke what was lackyng unto me on youre parte, 3 haue they supplied: they haue refreshed my spere and yours. Knowe them therefore that are soch.

The congregacions of Asia salute you.

The ii. Epistle to the Corinthians. Fo. lxxvij.

Agula and Priscilla salute you moch in the
 LORDE, and so doth the cōgregation that
 is in their honie. All the breethren salute you.
 Salute ye one another with an holy kysse.
 The saluation of me Paul & myne armē
 honde. If eny mā loue not the LORDE Je-
 sus Christ, the same be Anathema. Maha-
 ran Macha. The grace of the LORDE Je-
 sus Christ be with you. My loue be with you
 all in Christ Iesus. Amen.

The first Epistle to the Corinthians sent
 out of Asia, by Stephana and For-
 tunatus, and Achaicus, and
 Timotheus.

The seconde
 Epistle of the Apostle S.
 Paul, to the Corinthians.

The summe of this Epistle.

- Cap. i. The consolation of God in trouble
 The loue of Paul towarde the Corinthians,
 and his crueltie that he comt not into them
- Cap. ii. He sheweth the cause of his absence
 and exhorteth the to forgiue them that was
 fallen and to receaue him agayne with loue
- Cap. iii. He passeth the preachinge of the
 Gospell aboute the preachinge of the loue
- Cap. iiiii. A true preacher is diligent, he con-
 rippeth not the worde of God, he preseruet
 not himselfe, but seeketh the honours of Christ,
 yet though it be with the perill of his life.
- Cap. v. The reward for sufferinge trouble.
- Cap. vi. An exhortacion to receaue the worde
 of God with thankfulness and amendmēt of
 life. The diligence of Paul in the gospell, and
 how he warneth them to eschue the company
 of the heathen.
- Cap. vii. He exhorteth the to receaue the pro-
 missis of Gods rōn fully. The Corinthians are
 commended for their obedience and loue towar-
 de Paul.
- Cap. viii. He passeth them in remembrance
 to helpe the poore sayntes at Ierusalem, ac-
 cordinge as the Macedonians haue done.
- Cap. ix. He toucheth the false apostles, and
 defendeth his auctoritie and callinge.
- Cap. x. Paul (vnder sufferance) commendeth
 himselfe, and defendeth his auctoritie agaynst
 the false prophetes.
- Cap. xi. Paul is cald vp in to the thirde hea-
 ven, and heaerth wotnes not to be spoken off.
- Cap. xii. He promiseth to come vnto them,
 and exhorteth them to eschue them selfes
 that be many synde them passers, and of one
 mynde.

The seconde
 Epistle of the Apostle S.
 Paul, to the Corinthians.



The first Chapter.



Paul an Apostle of Je-
 sus Christ, by the will of
 God, and brother Ti-
 motheus. Vnto the
 congregacion of God
 which is at Corinth, I
 with all the sayntes
 which are all at Achaia.

Grace be with you, and peace frō God
 our father, and from the LORDE Iesus
 Christ.

Col. 1. 2
 Eph. 1. 2
 1 Pet. 1. 2

Blessed be God the father of oure LOR-
 DE Iesus Christ, the father of mercy and of
 God of all comforte, which comforteth vs
 in all oure trouble: in so moch so we are able
 to comforte them that are in any maner of
 trouble, with the same comforte wherewith
 nō oure selues are comforted of God. For as
 the afflictions of Christ are plenteous in vs,
 euen so is his consolacion plenteous in vs,
 Dnt: whether we haue trouble or comforte,
 it is done for youre welth. If it be trouble, it
 is done for youre cōfōrte and healeth, which
 healeth sheweth his power, in that ye suffre
 the same afflictions which we suffre. If it
 be comforte, it is done also for youre comforte
 and healeth. Therefore is oure hope safe
 for you, in so moch as we knowe, that like
 as ye are partakers of the afflictions, so shal
 ye be partakers also of the consolacion.

Verhamen we wolde not haue you igno-
 rant of oure trouble, which happened vnto
 vs in Asia, for we were tressed our off
 measure passinge strength, so that we euen
 dyspured of life, and had concluded in oure
 selues so we must needs dye. Vnto this was
 done, because we shulde not pue oure trust

2
 Act. 14. 2

in oure selues, but in God, which rayseth vp the dead to life agayne: which delyuered vs from so greate a death, and yet delyueredh daylie. On whom we trust, that he wil delyuer vs here after also, by the helpe of youre prayer for vs: that on oure behalfe many thankes may be geuen by many persones, for the gifte that is geuen vs.

For oure reioysinge is this, euen the testi mony of oure conscience, that in synlenes & godly purenesse, not in fleshye wysdome, but in the grace of God, we haue had oure conuasiacion in the worlde, but most of all with you. For we wyte nothinge els vnto you, then that ye rebe and also knowe. Rec & Truste that ye shal synbe vs vnto the ende, euen as ye haue founde vs partly.

For we are youre reioysinge, eue as ye also are oure. reioysinge in y daye of the L O R D E Jesus. And in this considence was I mynided the otheer tyme to come vnto you (that ye mighte haue yet another pleasure more to passe by you in to Macedonia, & to come agayne out of Macedonia vnto you & to be led forth to Jerreye warde of you.

Whan I thus wyse was mynided, byd I vnto lightnesse: Or are my thoughtes fleshy? For so - but with me yee is yee, and naye is naye. O hatifull God, that oure worde vnto you hath not bene yee and naye. For Gods some Jesus Christ, which was preached amonge you by vs (namely, by me and Siluanus and Timotheus was not yee and naye, but in him it was yee. For all the promyses of God are yee in him, & are Aine in him, to the playse of God by vs. But it is God which stablysheth vs wth you in Christ, and hath annoynd us, and sealed vs, and geuen the earnest of the spere in oure hertes.

The II. Chapter.

For I call God to recorde vnto my soule, that to fauoure you with all I came not agayne vnto Corinthum. Not that we are - loides ouer youre faith, but we are helpe of youre ioye, for ye stonde in faith. But I decremynd this wth my selfe, that I wolde not come agayne to you in heuynes. For yf I make you ioye, wtho is it that shal make me glad, but the same which is made ioye by me? And the same haue I wyrtzen vnto you, lest whā I come, I shal be to the hynnes of them, of whom I oughte to reioyse: for somoch as I haue this con sidence in you all, that my ioye is the ioye of you all. For in greate trouble and angursh of otheer wote I vnto you with many teares: not yf ye shalde be ioye, but that ye mighte

perceane the loue, which I haue most speci ally vnto you.

But yf any man haue caused sorowe, the same hath not made me ioye, but partly, lest I shalde grene you all. It is sufficient, that the same man is so rebuted of many, so that from hence forth ye oughte the more to ioye him and to comforte him, lest he be swalowed up in ouer much heuynesse. Wherfore I exhorte you, that ye shewe loue vnto him. For therfore byd I wyte vnto you also, that I mighte knowe the proofe of you, whether ye were obedite in all thinges. Wherfore I wrote vnto whō ye soigrene any thinges, I forgave hi also. For I also, yf I forgave anye vnto any mā, that forgave I for youre sake in the rowme of Christ, lest we shalde be pũcted of Sarban. For his thoughtes are not unknowne vnto vs.

But whā I came to Troada to prech yf Gospell of Christ (and a voie was open vnto me in y L O R D E) I had no rest in my spere, because I founde not Titus my brother: but I toke my leue of them, and went awaye in to Macedonia. Rec thankes now to God, which all waye geueth vs the waye in Christ, and openeth yf fauoure of his knowlege by vs in eury place. For we wento God the good fauoure of Christ, but amonge thes ye are saued, & amonge thes iustitise. To thes, yf fauoure of death was death: but vnto yf otheer, the fauoure of this vnto life. And who is merre therco: for we are not as many are, which choppet & dawge wth the worde of God, but eue our of purenesse, and one of God in yf sighte of Gods spere we in Christ.

The III. Chapter.

Whyne we then agayne to prech selues? Or neede we (as some othe) of piffles of commendacion vnto you or letters of commendacion from you: For oure epistle wyrtzen in oure hertes: which vnderstonde and red of all me, in that ye knowe, how that ye are yf epistle of thes mynished by vs, and wyrted, not with pen, but with the spere of the wynges of God: in tables of stone, but in fleshye tables of the hert. Such truste haue we thowen Christ to God warde, not that we are sufficient oure selues to thynke any thinge, as of our selues, but oure ableness commeth of God, which hath made vs able, to be a mynistre of the new Testament: not of the letter, but of the spere. For the letter killeth, but the spere geueth life.

But yf the mynistre of yf killeth the

1. Cor. 4. c

Phil. 3. b

1. Tell. 1. c

1. Co. 11. a

Mat. 2. d

1. Co. 1. c

1. Epi. 4. c

Rom. 3. a

1. Per. 3. a

The ii. Epistle to the Corinthians. Ho. lxxix.

now the letter, and was figured in stones, was glorious, so that the child of Israel might not behold the face of Moses, for fearfulness of his countenance, (which glory nevertheless is done away) how shall not the manifestation of the spirit be much more glorious? For if the office that preacheth damnation be glorious, much more doth the office that preacheth righteousness exalt in glory, for in other parts that was glorified is not being glorified in respect of this exceeding glory. For if that which is done away, be glorious, much more shall that which remaineth, be glorious.

¶ Scynghe then that we have such trust, we use greater boldnesse, and do not as Moses, which put a vail before his face, so that the children of Israel might not see the ende of it, that is done away. But their myndes are blinded. For vnto this day remaineth the same covering vnto this day in the old Testament, when they receiue it, which in Christ is put away. But euen vnto this day when Moses is red, the vail hangeth before their herces: Let neuertheless whā they come to the LORDE, the vail shall be taken away. For the LORDE is a spirit: where the spirit of the LORDE is, there is libertie. But now the glory of the LORDE appeareth in us all with open face, and we are changing into the same ymage, from one cleannes to another, and as of the spere of the LORDE.

The III. Chapter.

¶ Herfore scynghe we have such an office (euen as mercy is come vpon vs) we sayne not, but cast from vs the doctes of sensiblenesse, and walke not in craftines: neither couer we the worde of God, but open the truth, and reporte oure selues to euery mans conſcience in the sighte of God.

¶ If oure Gospell be yet hyd, it is hyd in them that are lost: amonge whom the God of this world hath blinded the myndes of them which beleue not, that the lighte of the Gospell of the glory of Christ (which is the ymage of God) shulde not shyne vnto them. For we preach not of selues, but Iesus Christ to be the LORDE, and oure selues youre seruantes for Iesus sake.

¶ For God, that commanded the light to shyne out of darcknesse, hath giuen a cleare conscience in oure herces, by the light of the knowledge of the glory of God, which cometh in the face of Iesus Christ.

But this treasure haue we in earthy

vessels, that the power which exelleth might be of God, and not of vs. We are troubled on euery syde, yet are we not without hope. We are in pauerie, but not utterly without somewhat. We are persecuted, but we are not forsaken. We are oppressed, neuertheless we perish not. We alwayes beare aboute in oure body the byenge of the LORDE Iesus, the life also of the LORDE Iesus might appeare in oure body. For we which lyue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might appeare in oure mortall flesch.

¶ Therfore is death now mightie in vs, but life in you. But scynghe that we haue the same spere of faith (acordinge as it is written. I beleue, and therefore haue I spokē), we also beleue, and therfore we speake, for we knowe that he, which rayſed vp the LORDE Iesus, shall rayſe vs vp also by the meane of Iesus, and shall sit with you. For all thinges do I for your sakes, that the plenteous grace by the chācellengyng of many, maye redounde to the prayse of God. Therfore are we not weary, but though we outwardly maye be corrupte, yet the inward is renewed day by day. For oure trouble, which is but temporal and lighte, worketh an exceeding and an eternall weighte of glory vnto vs, which loke not on the thinges that are sene, but on them which are not sene. For the thinges which are sene, are temporall: but the thinges that are not sene, are eternall.

The V. Chapter.

¶ We knowe surely, that if oure earthly house of this dwelling were destroyed, we haue a building ordeyning of God, an house not made with handes, but eternallstygne in heauen. And in the same sighe we also aſſure oure mansion, which is from heauen: and longer be clothed therewith, so yet: yf that we be founde clothed, and not naked. For as longe as we are in this tabernacle, we sighe and are grieved, for we had rather not be vnclothed, but to be clothed vpon, that mortalitie might be swallowed vp of life. But he that hath ordeyned vs for this, is God, which hath giuen vs the earnest of the spere. Therefore are we alwaye of good cheare, and knowe, that as longe as we dwell here in the body, we are not at home with the LORDE: for we walke in faith, and se him not. Let neuertheless we are of good comforte, and had leaue to be absent from the body, and to be at home with the LORDE.

¶ Wherfore, whether we be at home or sit

home, we endeavour oure selues to please him. • For we must all appeare before the iudgment seate of Christ, & every one maye receaue in his body, according to & he hath done, whether it be good or bad. Scynge then that we knowe, how that the LORDE is to be feared, & we farr saye with men, but we are knowne well ynough unto God: Jcrist also, that we are knowne in your consciences. We praye not oure selues agayne unto you, but geate you an occasion to reioyse of us, & ye maye haue to reioyse agaynst them, which reioyse after the outwarde appearance, and not after the hart. For yf we do to much, we do it unto God: yf we kepe measure, we do it for youre sakes. For the loue of Christ constraineth vs, in as much as we thus iudge, that yf one be deed for all, then are all dead. • And therfore dyed he for all, that they which lyue, shalde not henceforth lyue unto them selues, but vnto him, which dyed for them and rose agayne.

C Therfore henceforth knowe we noman after y flesh: and though vs haue knowne Christ also after the flesh, yet knowe we him now so nomorie. Therfore yf any man bein chaff, he is a new creature. Olde thinges are past awaye, • beholde, all are become new. • Tenetables all thinges are off God, which hath reconcyled vs vnto himselfe by Jesus Christ, and hath giuen vs the office to preache the atonement. • For God was in Christ, and • reconcyled the wolde vnto himselfe, and counced not ther synnes vnto chm, and amonge vs hath he set vp the wolde of y atonement. • Now theare we messengers in the rowme of Christ, euen as though God exhorted by vs. We besike you now therfore in Christes steade, that ye be at one with God: • for he hath made him which, hence no synne, to be synne for vs, & we by his meanes shalde be that righteousnes, which before God is allowed.

The VI. Chapter.

We as helpers therfore exhorte you, that ye receaue not y grace of God in vayne. For he sayeth: • I haue herde the in the tyme accepted, and in the daye of saluacion haue I scouered the. Beholde, now is the accepted tyme, now is the daye of saluacion. Let vs geue no man occasion of euill, that oure office be not euill spoken of: but in all thinges let vs behaue oure selues as the • ministers of God: in much patience, in troubles, in necessities, in anguishes, in stryppes, in prisonmentes, in vprouers, in laboures, in wardynges, in fastynges,

in purenesse, in knowlege, in longe sufferynge, in tendresse: in the hely goost, in lowe wysayned, in the wolde of the truth, in the power of God, by the armour of righteousness on the rightehande and on the left: in honoure and dishonoure, by euill report and good report: as discretes, & yet thus as vnknowne, and yet knowne: as vyrgins, and beholde, we lyue: as chastited, and not fylled: as foicourynge, and yet all maye myry as poore, & yet make many riches as honyng nothinge, & yet possesse all thinges.

O ye Corinthians, oure mouth is open vnto you, oure hart is made large. We are in no straynesse on oure behalfe: but re here as ye are in straynesse, that do ye of youre owne herely meanyng. I speake to you, as to childe, that haue like reuerence with vs. Our selues therfore at large.

Do not a straunge yock with the weakeliuers. For what fullhippe hath righteousness with unrighteousnesse. What company hath lighte with darknesse. • How agreeth Christ with Belial. • What part hath the beleuer with the infydele. • How accedeth the temple of God with ymagis. • We are the temple of the lyuynge God, as sayeth God: • I wyld well in them, and walde in them, and wyll be their God, & they shal be my people. • Wherfore come out from amonge them, and separate youre selues. • (sayeth the LORDE) and touche no uncleane thinge, so wyll I receaue you, & be youre father, & ye shal be my sonnes and daughter, sayeth y Almightye LORDE.

The VI. Chapter.

Synge now that we haue soden mysse (dearly beloved) let vs doo ourselues from all fylchynes of the flesh and spere, and growe vp to fullhousnes in y feare of God. • Understode us right. • We haue huree no mā, we haue corrupcion, we haue be defrauded no man. • I speake not this to cōdemne you, for I haue shewed you before, that ye are in oure heres, so bye and to lyue with you. • I am very bolde comrade you, I make much booff of you, I am filled with comforte, I am exceedinge ioyous in all our tribulacion. • For whan we were come into Thacebonia, oure flesh had no rest, but we were troubled on every syde: come be mas fightynge, inwarde was feare. • Notwithes God that comforteth the able, comforted vs by the comynge of Titus.

For onely by his comynge, but also by the consolacion wherwith he was cōforted you, whan he tolde vs yf desyre, your

21. 1. c.

21. 4. b.

1. Tit. 1. b.

Apo. ca. 1. a.

Col. 1. b.

• Rom. 1. c.

Col. 1. b.

1. Joh. 4. b.

E. b. 1. b.

Rom. 2. a.

Heb. 3. c.

1. Co. 4. b.

1. Co. 4. a.

1. Co. 3. a.

pyng, yd fructe mynde for me, so þ̄ I now reioyse y moie. For where as I made you sorry by the letter, it repenteth me not, though I yd repete. For I se, that the same epistle made you sorry (though it were but for a season). But now I reioyce, not that ye were sorry, but that ye were sorry for repentance. For ye sowed godly, so that in noching ye were hurt by vs. For godly sorrow causeth repentance vnto saluacion, not to be repented of: but worldly sorrow causeth death. Beholde, where as ye haue had godly sorrowe, what diligence hath it wroughte in you: yea a sufficient answer, displeasure, feare, desyre, a fructe mynde, punyshment. For in all poyntes ye haue shewed youre felowes, that ye are cleare in that matter.

¶ Wherefore though I wrote vnto you, yet is it no done for his cause that yd hurt, ne ther for his cause that was hurt, but that youre diligence (which ye haue for us in the sighte of God) mighte be manifest w̄ you. Therfore are we comforted, because ye are comforted: but exceeding the more ioyed we, for the ioye of Titus, because his spere was refreshed of you all. I am therfore not now ashamed, though I boasted myselfe vnto him of you: but like as all is true that I haue spoek vnto you, euen so is oure boasting vnto Titus founde true also. And his inward affection is more abundant towarde you, when he remembereth the obedience of you all, how ye receaued him with feare and trembling. I reioyse, that I maye be holde ouer you in all thinges.

The VIII. Chapter.

¶ Do you to wit (brethren) the grace of God, which is geue in the congregacions of Macedonia. For their reioyng was most abundant, when they were tryed by much trouble: & though they were exceeding poore, yet haue they stude exceeding richely, and that in singleness. For to their power I bare recorde: yea and beyond their power, they were willinge of their owne accord, and prayed vs with great instance, that we wolde receaue their benediction and fellowshipe of the habitaunge that is done for the sake ynto: And not as we loob for, but gaue ouer them selves first to the L O R D E, and afterwarde vnto vs by the wyl of God, so that we coulde not but desyre Titus, that like as he had begonne a fructe mynde euen so accomplish the same benediction amonge you. Now as ye are rich in all poyntes, in faith and in woide, and in knowledge, and in all diligence, and in youre

loue towarde vs, euen so se that ye be plentifulle also in this benediction. This I saye not as commaundynge, but seynge, ether are so diligente, I proue youre loue also, whether it be perfecte or no. For ye knowe the liberallite of oure L O R D E Iesus Christ, which though he be rich, yet for youre sakes he became poore, þ̄ ye thowin his poortie mighte be made rich.

¶ And my counsell herin I geue, for this is profitable for you, which haue begonne a yere a goo, not onely to do, but also to wyl. But now persourme the dede also, that like as there is a ready mynde to wil, therema ye be a ready mynde also to persourme the dede. of that which ye haue. For yf there be a willinge mynde, it is accepted accordinge to that a man hath, not accordinge to that he hath not. This is not done to the intent, that ether shalbe haue ease, and ye obliuious, but that it be a lyke. For youre abundantie shalbe their lacke in this yme off darth, that ether ther abundantie also yf gathered maye supplie youre lacke, that there maye be equallite. As it is wyrtten: he y gathered much, had not the more: and he that gathered little, wanted nothings. That is be vnto God, which put in the hert of Titus, the same diligence towarde you. For he accepted the request in dede, yea he was rather so well willinge, that of his owne accord, he came vnto you.

¶ We haue sent with him that brother, whose name is in the Gospell thowin out all the congregacions. Not onely that, but he is chosen also of the congregacions, to be a felowe with vs in oure iourney, for this benediction that is mynistrd by vs vnto the people of the L O R D E, and to stete vp youre prompte mynde, and to beware, lest ymā repute euill of vs because of this plentifulle, which is mynistrd by vs: and therfore make we provision for honest thinges, not onely before the L O R D E, but also before men.

¶ We haue sent with them also a brother of oure, whom we haue oft proued diligente in many thinges, but now much more diligente. And this haue we done in grace hope towarde you, whether it be for Titus sake (which is my felowe and helper amonge you) or for oure brethren (which are Apostles of the congregacions, & the people of Christ.) Shewe now the profitt of youre loue and oure boasting of you, vnto thes, and ouerly in the sighte of the congregacions.

Per. 4. b
Pro. 4. b
+ Luc. 11

Exo. 10.

Rom. 11

A The handteachinge vnto y sayn
 ras, it is no neede for me to wyte vnto
 you: for I knowe youre redynesse
 of mynde, wherof I boast my selfe amonge
 them of Macedonia, and saye: Achaia was
 ready a yere agoe. And youre seruente
 hath promoted many. Neuertheles yet ha
 we wesen these brethren lest oure reioysing
 ouer you shoulde be in wayne in this behalfe,
 that ye mighte be ready, as I haue repo
 rted of you: lest whan they of Macedonia
 come with me, and fynde you vnprepared, we
 (I wyl not saye ye) shoulde be ashamed in this
 presumption of boastinge.

B Wherfore I thoughte it necessary to ex
 horte the brethren, to come before hande vnto
 you, for to prepare this blessinge promy
 sed afore, that it mighte be ready, so that it
 be a blessinge, and not a defraudinge. This
 I thynke that he which somewhat litle, shal
 reape litle also: and he yfoweth plentifully,
 shal likewise reape plentifully, every one
 accordyng as he hath purposed in his hert,
 not grudgynge, as of compulsion. For God
 loveth a chearfull geuer. God is able to ma
 ke you ryche in all grace, yf ye in all thinges
 haunge sufficier to the veremoost, maye be
 ryche to all maner of good wordes. As it is
 wyrted: the hath sparfed abiove z geue to y
 poore, his rightuousnes remaineth for ever.

C He that geueth seld vnto the poorer, shal
 mynyshe bred also for sode, and shal multi
 plye youre seld, and increase the frutes of yd
 righeousnes, that in all thinges ye maye be
 made ryche vnto all singleness, which caus
 eth thorow vs, thankelgyuynge vnto God.
 For the handteachinge of this collection not
 onely supplieeth the neede off the sayntes,
 but also is aboundant herin, that for this lau
 dable mynistracion many mighte geuecha
 rtes vnto God, and paye God for yd obedi
 ent professynge of the Gospell of Christ, z
 for yd singleness in distributyng vnto chy
 and to all men, and in their prayer for you,
 which longe after you, for the aboundant
 grace of God in you. Thankes be vnto God
 for his vnouersurable gifte.

The X. Chapter.

A Pan! my selfe beseeke you by the meke
 nesse and softnesse off Christ, which
 when I am present amonge you, am
 of small reputacion, but am bolde towarde
 you beyng absent. I beseeke you that I nebe
 not be bolde whan I am present, to vse y
 boldnesse wherwith I am supposed to be
 bolde, agaynst some, which reput vs as
 though we walked after y fleshy: for though

we walke in the fleshy, yet fighte we not after
 a fleshy maner. For the weapons of oure
 warre are not fleshy, but mightie before
 God to cast downe strong holdes, wherewith
 we ouerthrowe ymaginacions, z every hye
 thinge yf exalceith selfe agaynst the know
 ledge of God, and byynge in to captiuitie all
 vnderstandinge to the obediencie off Christ
 are ready to take vengeance on all disobe
 diencie, whan youre obediencc is fulfilled. So
 ke ye on thinges after y weter appearaunce.

Afery man trust of himselfe yf he is Chast
 tes, let him thinke this also by himselfe, y
 like as he is Chaste, wut so are we Chastes
 also. And though yf I shoulde boast my selfe
 somewhat more of oure auocacion, which y
 LORDE hath geue vs to chaste and not to
 defraye, it shal be not be to my shame. This
 I saye, lest I shoulde seme, as though I wou
 te aboute to make you afrayed with letters.
 For the pistles (saye they) are fore and stron
 ge, but his bobely presencc is meane, and his
 speache to be. Let him yf is soche, thinke on
 this wyse, that as we are in roide by let
 ters whi i we are absent, soch are we also in
 dede whan we are present. For we barrene
 reken a comparacione of silues, vnto somewhat
 praye them silues: whertheles whyle they
 meane them silues by them silues, and
 bolde onely of them silues, they vnderstande
 not singe.

Soberdicit we wil not boast of silues abow
 measure, but onely accordyng to the meas
 ure of the rule, wherewith God hath distri
 buted vnto vs the measure to reachen vnto
 you. For we stretchenot of silues to farre as
 though we had not reached vnto you. For
 euen vnto you haue we come with the Gos
 pellof Christ, and boast not oure silues ou
 ermeasure in other mens Laboures: For and
 we hope whan youre faith is increased in
 you, that we wil come farther, accordyng to
 oure measure) and preach the Gospell vnto
 them that dwell beyonde you, and not con
 ioyse in that, which is prepared with an
 other mans measure.

The XI. Chapter.

Let him chat reioyseth, reioyse in the
 LORD: for he yf prayseth him selfe
 is, is not allowed, but he whos of
 DE prayseth. Wolde God ye coulde suffi
 me a litle in my soloshynes, yet be ye forbear
 me. For I am gelous ouer you wh godly
 leasly. For I haue married you vnto onem
 to bringe a chaste virgin vnto Christ. But
 I feare, lest as yf serpeth be ynto me wh
 iustelie, and so yd wyrtes shoulde be conu

ee from the synagoge that is in Christ. For
if he that commeth unto you, preach ano-
ther Jesus, whom we have not preached, or
if ye receive another spete, & ye have not
received, or another Gospell which ye have
not accepted, ye might right well have bene
chere. For I suppose that I am no lesse than
the hie Apostles are. And though I be ru-
de in speakyng, yet am I not rude in know-
lege, howbeit amde you I am knowne to
the vice of it. Oo dyd I synne therein becau-
se I submyred my selfe, that ye might be
exalted?

B For I preached unto you the Gospell of
God freely, and robbed neither congregacions,
and took wages of the, to preach unto you.
And when I was present with you, and
had neede, I was generous to no man: for I
which was lackyng unto me, the brethren
which came fro Macedonia, supplied. And
in all thinges I keepe my selfe so, & I shulde
not be generous to you, & so wy I keepe my
selfe. As surely as the trooth of Christ is in
me, this rejoycing shal not be taken frome
in the regions of Achaja. Wherefore: becau-
se I shulde not love you: God knoweth. We
wrecheles what I do and myl do, that do I
to ont away occasion, from the which seke
occasion, that they mighte boast the selues
to be like unto vs. For soch falsse Apostles &
disceatfull woiters fashion them selues like
unto the Apostles of Christ. And that is no
marcell: for Satban himselfe is chaunged
into y fashion of an angell of light. Ther-
fore is it no greates thinge, though his my-
nistres fashion them selues as though they
were the pure chere of righteousnes, whos-
e side shalbe according to their dedes.

C I saye agayne, lest any man thynke that
I am foolish: or do take me even now as a fo-
le, & I maye boast my selfe a litle also. That
I speake now, that speake I not a fter the
LORDE, but as it were in foolishnes, whyle
we are now come to boasting: Synge that
many boast them selues after y flesh. I wol
boast my selfe also. For ye suffre folces gladly,
in so much as ye youre selues are wyse. For ye
kiffe even yf a man bringe you in to bonda-
ge, yf a man put you to dishonour, yf a man
take ought fro you, yf a man exalte himselfe
over you, yf a man smyte you on the face. I
speake concernyng chere, as though we
were weake.

Wherin I see now any man barre be
bolde (I speake foolishly) therein barre. I be
bolde also. They are Hebrewes, so am I. They
are Israelites, even so am I. They are the

side of Abinham, so am I. They are the my-
nistres of Christ (I speake as a fo) I am
more in labour: more abidaunt, in stryppes
about measure, in punishments more plen-
teously, in death oft. Of the Jewes recei-
ved I five tymes forty stryppes, one lesse.
Christ was I beaten with rodde. I was
once stoned. I suffred chryse hyppocrite:
nights and daye have I bene in the depe of D
these: I have oft iourneyed: I have bene
oft in perels of wacers, in perels amonge
murtherers, in perels amonge the Jewes,
in perels amonge the heythen, in perels in
cities, in perels in the wyldernes, in perels
upon the See, in perels amonge falsse bre-
thre, in laboure & travayle, in much watchyn-
g, in hunger and thurst, in much fastynges
in colde and nakednesse: Besyde those thyng-
ges which are ourwarde, namely my bayle
combaunce, my daylie care for all congrega-
cions. Who is weake, and I be not weake.
Who is offended, & I burne not: If I must
needes make my boast, I will boast my selfe
of myne insumyng. God yf facter of our L
DE Jesus Christ, which is blessed for ever,
knoweth that I ye not. At Damascus the
gouvernour of y people under kynge Aere-
tas, kepte y cite of the Damascenes, I wol-
de have taken me, and at a ryndome was
I let downe in a basket thorow the wall, &
so escaped his handes.

The XII. Chapter.

S I professe me nothinge (no bouce) I
do boast. Therefore I wol come
to y visions and revelations of the
LORDE. I knowe a man in Christ about
fourtene yeares a gooe: whether he was in y
body, I can not tell: or whether he was out
of the body, I cannot tell, (God knoweth.)
the same was taken up in to the thirde hea-
ven: and I knowe the same man (whether
he was in y body or out of the body, I can
not tell, (God knoweth) howe that he was ta-
ken up to Paradise, and herde wordes not
to be spoken, which no man can wrec. here
of will I boast, but of my selfe will I make
no boast, excepte it be of myne infirmities.
And though I wolde boast my selfe, I wyd
not foolishly, for I wolde saye the truweth.
But I restra yne my selfe, lest any man shalbe
chinte of me aboute y feyeth in me, or hea-
rech of me. And lest I shulde exalte my selfe
out of measure because of the hie revela-
cions, there is a warnyng geuen unto my
flesh, even yf messenger of Satans, so durste
me, that I shulde not exalte my selfe out off
measure: for I which I besought the LOR

DE thys, that it might departe fro me. And he sayde vnto me: My grace is sufficient for the. For my strength is made perfecte in thow weaknes. I am glad therfore wil I reioyce in my weaknesse, that the strength of Christ maye dwell in me.

B Therefore am I content in infirmitie, in rebutes, in necessities, in persecucions, in anguyshes for Christes sake: for whā I am weak, thē am I stronge. I am become a foole i boasting my selfe: ye haue compelled me.

Cor. 9. 2 For I oughte to be commended of you, in so much as I am in nothinge inferior to y^e Apostles. Though I be nothinge, yet are I tokens of an Apōstle wroughte amonge you, with all pacifce, with signes, & with wonders & with mighty dees. For what is it, wherein ye are inferior to the oether congregacions? excepte it be y^e I haue not bene greuous vnto you. Some haue me thus regarded. Beholde, I am ready the thirde tyme to come vnto you, and wil not be chargeable vnto you. For I seeke not your, but you. For y^e childre oughte not to gather treasure for the elders, but the elders for the childre. I wil verie gladly bestowe, and wil be bestowed for your soules: though y^e I lose you, the lesse am I loue: agayne.

R. 2. c.

C What is it for so that I grieved you not, men which do so much as I was crafty, I toke you by thye. Haue I defrauded you by any of thē, whō I sent vnto you? I desired Titus, & with him I sent a brother: dyd Titus defraude you? Haue we not walked in one spere: Wete we not in like foote stepes? Agayne, thynke ye y^e we create our selues? We speake in Christ in the sighte off God. But all thie (dearly beloved) is done for y^e edifyinge. For I feare lest whan I come, I shal not fynde you such as I wolde: and lest ye shal fynde me such as ye wolde not: lest there be amonge you, debates, envynges, matches, strynges, backbitings, whysperings, swellings, vprours: lest whan I come agayne, God bringe melome amonge you & lest I be constrained to bewaile many of the y^e haue synned before, & haue not repented ones y^e unclennesse and whoredome, and wantonnes, which they haue comyted.

The XIII. Chapter.

Deut. 16. c.
Mal. 1. b.
D Now come I the thirde tyme vnto you. In the mouth of esow or thie witness shal every matter be stablished. I haue tolde you before, & tell you before as presēt y^e seconde tyme, & nyete it now beinge absent, vnto the which in tyme passed haue synned, & to all oether yf I come agayne, I wil not spare, synging that ye

see experice of him, which speaketh in me, in euery Christ, which amonge you is not weak, but is mighty amonge you. And though he was crucified in weaknes, yet sueth he in the power of God. And though we are weak in him, yet lyue we with him in the power of God amonge you.

D Prove youre selues, whether ye are in the faith, against youre selues. Or in some ye not so selues, y^e Jesus Christ is in you: Excepte ye be cast awayes. But I trust ye notome, y^e we are not cast awayes. I desire before God y^e ye do no euill: not y^e we shulde some comendable, but y^e ye shulde do y^e which is good, & let vs be as cast awayes. For we maye do nothinge agaynst y^e truth, but for y^e truth. We are glad whan we are reate, & ye syng: & the lime also we wyffe for, namely y^e perfectnesse. Therfore wyte I these things beinge absent, lest whā I am presēt, I shal be vs sharpnesse, accordinge to the power: which the LORD hath geue me to edifye, and not to destroye.

Synally brethren, reioyce, be pacifce, & force y^e selues, be of one mynde, be peaceable, and the God of loue and peace shal be with you. Salme one another with an holy kyffe. All the sayntes salme you. The grace of oure LORD Jesus Christ, & the loue of God, and the fellowshipe of y^e holy goost be with you all. Amen.

The seconde Epistle to the Corinthians.

Sent from Philippopolis in Macedonia, by Titus and Lucas.

The Epistle of the Apostle S. Paul

to the Galatians.

The summe of this Epistle.

Chap. i. Paul rebueth them, because they were fallen awaye from the gospell, because his owne confession, manifesteth his office as apostellshippe, and declared himselfe to be equal with the hie apostles.

Chap. ii. He wylth toberth Price in the lawe, and proueth that the lawe and circumcisions are not necessary to saluacion.

Chap. iii. He rebueth the puffed swarth of the Galatians, shewing the vngodlynesse of the lawe, and declared neuertheless that it was not giuen for naught.

Chap. iiii. Paul sheweth that thow Christ was the delayered from the lawe, and rebueth the vngodlynesse of the Galatians.

Chap. v. He labourerth to drawe them awaye from circucision, sheweth them the battell betwixte the spere and the flesch, and the victory of them both.

Chap. vi. He exhorteth them to brotherly love, and one to beare with another, because they wylteth them to beate of circucision.

The Epistle
The Epistle of
 the Apostle S. Paul
 to the Galathians.

to the Galathians. Fo. lxxvij.



The first Chapter.



Paul an Apostle (not of men, nor by mā, but by Jesus Christ & by God the father, which ray- sed him up frō y dead) & all the brethē which are w me. Unto the cōgregaciō in Galacia.

Grace be with you, and peace frō God the father, and ourē LORD Iesus Christ, which gave him selfe for oure synnes, that he mighte belyue vs from this present euil world, accordinge to the will of God ourē father, to whom be prayse for ever and ever. Amen.

I marvelle if ye are so soone turned (from him that called you in the grace of Christ) into another Gospell: which is nothinge do, but that there be some, which trouble you, and intende to pervertē the Gospell of Christ.

Nevertheless though we ourē selves, or an angell from heave preach unto you any other Gospell, the which we have preached unto you, the same be accursed. As we have sayde afore, so saye we now agayne: If in any mā preach unto you any other thinge, the which ye have receaved, yf same be accursed. Preach I men now to God: Or go I aboute to please men: If I shulde yet please men, I were not the servant of Christ.

But I certifie you brethren, that the Gospell which is preached of me, is not of men. For I neither receaved it, nor learned it of mā, but by the revelaciō of Iesus Christ. For ye have herde of my conversaciō afore tyme in the Jeweshippe, how that beynde measure I persecuted the cōgregaciō of God, and spoiled it, and prayyled in the Jewe

shippe aboute many of my companyons in my uaciō, & was a moche more strait man tēyer of the tradicions of the fathers.

But when it pleased God which separet me from my mothers wombe, and called me by his grace, for to declare his sonne in me, that I shulde preach him throughe the Gospell amonge the heythē, immediately I commēd not of the matter with flesh and bloude: neither came I to Jerusalem unto them which were Apostles before me: but wente my wayes in to Arabia, and came agayne to Damascus. Then after thre yere I came to Jerusalem to se Peter, and abode with him fyfene dayes. As for the other Apostles, I sawe none of them, save James the LORD'S brother.

The thinges that I wryte unto you, beholde, God knoweth, I feyne not. After that wente I into the coastes of Syria and Cilicia: but of face I was unknowne to y Christen congregaciōs in Jewrye. Nevertheless they had herde onely, that he that persecuted us in tyme passed, preached now y faith which some tyme he destroyed: and they pray sed God in me.

The II. Chapter.

Then after foure yeres, I wente up agayne to Jerusalem with Barnabas, and toke Titus with me also. But I wente up by revelaciō, and commēd with the of y Gospell, which I preach amonge the heythē: but specially with the which were in reputaciō, lest I shulde runne or had runne in vayne. But Titus which was also with me, was not compelled to be circelysed, though he was a Greke: and that because of certayne incommoder beyngē false brethē, which came in amonge other, to spye our owre libertie, which we have in Christ Iesus, that they mighte bringe us in to bondage: To whom we gave no rewme, no nor for the space of an houre, as con cernyngē to be broughte in to subjection: if the rithē of the Gospell mighte come ynne with you.

As for the that seemed to be greates, what they were in tyme passed, it maketh no matter to me. For God loyeth not on the outward appearance of men. Nevertheless they which seemed greates, taught me nothinge: but contrary wyse, when they sawe that the Gospell ouer the vnicūciōn was cōmyrred unto me, as y Gospell ouer y circūciōn was commyred unto Peter. For he y was mightie rich Peter to the Apostles.

1 Cor. 1. 1

Act. 14. 1

Act. 16. 1

1 Cor. 9. 1

Act. 10. 1

Rom. 1. 1

1 Pet. 1. 1

2

shippe ouer the circumcision, the same was as mighte with me also amonge the heythen) they perceiued the grace that was geuen vnto me.

A.C. 11. 2
A. Co. 9. 8

James and Cephas and Iohn, which seemed to be plers, gaue me and Barnabas a righte handes, and agreed with vs, that we shoulde preache amonge the heythe, and they amonge the Iewes: onely that we shoulde remember the poore, which thinge also I was diligent to do.

But whā Peter was come to Antioche, I wichstode him in y face: for he was worthy to be blamed. For a fore there came certayn from James, he ate with the heythe. But whā they were come, he wichdane and separated himselfe, fearinge the which were of the circumcision. And the other Jewes dyssembled with him likewise, in so much that Barnabas was brought in to their simulation also. But whā I sawe that they walded not righte after y truth of the Gospell, I sayde vnto Peter openly before all: If thou beynge a Iewe, lyuest after the maner of the Gentyles, and not as do the Jewes, why causest thou the Gentyles then to lyue as do the Jewes?

Phil. 3. 2
Rom. 2. 13

Though we be Jewes by nature, and not symmers of the Gentyles, yet (in so much as we knowe, that a man is not made righte by the dedes of the lawe, but by the faith on Iesus Christ) we have belated also on Iesus Christ, that we mighte be made righte by the faith of Christ, and not by the dedes of the lawe, because that by the dedes of the same no fleisch shal be iustified.

Ifre then which site to be made righte by chuff, shulde be yet founde symmers of fleshe, is not Christ then the myster of synnes? God sothy. For yf I buyde agayne that which I haue destroyed, then make I my selfe a trespasser. But I thorow the lawe am deed vnto the lawe, that I mighte lyue vnto God. I am crucified with Christ, yet do I lyue: neuer thelesse now not I, but Christ lyueth in me. For y list which I now lyue in fleshe, I lyue in the faith of y sonne of God which loved me, and gaue himselfe for me. I cast not awaye the grace of God. For yf righteounes come by the lawe, then dyed Christ in vayne.

The III. Chapter.

21 **Y**e foliue Galatias, who hath bewitched you, that ye shulde noe beleue the truth: To whos Iesus Christ was describied before the eyes and amonge you crucified. This onely wolde I terme of

yon: Receaued ye the spiere by the dedes of the lawe, or by the preachinge of the spiere? Are ye so nowise? He begame in the spiere, wolde ye ende now the in the flesch? How y suffred so much in vayne? If it be dele in vayne, he that getteth you the spiere, and dwelleth soch greute a crete amonge you, doeth he in thow the dedes of the lawe, or by y paradunge of the faith? Euen as Abrahā belated God, and it was counted vnto him for righteounes. Thus ye knowe, that they which are of faith, are Abrahāms children.

The scripture saue a fore haide, that he iustified the heythen thow so faith. Therefore shewed it glad cytynges of a fore vnto Abrahā, and sayde: In the shal all the heythen be blessed. So then they which be of faith, are blessed with faithfull Abrahā. For as many as go aboute with the wordes of the lawe, are vnder y curse: For it is writte: Cursed be every man, which obeyeth not in all thinges that are wyrted in the booke of the lawe, to do them. That no man iustified by the lawe in the sighte of God is crydite: For y iust shal lyue by his faith. The lawe is not of faith, but the much doth y same, shal lyue eberit. But Christ hath deliuered vs from y curse of the lawe, whā he became a curse for vs. (For it is wyrted: Cursed is every man that hangeth on tree) that the blessinge of Abrahā mighte come on the Gentyles in Christ Iesu, and that we mighte foreceane y promysed spiere, thow so faith.

Brethren, I wil speake after the maner of men. Though it be but a māns Testamēt, yet no man despyseth it, or addeth any thinge thereto, whā it is confirmed. To Abrahā and his side were the promysis made. He sayeth not: In the dedes, as in many, but in thy dede, as in one, which is Christ. The Testamēt (I saye) which afore was confirmed to Christ warde, is not difannuled (that the promes shulde be made of none effect) by the lawe which was geuen beyonde this tyme: neither thurte yeres thereafter. For yf the enheritance be gotten by the lawe, then it is not geuen by promes. But God gaue it frely vnto Abrahā.

Wherfore the serueth the lawe? It was added because of transgression, till the she came, to the which the promes was made. And it was geuen of angelo, by the hande of the mediator. A mediator is not a mediator of one onely, but God is one.

In the lawe then agaynst the promys of God: God sothy, howbeit yf there had

hate gotten a lawe which coulde haue geue
it, he no doute righteousnes shulde come
of the lawe. But if scripture hath shew vp
alvnder synne, that y^e promes shulde come
by the faith on Iesus Christ, geue vnto the
that beleue. Before faith came, we were
kept and shew vp vnder the lawe, vnto the
faith which shulde afterwarde be declared.
Thus y^e lawe was a scolemaster vnto Christi.
that we might be made righteous by faith.
But now that faith is come, we are nomo
re vnder the scolemaster. For ye all are the
children of God by the faith in Christ Iesu.
For as many of you as are baptysed, haue
put on Christ. There is nether Iew nor Grie
ke here is nether boide ner fre: here is nether
man nor woman, for ye are all one in Christ
Iesu. As ye be Christes, the are ye Abrahams
seed and heires according to the promes.

The iiiij. Chapter.

But I saye: As longe as the heyre is
a childe, there is no difference betwe
ne him and a seruaunt, though he be
kide of all y^e goodes: but he is vnder tutore
and gouernour, vntill the tyme appoynted
of the father. Euen so we also, wha we were
children, were in bondage vnder the outward
detractions. But whan the tyme was ful
filled, God sent his sonne, borne of a womā,
and put vnder the lawe, to redeme them
which were vnder the lawe, that we might re
ceive the fre childe. For so moch the as
ye are children, God hath sent the spire of
his sonne in to oure hertes, which cryeth:
Abba, deare father. Wherfore now, thou art
not a seruaunt, but a sonne. If thou be a
sonne, then art thou the heyre of God thro
ugh Christ. Noe withstandinge whan ye
haue not God, ye byd seruaunt vnto them,
which by nature are no Goddes. But we no
winge ye knowe God (ye rather are knowe
ne off God) how is it that ye tume you
backe agayne vnto the weakes and beggerly
traditions, wher vnto ye desyre agayne a
fleshy to be in bondage?

Reobserue dayes and tymes, and ty
mes and yeares, I am in feare of you, lest I
haue bestowed laboure on you in vayne. Die
the I buside you, be ye as I am, for I am as
ye are. Ye haue not hurte me at all. For ye
knowe howe that in weaknes after y^e fleshy
I preached of Gospell vnto you at the first:
and my necessitie which I suffered after the
fleshy, ye despysed not, nether abhorred, but
receaued me as an angell of God, ye euen
as Christ Iesu. So now happy were yether:
for I beare you receade, that yf it had bene

possible, ye had plucked out your eynes,
and geue them vnto me. Am I therfore be
come yo^r enemy, because I tell you y^e trouth?

They are gelous ouer you amysse. Kee
they wolde make you to fall backe, that ye
might be serued to the worde. Iesu good to
be serued, so y^e it be allwaye in a good thin
ge, and not onely whan I am present wth you.
My litle children (of no hom I trauaile in
byth aga yne, wntill Christ be fastioned in
you) I wolde I were wth you now, and coulde
change my voyce, for I stode iⁿ bouce of you.

Tell me ye that wylde vnder the lawe, ha
ue ye not herde the lawe: for it is wrytten,
that Abraham had two sonnes - the one by Gen. 16. 4
a bonde mayde, the other by a fre woman. Gen. 21. 2
As for him that was of the boide mayde, he
was borne after y^e fleshy: but he which was
of the fre woman, was borne by promes.
These wordes be broken somewhat. For these
women are the two Testametes: The one
from the mount Sina, that gendereth vnto
bondage, which is Agar. For Agar is called
in Arabia y^e mount Sina, and reacheth vnto
Ierusalem which now is, and is in bonds
ge with hir children.

But Ierusalem that is above, is the fre Apo. 18
woman, which is the mother of vs all. For
it is wrytten: Keioyse thou baren, that bea
rest no childre: breake forth and crye thou y^e
trauailest not, for the desolate hath many
mo childre, then she which hath an husban
de. As for vs (brethren) we are the children
of Isaac according to the promes.

But like as at that tyme, he that was
borne after the fleshy, persecuted him y^e was
borne after the spire, euen so is it now also.
But what sayeth the scripture: Put awaye
the bonde mayden and hir sonne: for the son
ne of y^e bonde mayde shal not be heyre with
y^e sonne of the fre woman. So now brethren,
we are not children of the bonde mayde, but
of the fre woman.

The v. Chapter.

Sonde fast ether for in the libertye &
wherwith Christ hath made vs fre,
and be not wrapped agayne in the
yocke off bondage. Beholde, I Paul say
vnto you: If ye be circumcysed, Christ pro
fitteth ye nothings at all. Ife yf ye aga
ne vnto every man which is circumcysed
that he is boude to kepe the whole lawe.
Ye are gone quite from Christ, as many
of you as wylde maderig: ye was by the lawe
and are fallen from grace. But we we
in the spire off hope, to be made free
by faith. For in Christ, we are

circumcision any thinge worth mee vncircumcision, but faith which by lone is mightie in operation. Ye ranne well, who was a let vnto you, that ye shulde not obeye the truth: Such counsell is not of him that hath called you. A litle leuen soweth the whole lombe of dowe.

B I haue trusted warde you in J LORDE, that ye wylle none otherwys mynbed. But he that troubleth you, shal beare his iudgment, what so euer he be. Wherein yf J yet preach circumcision, why do J suffre persecution: then had the slander off the crosse ceased. Wolde God they were roted out frō amonge you, which trouble you. But brethren, ye are called vnto liberty, onely let not yere libertie be an occasion vnto the flesh, but by loue serue one another. For all the lawe is fulfilled in one worde, namely in this: loe thy neighbour as thy selfe. But yf ye byete and denoure one another, cate hede, that ye be not consumed one of another.

C J saye: Walke in the spire, and so shal ye not fulfill the L awes off the fleshe. For the fleshe lusteth agaynst the spire, and the spire agaynst the fleshe. These are contrary one to the other, so that ye can not do that which ye wolde: But and yf ye be led of the spire, then are ye not vnder the lawe. The dedes of \mathfrak{J} fleshe are manifest, which are these: Adoutrye, inhordome, vncleines, wantonnes, Idolatrye, witchcraft, hatred, varioucnce, sle, wrath, stryfe, sedicion, secca, envynge, murder, dyuelennes, glory, and such like: of the which J tell you before, as J haue tolde you in tyme past, that they which commytte such, shal not inherite the kyngdome of God.

But the frute of the spire, is lone, ioye, peace, longe sufferinge, gentlenesse, goodnesse, faithfulness, meekenesse, temperance. Agaynst such is not \mathfrak{J} lawe: But they that are Christes, haue crucified their fleshe, with the lustes and desyres.

The VI. Chapter.

We lye in the spire, let vs walke also in the spire. Let vs not be payne glouous, prouokinge one another, and envynge another. Brethren, A feyn may be overtaken of a sauer, ye which are spiriuall, enforme him with a meke spire: and visite thine owne selfe, that thou also be tempted. Deare ye one another hartly, and so shal ye fulfill the lawe of Christ. If yf any man entice himselfe to be forsworn in vnto he is nothinge, the same shall be punished. Let every man prouide his owne, and the shal be haue reioy-

singe in his owne selfe, and not in another. For euery one shal beare his owne burthen.

But let him that is tangled with the worde, mynster in all good thinges, than him that teacheth him. Doe not discorde, God will not be mocked. For what soeuer a man soweth, that shal he reape. For that soeuer sowne upon the fleshe, shal of the fleshe reape destruction: But he that soweth vpon the spire, shal of the spire reape life everlastinge. Let vs not be weery of well doinge, in what tyme is come, we shal reape without ceassing. Whye we haue tyme to reioyce, let vs do good vnto all men: but specially vnto the which are of \mathfrak{J} housholde of flesh.

Beholde, with how many wordes J haue written vnto you with myne arme hande. They that will please in the flesh, constrain you to be circumcysed, onely lest they shal be persecuted with the crosse of Christ. For cut they them selues which are circumcysed, kepe not the lawe, but wolde haue you circumcysed, that they mighte reioyce in your flesh. But God forbyd that J shuld reioyce, save onely in the crosse of oure LORD J ESUS CHRIST, wherby the world is crucified vnto me, and J vnto the world. For as Christ J es neither circumcision, nor any other thinge, yet vncircumcision, but a new creature. And as many as walke accordinge to this rule, peace and mercy be vpon the, as vpon I srael of God. From hence forth is no man put me to busynesse, for J beare in my body the markes of the LORD J ESUS CHRIST, be with youre spire Amen.

Vnto the Galatians, sent from Rome.

The Epistle of the Apostle S. Paul to the Ephesians.

The summe of this Epistle.

- Chap. I. The everlastinge obediencce and election of God in savyng all men throughe Christ J esus his sonne. We are ordained vnto good workes. The dominion of Christ.
- Chap. II. Paul sheweth them what manner of people they were before their conversion, and what they are now in Christ.
- Chap. III. He sheweth the cause of his passion, desyres them not to forsake the remembrance of his trouble, and prayeth God to make the

stedfast in his grace.

Cap. iij. He exhorteth them vnto meeknesse, longe sufferinge, vnto loue and peace, enery one to feare and reuerence another with the gifte that God hath giuen him, to beware of superstitione, to keepe the old commandmentes of good liues, and to walke in a new life.

Cap. v. He exhorteth them vnto loue, with them to beware of drunkennes, curiouse-nesse, foolish talkyngs and false doctrine: to be circumspecte, to a voyde discontentment, to reioyce and to be thankfull towards God, to submit the selfe one to another. He exhorteth also women to be subiecte vnto their husbandes, and how lovingly men ought to intercare their wyues.

Cap. vi. How children shulde behaue them selfes towards their fathers and mothers: How fathers shulde beare their children: How seruants towards their masters: How maynteyners shulde beare their seruantes: How the spirituall baronell, and what weapons Christian men shulde fight withall.

The Epistle of the Apostle S. Paul to the Ephesians.



The first Chapeer.



Paul an Apostle of Iesus Christ by the will of God. To y^e sayntes which are Ephesians, & to the that beleue on Iesus Christ.

Grace be with you and peace from God our father, & fro the LORDE Iesus Christ.

Blesed be God the father of oure LORDE Iesus Christ, which hath blessed vs wth all manner of spirituall blessinge in heauenty thynges by Christ: accordinge as he had chosen vs by him, or ere the foundations of the worlde was layed, that we shulde be holy and without blame before him in loue, & ordeyned to be fore, to receaue vs as children thowm Iesus Christ, accordinge to the pleasure of his will, vnto the purpise of the glory of his grace, wherby he hath made vs ac-

cepted in the. Beloued, in whom we haue redemption thow his blood (namely) the forgiveness of synnes, accordinge to y^e riches of his grace, which he hath shed vpon vs abundantly in all wysdome and pacifce: and hath opened vnto vs the myserie of his wil accordinge to his pleasure, whiche he had purposed in himselfe, & it shulde be preache: wha^t the tyme was fullcomen, that all thynges shulde be gathered together by Christ, both the thynges which are in heauen, and also the thynges that are, vpon earth, euen by him, by whom also we are come to the inheritance: we that were thereto predestinate before, accordinge to y^e purpos of him, which worketh all thynges after y^e counsell of his owne wil, that we might be to the praise of his glory, euen we that before beleued on Christ, on who also ye beleued, after that ye herde the wyse of trouth namdy of Gospill of youre saluacion: wherin w^{as} when ye beleued, ye were sealed with the holy spere of promes, which is the earnest of oure inheritance to oure redemption, that we might be his owne to the praise of his glory.

Wherfore I also, (in so much as I haue herde of the faith which ye haue in y^e LORDE Iesu, and of youre loue vnto all y^e sayntes) ceasse not to geue thanke for you, and make mencion of you in my prayers, that y^e God of oure LORDE Iesus Christ, the father of glory maye geue vnto you the spere of wysdome, and open vnto you the knowlege of himselfe, and lighpen the eyes of youre vnderstandyng, that ye maye knowe what is the hope of youre callinge, and what the riches of his glorious inheritance is vpon the sayntes, & what is the exceeding greatnesse of his power towards vs, which beleeue accordinge to y^e mouyng of his mightye power, which he wroughte in Christ, when he raysed him up fro the dead, & set him on his rhyghte hande in heauenty thynges, above all rule, power, and might, and dominacion, and above all that maye be named, nor onely in this worlde, but also in y^e worlde to come. And hath put all thynges vnder his feete, and hath made him: above all thynges the heade of the congregacion, which is his body, and the fulnesse of him that filleth all in all.

The ii. Chapter.

When ye were dead thowm oure trespasses and synnes, in the which in tyme past ye walced, accordinge to the course of this worlde,

Mat. 2
and i. 2

Gal. 4. 2

Rom. 8. 2

1. Cor. 1. 2
and 1. 2

Phil. 1. 2

Phil. 4
and 1. 2

2

and after the pynce that ruleth in the aye namely, a feare of space, which now worketh in the children of unbeloue, amonge whom we also had oure conuersacion in tyme past in the lastes of oure flesch, and byd the will of the flesch and of the mynde, and were naturally the children of wrath, euen as well as ocher.

But God whid is rich in mercy thero-
m his greate loue wherwith he loued vs
eue whā we were deed in synnes, hath quic-
kened vs in Christ, for by grace are ye samed
and hath raysed vs vp with him, and set vs
with him in heauely thinges thowow Chast
Jesu, & in tymes to come he mighte shewe
the exceeding riches of his grace, in sym-
netesse to vs warde in Christ Jesu, for by gra-
ce are ye samed thowow saich, and that not
of youre selues, for it is & grise of God, not
of woordes, lest any mā shulde boast him selfe.
for we are his workmanship, created in
Christ Jesu. vnto good woordes, to & which
God ordeyned vs before, that we shalbe
walke in them.

Wherfore rememb, that ye (which a fore
tyme were Gentyles after the flesch), and we
were called vnto circumcison, of the that are cal-
led - circumcison a feare the flesch, which cir-
cumcison is made with the hande) that ye
at the same tyme were without Christ, and
reputed aleauners from the comen welch of
Israel, and were strangers from the Testa-
mentes of promes, therfore had ye no hope,
and were without God in this worlde. But
now ye that be in Christ Jesu, and a fore tyme
were farre of, are now made nye by the
bloode of Christ.

for he is & peace, which of both hath
made one, and hath broken downe the wall,
that was a flappe betweene vs, and hath al-
so thowow his flesch put awaye the cause of
hated (namely the lawe of the commande-
mentes commaunded in the lawe wyrtten) that
of eueryne he mighte create one new man
in him selfe, and make peace, and to reconcy-
le both vnto God in one body thowow the
crosse, and so he slew & hated thowow his
owne selfe, and came - and preached peace
in the Gospell, vnto you which were a farre
of, and to the that were nye. for thowow him
we both haue inuayned in one spire vnto
the father.

Now therfore ye are nomore gystes and
strangers, but cetyens with the sayntes, &
of the household of God, baylde vpon - y
foundation of & Apostles and prophetes -
wher Jesu Christ is & heade corner stone

in whom euery bygginge compled togother
groweth to an holy temple in the L O R D
in whom ye also are baylde togother, in
an habitation of God in the space.

The III. Chapter.

for this cause I Paul am - a mi-
nister of Jesu Christ for you Gentyles,
accordinge as ye haue herde of & of
the grace of God whid chasow graun-
to you warde, for by & reuelacion was the
mystery shewed vnto me, as I wrote aboue
in fewe wordes: to herby whan ye reade, ye
maye perceaue in me vnderston dyng in &
mystery of Christ, which (mystery) in tyme
past was not opened vnto the childer of
as it is now declared to his holy Apostles
and prophetes by the spire: namely, the
the heythen shalbe in heritours also, as
of the same body, and partakers of his mi-
nister in Christ by the Gospell, wherof I
am made a minister accordyng to the gra-
of the grace of God, which is gent ma con-
ge to the workyngs of his power.

Vnto me - the least of all sayntes in this
grace geun, that I shalbe preach amonge
the heythe & vnto herdeable riches of Christ,
and to make all men se, what is the fulshy-
pe of the - mystery, which firste the begun-
ge of the worlde hath bene hyd in God,
which made all thinges thowow Jesu Chast
to the intent that now vnto the rulers of
power in heauē mighte be knowne by
congre gacion the manlyfode by whidome of
God, accordyng to y eternall purpose, whid
he hath shewed in Christ Jesu our L O R D
by whom we haue boldnesse and inuay-
in all confidēce thowow saich on him. Wher-
fore I desyre that ye saynte not because of
my tribulacions, & I - suffer for you, whid
is youre prayse.

for this cause I bowe my knees vnto the
father of oure L O R D Jesu Christ, whid
is the true father, ouer all that is called fi-
ther in heauē and in earth, that he graun-
ce you (accordyng to & riches of his glorye)
be strenghted with power by his spire in &
inwarde mā, that Christ maye dwell in you
re herce by saich, that ye be ynge root and
grounded in loue, maye be able to cōspere
de with all sayntes, what is the bredth, and
the length, and the depeth, and the heyt,
and to knowe the loue of Christ, which
low yet passeth all knowlege: that ye maye be
filled with all maner of fulnesse of God.

Vnto him that is able to do exceeding
abundantly, aboue all that we are or w-

Col. 1. a

Eph. 1. b
Act. 1. b

it a b

Phil. 2. a
Col. 1. bEph. 2. b
Col. 2. b

Eph. 1. c

Cor. 1. b
Pet. 2. a

her bonds (accordinge to y^e power of his wo-
rds) in vs he praye in the congregacion,
which is in Christ Iesu, as all tymes for ever
and ever, Amen.

The III. Chapter.

Therfore which an prisoner in the
LORDE, whose you, that ye walte
as it becometh y^e callinge wherein
ye are called, with all humblesse off mynde
and meanes, and longe sufferinge, forbear-
inge one another in loue, and be diligenc: to
kepe the vnite of the spere throughe the bonde
of peace. One body and one spere, eui as
ye are called in one hope of youre callinge.
One WORDE, one faith, one baptyeme, one
God and father of vs all, which is aboue all,
and aboue all, and in you all.

¶ Vnto every one of vs is geuen grace,
accordinge to the measure off the grise off
Christ. Therfore sayeth he: he is gone vp
as hye, and hath led awaye captiue captiue
us, and hath geaue grises vnto men. Tha: he
went, vp what is it, bute that he first came
downe in to y^e lowest partes of y^e earth: he
that came downe, is euen the same which
is gone vp aboue all heauens, to fulfill all.

¶ And y^e same hath se some to be Apostles,
some to be prophetes, some to be Euangeli-
sts, some to be shepherdes & teachers, wher-
by the sayntes might be coupled together
throughe comen seruaunce to the conserua-
ce of y^e body of Christ, vntill we all come vnto one ma-
ner of faith and knowlege of the sonne of
God, and become a perfecte man in to the

measure of the perfecte age of Christ: that
we be noume children, & masteringe & caried
about with every wynde of doctryne thro-
ugh the wicdenes of men and craftynes,
wherby they laye awaye for vs to disca-
ue vs.

¶ But let vs folowe the truse in loue, and
in all thynges growe in him. which is the
heade, euen Christ, in whom all the body is
coupled together, and one membre hangeth
by another throughe oute all of y^e yntes. ¶ Wher-
by one mynstred vnto another (accordinge to
the operacion as every membre hath his
measure) and maketh, that y^e body groweth
to the conseruaunce of his selfe in loue.

This I saye therefore, and testifie in the
LORDE, that ye walke noume: as y^e other
cheyden walke in the vnite of their mynde,
blynded in their vnderstandinge, beyng
strangers fro the life which is in God thro-
ugh the ignoraunce that is in them, becau-
se of the blyndnes of their heere which beyng
ye past repentance, haue geaue them selues

ouer vnto waneomes, to woeke all maner of
vncleannes euen with greynesse.

¶ But ye haue not so learned Christ, yf so
be that ye haue herde of him, & are taught
in him, euen as the truse is in Iesu. So then
as conceyninge the conseruaunce in tyme
past: laye from you that olde man which
marreth himselfe throughe vncleannes whi-
tes: but be ye renewed in the spere of youre
mynde, and put on that new man, which is
shapen after God, in true righte consciens and
holynes. ¶ Wherfore put awaye y^e synge, and
speake every man the truse vnto his neigh-
boure, for as moche as we are membres one
of another. ¶ Be angry, but synne not. Let
not y^e Sonne go downe vnto youre wrath:
neither geue place to the becherye. he that
hath stolen, let him steale no more: but let
him labour rather, and do some good with
his hondes, that he maye haue to geue vnto
him that needeth.

¶ Let no filthy communication procede
out of youre mouth, but that which is good
to edifye withall, whānebe so, that it be gra-
cious to heare. And geue not the holy spere
of God, wherewith ye are sealed vnto y^e
daye of redemption. Let all byrternes, and
feartines, and wrath, and roaringe, & cursed
speakinge be sate fro you with all malici-
ousnes. But be ye courteous one to another,
mercifull, and forgene one another, eui as
God hath forgene you in Christ.

The V. Chapter.

Be ye the: folowere therfore of God
as deare children, and walke in loue,
euen as Christ loued vs, and gaue
him selfe for vs an offeringe and sacrifice
of a sweete sauoure vnto God. As for wha-
dome and all vncleannes, or conseruaunce, let it
not be named amonge you, as it becometh
sayntes: neither schismes, nor falshe callynge,
ner ieastynge (which are not comly) but
rather geuyng of thanks. ¶ For be sure, that
no rhotic monger, or vncleane person, or co-
uētous person (which is a worshipp of off
ymages) hath inheritance in the Kingdome
of Christ and of God. (¶ Let no man dis-
ceane you with vayne wordes) for because
of these cometh the wrath of God vpon
the children of vncleane. Be not ye therfore
companions with them. For sometime ye
were darknesse, but now are ye lighte in y^e
LORDE.

¶ Walke as the children of lighte, (¶ So
the frute of the spere is all manner of good-
nes, and righteousnes and tru. ch.) and pro-

ue what is pleasing vnto the LORDE, and haue no fellowship with y^e unfruitfull workes of darkness, but rather rebote the. For it is shame euen to name those thinges, which are done of them in secretes. But all thinges are manifest, when they are reboted of the lightes. For what so euer is manifest, that same is lighte. Therefore sayeth he: * Awake thou that sleepest, and stande vp fro the dead, and Christ shal geue thee lighte.

Rom. 13.
Rom. 13.

Ecl. 31.
Col. 3.

1. Tr. 1.
1. Tr. 1.

Col. 3.
1. Pet. 2.
1. Co. 12.

Eph. 4.
Gal. 4.
1. Pet. 2.
1. Pet. 2.

1. Jcn. 4.
1. Jcn. 4.
1. Jcn. 4.

* Take heede therefore how ye walke circumspectly, not as the vnwise, but as y^e wise, and redeme the tyme, for it is a miserable tyme. Wherefore be not ye vnwise, but vnderstande what the will of the LORDE is, and be not drunken with wyne, wherein is excess: but be full of the spere. and talke amonge your selues of Psalmes, and ymnes, and spirituall songes, synginge and makynge melody vnto the LORDE in youre hartes. * geuynge thanks alwayes for all thinges vnto God the father, in the name of oure LORDE Iesus Christ, submyttinge youre selues one to another in the feare of God.

C Let the women submytte them selues vnto their husbandes, as vnto the LORDE. * For the husbande is the wyues heade, eue as Christ also is the heade of the congregacion, and he is the Sauoure of his body. Therefore as the congregacion is in subiection to Christ, likewise let the wyues be in subiection to their husbandes in all thinges.

Re husbandes loue youre wyues, euen as Christ loued the congregacion, and gaue himselfe for it, to sanctifie it, and cleanse it in the fountayne of water by the worde, to make it vnto himselfe a glorious congregacion, hauynge no spot nor wrinkle, ner any such thinge, but that it shuld be holy and without blame.

So ought men also to loue their wyues, euen as their owne bodies. Let that loueth his wife, loueth himselfe, for no man euer yet hated his owne fleshe, but nourisheth and cherisheth it, euen as the LORDE doth also the congregacion. For ye are members of his body, of his flesh and of his bones.

* For this cause shal a man leaue father and mother, and cleue vnto his wife, and they two shal be one flesh: This is a greatesecret: that I speake of Christ and the congregacion. Let euery peple do ye so, that euery one of you loue his wife euen as himselfe: but let the husbande.

the VI. Chapter.

The children, obey youre elders (in the LORDE, for that is righte, whome the Lord hath ordeyned to be ouer you, as to the Lord, as thy father and thy mother: (This is the first commaundement, that hath any promise) that thou mayest prosper, and be welcomge vpon earth. And ye fathers, prouide not youre children vnto wrath, but bringe the vp in the nurture and in the instruction of the LORDE.

* Ye seruantes, obey youre boddy masters, with feare and tremblinge, in singleness of youre hart, euen as vnto Christ, which seruyc onely in the eye sighte, as man please: but as the seruantes of Christ, doynge the will of God from the hart with good will. Thynke that ye serue the LORDE and not men: and be sure that what good souer a man doth, he shal receaue a gayne of the LORDE, whether he be bothe or fre.

And ye masters, do euen the same vnto the, putynge a waye the threatenynge, and knowe that euen youre master also is in his weat, neither is there any respecte of persones with him.

Finally my brethren, be stronge in the LORDE, and in the power of his mighte: put on the arme of God, that ye maye stande stedfast agaynst the craftie assautes of the devill. For we wrestle not agaynst flesh and bloude, but agaynst rule, agaynst power, namely, agaynst the rulers of the world, of the darknesse of this world, agaynst y^e spirit of wickednes vnder the heauen, for this cause take ye the armour of God, y^e maye be able to resist in the euill daye, and stande perfecte in all thinges.

* Standetherefore, and youre lymmes geue aboute with the truth, hauynge on the best place of righte conscience, and shod vpon the feete with the gospel of peace, that ye maye be prepared: About all thinges take hold of the shield of faith, wherewith ye maye quenche all the fyre darters of the wicked. And take the helme of saluation, and the sword of the spere, which is the worde of God.

* And praye alwayes with all maner of prayer and supplication in the spere, and reachethere vnto with all instance and supplication for all sayntes and for me, that the worde maye be geuen me, that I maye open my mouth boldly, to utter the secretes of the Gospel, wherof I am a messenger in bondes, that I maye speake therein freely, as it becommeth me to speake.

But that ye maye also knowe, what I am in, and what I do, Tychicus my deare

The Epistle to the Philippians. No. lxxxvi.

brother and faithfull mynister in the LORDE, shal spende you all i' whom I have sent unto you for the same cause, that ye mighte knowe what case I stonde in, and that he mighte comforte youre hartes.

Peace be vnto the bierth, and lone with faith, from God the father, & from the LORDE Iesu Christ. Grace be with all them that loue our LORDE Iesu Christ vnfaignedly. Amen.

Sent from Rome vnto the Ephesians, by Titician.

The Epistle of the Apostle S. Paul to the Philippians.

The summe of this epistle.

- Chap. i.** He exhorteeth them to increase in love, in knowledge and experience of godly things: maketh mention of his personall at Rome, is glad to heare Christ preached, is content either to dye or lyue, and prayeth them to lede a godly conuersacion, to be of one mynd, and to steare no persecution.
- Chap. ii.** He exhorteeth them to write and brieflye lone, and to beware of stryfe and wayne glory: And for a sure ensample he layeth Christ before them.
- Chap. iii.** He warneth the to beware of fals teachers, whom he calleth dogges and enemies of Christ, and exhorteth his owne righteousness.
- Chap. iiiii.** He salureth certayne of them, that teach them to be of honest conuersacion, and thanketh them because of the prouision, that they made for him beyng in prison.



The first Chapter.



Paul and Timotheus the seruantes of Iesu Christ. Vnto all the sayntes in Iesu Christ, which are at Philippi, with the Bishoppes and mynisters. Grace be with you and peace from God our father, and from the LORDE Iesu Christ.

I thanke my God, as oft as I remembre you (which I alwayes do in all my prayers) for you all, and praye with gladnesse because of youre fellowship which ye haue in the Gospell from the first daye vnto now, and am surely certified of this, that ye which hath begonne that good worke in you, shal go forth with it vntill i' daye of Iesus Christ as it becommeth me to iudge of you all, because I haue you in my hart, as those that are partakers with me of grace in my bondage, in defendinge and stablyshinge of the Gospell.

For God is my recorder, how I lōge after you all euen fro the very firste in Iesu Christ. And for the same I praye, that ye maye increaseme more in all maner of knowlege and in all experience, that ye maye proue what is best, that ye maye be pure, & such as hurte no mans conscience, vnto the daye of Christ: fylled with the frutes of righteousness, which come by Iesu Christ vnto the glorie and prayse of God.

I wolde ye vnderstode bierthien, that my busynes is happened vnto the greater furtherance of the Gospell, so that my bondes in Christ are manifest thorow out all i' indgmet hial, and in all other places: In so much that many bierthien in the LORDE are boldened thorow my bondes, and barre more largelye speake the woide without feare. Some (no doute) preach Christ of enuye and stryfe, but some of good wil. The one parte preacheth Christ off stryfe and not vnto myn, supposyng to adde more aduersite vnto my bondes. The other parte of lone, for they knowe that I lye here for the desyre of the Gospell.

What then? So that Christ be preached all maner of wayes (whether it be done by occasion or of true meaninge) I reioyce therein, and wil reioyce. For I knowe that the same shal chaunce to my saluacion, & thorow youre prayer and mynistryng of the spere of Iesu Christ, as I lōke for and hope, that in nothinge I shalbe ashamed: but that with all confidence (as all wayes in tymes past, euil so now) Christ shalbe magnified in my body whether it be thorow life or thorow death. For Christ is to me life, & death is to me advantage. But in as much as to i' whether it be for the worse, I what I shal chose, for both they harde vpon me. I desire to be with Christ, which better (for me) but to abyde: needfull for you.

Col. 1. 2
1. Tim. 1. 1
2. Tim. 1. 1
1. Cor. 1. 1
Col. 1. 1
2. Tim. 1. 1

D And this am I sure of, that I shall abide, and continue with you all, for the furtherance and love of your faith, that ye may abundantly rejoyce in Christ Jesus throughout me, by my cominge to you againe. **1. Cor. 1. 2. Col. 1. 2. 1. Th. 1. 2.** Onely let your conversation be as it becometh the Gospell of Christ, that whether I come to see you, or els be absent, I may yet heare of you, that ye continue in one spirit and one soule, labouring (as we do) to maintain the faith of the Gospell, and in nothinge startinge your shoulders, which is to them a token off perdition, but unto you of saluation, and that of God. For unto you it is given, not onely that ye should beleue on Christ, but also suffer for his sake, and to have even the same fight, which ye haue sine in me, and now heare of me.

The II. Chapter.

If there be amonge you any consolation in Christ, if there be any comforte of love, if there be any fellowshipe off the spirit, if there be any compassion and mercy, fulfill my love, that ye doe one waye, hauinge one love, beinge of one accord, and of one mynde: that there be nothinge done throught strife and waie glory, but that thowise meeknesse of mynde every man esteeme another better then himselfe: and let every man loke not for his owne profite, but for the profite of other.

Let the same mynde be in you, that was in Christ Jesus: which beinge in the shappe of God, thought it not robbery to be equal with God, but made himselfe of no reputation, and toke upon him the shappe of a servant, became like another man, and was founde in his apparell as a man: he humbled himselfe, and became obedient unto the death, even unto the death of the crosse.

Therefore hath God also exalted him, and given him a name, which is above all names, that in the name of Jesus every knee should bowe, both of thinges in heauen of thinges upon earth, and off thinges under the earth, and that all tongues should confesse, that Jesus Christ is the LORD unto the praye of God the father.

Therefore my dearly beloved, as ye have obeyed (not onely in my presence, so much more in my absence) even your owne saluation with feare. For it is God which

enough of his owne good will. Do all thinges without murmuringe and disputing, that ye may be faultles and pure, and the childre of God without rebuke, in the waye of a crooked and perverse nation, amonge whom it is that ye shine as lightes in the world, holdinge fast the wordes of life, unto my reioycinge in the daye of Christ, that I have not runne in waie, neither laboured in waie. And though I be offered up unto the offeringe and sacrifice of your faith, I am glad, and reioyce with you all: be ye glad also, and reioyce yet with me.

I trust in the LORD Jesus, to sende Timothy shortly unto you, that I also may be of good comfort, when I knowe what case ye stande in. For I have no man that is so like mynde to me, which much so parte offe careth for you: for all other seth their awne, not that which is in Jesus Christ. But ye knowe the profite of him: for as a child unto the father, so hath he mystified me to me in the Gospell. Him I hope to see, as soon as I knowe howe it will goe with me. But I trust in the LORD, that I also my selfe shall come shortly.

Tertullus I thoughte it necessary to sende unto you the brother Epaphrodite, which is my companion in laboure and fellowe labourer, and your Apostoll, and my minister at my neede, for so much as he longed after you all, and was full of heavynesse, because ye had heard that he was sicke. And notwithstandinge he was sicke, and that nye unto death: but God had mercy on him, and not on him onely, but on me also, lest I should have had sorrowe upon sorrowe.

I have sent him therefore the more hastily, that ye might see him, and reioyce agayne, and that I also might have the least sorrowe. Receive him therefore in the LORD with all gladnesse, and make much off him: for because of the weake of Christ, he went so farre, that he came nye unto death, and regarded not his life, to fulfill that service which was lackinge on your parte towards me.

The III. Chapter.

WORSHIP my brethren, my brethren in the LORD. Where as I reioyce ever one thinge unto you, it grieveth me not, and maketh you the stronger. Bewarre off dogges, bewarre off workes, bewarre off disension: for we are the circumcision, even we that serve God in the spirit, and reioyce in Christ Jesus.

1. Cor. 1. 2.
Col. 1. 2.
1. Th. 1. 2.

1. Cor. 1. 2.

1. Cor. 1. 2.
1. Th. 1. 2.
1. Tim. 1. 2.
1. Pet. 1. 2.

The Epistle to the Philippians. Ho. lxxxvii.

The III. Chapter.

and haue no confidence in the flesh, though I haue rober of I mighte reioyce in y flesh. If any other me thynke that he hath rober of he mighte reioyce in the flesh, much more I, which was circuncysed on the eight da ye, one of the people of Iſrael, of the trybe off Ben Iamin, an aboue of the hebrues: as concernyng the lawe. * a Phariſeas concernyng seruantes. * I persecuted the congregacion: and as condinge the righte couines which is in the lawe, I was uncreakable.

• But the thinges that were nauantage vnto me, haue I counted losse for Chriſtes sake. And I thynke all thinges but losse, for that excellen. Knowledge sake of Chriſt: Iſo my LORDE: for whom I haue counted all thinge losse, and do iudge them but donge, that I mighte wyne Chriſt, & be founde in him, not hauyng myne awne righte doones which cometh of the lawe, but by the faith of Chriſt (namely) the righte doones which cometh of God in faith, to knowe him and the vertue of his reſurreccion, and the ſillſcheppe of his paſſion, that I maye be conſormable vnto his death, yff by eny meanes I mighte attayne to the reſurreccion from the dead. For that I haue arrayed vnto it all ready, or that I am already perfecte: but I ſolowe, yf I maye comprehend that, wherein I am comprehended off Chriſt Jeſu. Bue then, I counce not my ſelſe yet: that I haue gotten it: but one thinge: I ſe: I forger that which is behynde, and ſtrech my ſelſe vnto that which is before, & prece vnto y march a poynted, to optayne the reward of the hie callinge of God in Chriſt Jeſu.

Let vs therfore (as many as be perfecte) be thus wyſe in mynd: and yf ye be other wyſe in mynd, I praye God open euen this on to you. Let us procede by one rule, that we maye be of one accorde. • Bue then, be ye y ſolowes of me, and loke on the which walked ſo as ye haue vs for an enſample. For many walke (off whom I haue tolde you often, but now I tell you wepyng) eut enemies of the croſſe of Chriſt, whoſe ende is domination. * whoſe God is the belly, & whoſe glory ſhalbe to their ſhame, which are truly mynnd. • But our conſeracion is in heauen, from whence we loke for the Sauiour Jeſu Chriſt y LORDE, which ſhal diſſe o wyſe body, & it maye be like ſuſhion vnto his glorious body, accordinge to y woſyng wherby he is able to ſubdue all thinges vnto himſelſe.

Wherfore my biethie dearly beloved I longed for, my ioye: & my crowne conynue ſo in the LORDE ye beloved. I praye Eudias, & beſeke Synichas, that they be of one mynd in the LORDE. And I beſeke the my faithfull yoſe ſelowe, helpe the women, which haue laboured with me in the Goſpell, with Clement & with my other helpers, * whoſe names are in the boke of life. Reioyce in the LORDE alwaye, & agayne I ſaye, Reioyce. Let your ſomes be knowne vnto all men. The LORDE is euen at hande. Be not carefull, but in all thinges let yoſe petitions in prayer and ſupplicacion, with geuyng of thankes be knowne before God. And y peace of God, which paſſeth all vnderſtodyng, kepe your hertes and myndes in Chriſt Jeſu.

Loc. 20. b
Apo 17. b

1ch. 14. a
Rom. 15. a

Furthermore brethren, what ſoener thinges are true, what ſoener thinges are honeſt, what ſoener thinges are iuſt, what ſoener thinges are pure, what ſoener thinges are pertayne to loue, what ſoener thinges are of good reſpore: yf there be eny vertuous thinge, yf there be eny laudable thinge, haue thoſe ſame in ys mynd, which ye haue both lreued and recomed, and herde and ſene in me: thoſe thinges do, and the God of peace ſhal be with you. I reioyce greatly in y LORDE, that now at the laſt ye are reuyned agayne to care for me, as ye cared ſome a ſore, but ye lacked oportunyte. I ſpeake not this becauſe of neceſſite: for I haue larned in what ſoener ſtate I am, * therewith to be contente. I can be lowe, and I ca be hie. I eny where and in all thinges I am mee, both to be full, and to be hongry: to haue plenty, and to ſuffre nebe. I can do all thinges throo Chriſt, which ſtrengtheneth me. For with ſtondyng ye haue done well, that ye bare parte with me in my tribulation.

1. Tim. 4. l

Bue ye of Philippes knowe, that in the begynnyng of the Goſpell when I departed fro Macedonia, no congregacion bare parte with me concernyng geuyng and receauyng, but ye onely. For vnto Teſſalonica ye ſent once and a ſeueral tyme agayne vnto my neceſſite. For that I ſeke giftes, but I ſeke the frute, that it be aboundant in yoſe reſeruyng. For I haue all, and haue plenty. I was euen fylled with reioyce of the paphobites, that which came from you, an odoure of ſtreemes, * a ſacrifice accepted & pleaſant vnto God. My God fulfyll all yoſe nebe, accordinge to his riches in glory: Chriſt Jeſu.

Rom. 15. a
Heb. 13. a

The Epistle

to the Colossians.

Unto God and our father be prayse for ever and ever Amen.

Salute all y^e sayntes in Christ Jesu. The brether that are with me, salute you. All the sayntes salute you, but specially they that are of the Emperours house. The grace of our LORDE Jesu Christ be with you all, Amen.

Wrytten from Rome by
Epaphroditus.

The Epistle of the Apostle S. Paul to the Colossians.

The summe of this Epistle.

Chap. I. He geueth thankes vnto God for their faith, loue, and hope: prayeth for their increase and strength how we are the Fyndome of God, obtained by Christ, which is the heade of the congregacion.

Chap. II. What greates care Paul toke for all congregacions. He exhorteth them to be steadfast in Christ, to beware of false teachers, and worldly wysdome, and to serue the false prophetes.

Chap. III. He putteth them in remembrance of the spirituall resurrection, to leue afyde all maner of corrupt hyunge, to be frutesfull in all godlynde and vertue, and sheweth all degrees their duty.

Chap. IIII. He exhorteth them to be seruent in prayer, to walke mysely vnto them that are not yet come to the true knowledge of Christ, and so salutech them.



The first Chapter.



In an Apostle of Jesu Christ by the will of God, and brother Timotheus.

To y^e sayntes which are at Colossa and brethren that beleue in Christ.

Grace be with you and peace from God

our father & fro the LORDE Jesu Christ.

We geue thankes vnto God and the fa- ther of our LORDE Jesu Christ, pray- inge alwayes for you (since we herde of your faith in Christ Jesu, and of your loue to all sayntes) for y^e hopes sake which is layed vp in store for you in heauen: of the which ye haue herde before by the wordes of trouth in the Gospell, which is come vnto you, and as it is in to all the worlde: and is frutesfull as it is in you, since y^e daye y^e herde and recei- ued the grace of God in y^e trouth, as ye learned of Epaphras our deare seloued seruaunt: which is a faithfull mynister of Christ for you, which also declared vnto you your loue in the spere.

For this cause we also, since the daye y^e we herde of it, cease not to praye for you, & desyre that ye mighte be fulfilled with the knowlege of his will, in all wysdome and spirituall vnderstandinge, that ye mighte walke worthy off the LORDE, to pleas him in all thinges, and to be frutesfull in all good woorkes, and growe in the knowlege of God: & to be strengthened wth all power ac- cordinge to the mighte of his glory, to all paci- ence and long sufferinge with iustifolnes, and geue thankes vnto the father, which hath made vs mee for the embertousnes of sayntes in lighte.

Which hath deliuered vs fro the power of darknesse, & translated vs in to the bright- dome of his deare sonne: (in whom we haue redemption throughe his bloude, namly, the forgouenes of synnes.) Which is the ymage of the inuisyble God, first begotten be- fore all creatures. For by him were all thinges created, that are in heauen and earth, thinges visyble and thinges inuisyble, whe- ther they be maisties or lordshippes, eth- er rules or powers: All thinges are created by him and in him, and he is before all thinges, and in him all thinges haue their beyng.

And he is the heade of the body, nam- ly, of the congregacion. he is the begyn- ninge and first begotten from the deede, that in all thinges he mighte haue the preemin- ence. For it pleased the father, that in him shoulde dwell all fulnesse, and that by him all thinges shoulde be reconciled vnto him- selfe, whether they be thinges vpon earth or in heauen, that throughe the bloude on the crosse he mighte make peace euen throughe his owne selfe. And you (which were in tyme past straungers and enemies, because your myndes were set in euill wth the wo- rld)

The Epistle to the Colossians. Fo. lxxxviii.

he now reconciled in the body of his flesh
show death, to make you holy, and unbla-
meable with our faith in his awne sighte,
yf ye conyue grounded and stablished in
the faith, and be not moued awaye from
the hope of the Gospell, wherof ye haue herbe:
which is preached amonge all creatures
that are vnder heauen, wherof I Paul am made
a mynister.

To ouercome I in my sufferings, which
I suffer for you, and fullfill that which is
beyond of the passions of Christ in my flesh,
for his bodies sake, which is the congrega-
cion, wherof I am made a mynister,
according to yf Goddys office of preaching,
which is giuen vnto me amonge you, that
I shalde richly preach the worde of God,
namely, that mystery which hath bene hid
since the worlde beganne, and since the be-
gynnyng of tyme: but now is opened vnto
you his synners, to whom God wolde make
knowne the glorious riches of this mystery
amonge yf herthen: which (riches) is Christ
in you, and he that is the hope of glory, wher
we preach, and warne all men, and teach all
men in all wysdome, to make every man par-
fite in Christ Iesu: wher in I also labour, and
straye according to the roolynge of
him which wootech mightly in me.

The II. Chapter.

Wolde ye knowe what fightinge I
haue for youre sake, and for them of
Laodicea, and for as many as haue
not seene my persone in the flesh, that ther
heres mighte be consoled and brynged
ther in loue, so all riches of full vnderstand-
ynge, which is in the knowlege of the mystery
of God the father and of Christ, in whom
are hid all the treasures of wysdome and
knowlege.

This I saye, lest eny man shalbe begyle
you with entysinge wordes. For though
I be absent in the flesh, yet am I present
with you in the spete: ioyng, and behol-
dinge youre order and the stedfastnes of you-
re faith in Christ. As ye haue therfore re-
ceaved Christ Iesu the LORDE, men so wal-
ke in him, and bereged & bylde in him, and
be stedfast in faith, as ye haue learned: &
be plenteous in the same in newynge thankes.

Beware lest eny man spoyle you thro-
ough philosophy and deceitfull waite after
the tradicions of men, and after the ordinaun-
ces of the worlde, and not after Christ. For in
him dwelleth all the fulnes of the Goddys
bodily, and ye are complete in him, which
is the heade of all rule and power: in whom

also ye are circumsyde with circumsa-
cion without handes, by puttyng of the synfull
body of the flesh: (namely) with the circum-
sion of Christ, in that ye are buried with
him throough baptyeme: in whom ye are also
rysen agayne throough faith, that is wroughte
by the operacion of God, which trausyed him
vp from the dead.

And with him he quyeted you, when
ye were dead in synnes, and in the vncircum-
sion of youre flesh, and hath soigevyn
us all synnes, and put out the hardenynge
that was agaynst vs (conserued in the lawe
retyren) and that hath he taken out of the
waye, and sustened it to the crosse: And
hath spoyled rule and power, and hath ma-
de a shewe of them openly, and triumphed
ouer them in his awne persone.

Let no man therfore trouble youre con-
sciensce aboute meate or drynke, or for a pec-
ce of an holy daye, as the holy daye of s^c newe
Mone, or of the Sabbath daye, which are
the shadowe of the thinges that were for to
come: but the body selfe is in Christ. Let no
man make you shoke at a wronge mark,
which after his owne dosynge walketh in
humblenes and spiritualite of angels, chary-
ges which he neuer sawe, and is vayne, and
pufft up in his owne fleshy mynde: and hol-
deth not himselfe to the heade, wherof the
whole body by ioyntes and complex recea-
meth nourishment, and is brynged together, and
so groweth to the greatnes that cometh
of God.

Wherfore yf ye be dead with Christ from
the ordinaunces of the worlde, why are ye
holden the with such tradicions, as though
ye lyued after the worlde: As whan they
saye: Touch not this, taste not that, handle
not that. All these thinges do hurte vnto
men, because of the abusi of them, which
abuse cometh onely of the commaunde-
mentes and doctrynes of men: which thinges
haue a shyne of wysdome thowgh they
be spiritualite and humblenes, and in that
they spare not the body, and do the flesh no
reuechinge vnto his nebe.

The III. Chapter.

Ye be ryisen now with Christ, like
those thinges then which are aboute
where Christ is, freyng on the righ-
te hande of God. Set youre mynde on the
thinges which are aboue, not on yf thinges
that are vpon earth. For ye are dead,
your life is hid with Christ in God.
Whan Christ of life shal shewe himselfe, the
shal ye also appeare with him in glory.

• Manifeste therefore youre meenes which are upon earth, withoute envie, uncleanne, unnatural lust, or will concupisence, and covetousnes, which is a washippynge of Idols: for in which thinges sat as the wrath of God commeth vpon the children of unbelieve: in the which thinges ye walked some tyme, when ye layed in them.

Rom. 8.1
Eph. 4.1
• But now put all away fro you: wrath, fear, enesse, malicioussnes, cursed speakynge, fylthie wordes out of youre mouth. Let ye not one to another. Put of y olde man with his workes, and put on y newe, which is renewd in knowlege after y ymage of him that made him: where there is no Gheke, Jewe, circumcision, uncircumcision, Barbarous, Scythian, bodde, fre: but Christ is all and in all.

Rom. 13.1
Gal. 3.1
• To worshippe as the cleere of God, holy and beloved, put on tender mercye, kyndnes, humblesnes of mynde, mekenesse, longe sufferynge. forbearinge one another, and forgyvynge one another, yf any man have a quarrell agaynst another. Like as Christ hath forgyven you, even so do ye also. But a boue all thinges put on love, which is the bonde of perfectnesse. And the peace of God rule in youre hertes, to the which (peace) ye are called also in one body: and se y ye be charitable.

Eph. 5.1
• Let y worde of Christ dwell in you plentifully in all wysdome. Teach and exhorte youre owne silens with psalmes and ymnes, and spiritual songes which have favour with them, syngynge in youre hertes to the LORDE. And what soever ye do in worde or worke, do all in the name of the LORDE Jesu, and grue thankes unto God the father by him.

1. Cor. 10.1
1. pte. 5.1
• Ye wyves, submytte youre selues unto youre husbandes, as it is comly in the LORDE. He husbandes, love youre wyves, and be not bitter unto them.

Eph. 6.1
1. Cor. 12.1
• The children, obeye youre elders in all thinges, for chasite well pleasynge unto the LORDE.

1. pte. 4.1
• The fathers, rate not yf children, lest they be of a desperate mynde.

1. pte. 4.1
1. Cor. 12.1
• Ye seruantes, be obedient unto youre lordes as men please, but in synghenes of heart, fearinge God. What so ever ye do, do it truly, even as unto the LORDE and not men. And beware, that of the LORDE ceunty: remoure of y inheritaunce. The LORDE Christ. But he that doth...

ge that he hath done, for there is no respect of persons (with God.)

• Ye masters, do unto youre seruantes as that which is iust and equall, and knowe, y ye also have a master in heauen.

The III. Chapter.

• Continue in prayer, and watch in the same with thankesguyvynge, and praye also together for vs, that God open vnto vs the doore of the worde, to speake the mystery of Christ (wherefore I am also in bonds) that I maye viter y same, as it becometh me to speake. Walk ye wisely towards them that are withoute, and redeme y tyme. Let your speech be allwaye favourable, seasoned with salt, that ye maye knowe how to answer every man.

Tychicus the deare brother and faithfull mynister & selowe seruante in y LORDE, shal tell you what case I am in. Whom I have sent unto you for the same purpose, that he might knowe how ye do, & that he might comforte youre hertes, with one Onesimus a faithfull and beloved brocher, which is one of you: the which I hence you of all things, which are aduynge here. And I shal send my pson selowe salueth you, and Onesimus Barnabasses sisters some, conching to whom ye receaved commaundementes. If he come vnto you, receave him, and Iesu, which is called Justus, which are of the circumcision. These onely are my helpers in the kyngdome of God, which were to my consolation.

• Epaphias a seruante of Christ, which is one of you, salueth you, & allwaye laboureth feruently for you in prayers, y ye maye stonde perfecte and fall in all that is the will of God. I beare him recorde, that he hath a seruente mynde for you, and for the at Laodicea, and at Hierapolis. Deare Lucas the physician salueth you, and so doeth Demas. Salute the brethren, which are at Laodicea, and salute Nymphas, and the congregation which is in his house. And when the epistle is red of you, cause it to be red also in the congregation at Laodicea, & that ye knowe to be the epistle of Laodicea. And saye to Archippus: Take heere to the office which thou hast receaved in the LORDE, that thou fulfill it. My saluacion with the hande of my Paul. Remember my bodde. Grace be with you, Amen.

Sent from Rome by Tychicus
and Onesimus.

The first Epistle of the Apostle S.

Paul to the Thessalonians.
The summe of this Epistle.

- Chap. I. He thanketh God for them, that they are so steadfast in faith and good works, and receiue the gospell with so earnestly.
- Chap. II. He comforteth them in mynde of the godly conseruation that he led amonge them when he preached the gospell vnto them, than vnto God that they create the worlde so fruitfully, and carefully his absence.
- Chap. III. He sheweth how greatly he was reioysed wth Timothy told him of their faith and loue.
- Chap. IIII. He exhorteth them to steadfastnesse, to kepe them selfe from synne and vncleuely conseruation, to loue one another; rebuletely pynesse, and speaketh of the resurrection.
- Chap. V. He enformenth them of the daye of dome and admyng of the LORDE, exhorteth them to watch, and to regard the soday as they shoulde worke amonge them.



The first Chapter.



AD and Siluans and Timotheus.

Vnto the congregacion of the Thessalonians, in God the father and in the LORDE Iesus Christ.

Grace be with you, and peace from God oure father and from the LORDE Iesus Christ.

We geue thankes vnto God allwaye for you all, makinge mission of you in o' prayers without ceasinge, and call to remembrance a your worthe in the faith, and your labour in loue, and your patience in hope, which is oure LORDE Iesus Christ before God oure father: Because we knowe (brethren, beloved of God) how that ye are electe: for oure Gospell hath not bene with you in word only, but both in power and in the holy goost, and in much certayntie, as ye knowe after what maner we were amonge you for yere iijdea.

And ye became the solowere of vs and of the LORDE: and receiued the worde in much affliction with ioye of the holy goosts so that ye were an example to all that beloued in Macedonia and Achaia. For vs you was the worde of the LORDE noyced oue, not onely in Macedonia and Achaia, but all quarters also in yd saich i God spued abode so that it nederly not vs to speake any thinge at all, for they them selfe shewe of you, what maner of entryng in we had vnto you, and how ye are turned vnto God from synnages, for to serue the synnyng and true God, and to loke for his come from heauens whom he raised vp from the dead, euen Iesus, which hath deliuered vs fro the wraith whiche to come.

The II. Chapter.

Of ye youre felices (brethren) knowe of oure interaice vnto you, how that it was not in wayne, but as we had suffred afoie, and were shamefully intreated at Philippos (as ye knowe), we were bolde in oure God, to speake vnto you y Gospell of God with much stryuyng. For oure exhortacion was not to bringe you to avarice ner yet to vncleynes, nether was it with gyle: but as we are allowed of God, that the Gospell shulde be commyted vnto us to preache, euen so we speake, not as though it wolde please me, but God, which tryeth oure hertes.

For we haue not gone aboute with flatering wordes (as ye knowe) ner wayed for oure owne profyt: God is recorde nether soughte we prayse of men, nether of you nor of any other, whan we myghte haue bene chargeable vnto you as the Apostles off Christ, but we were tender amonge you.

Like as a nouisse cherissheth hir children, euen so had we hartely affection towarde you, and wolde with good wyll haue deales vnto you, not onely the Gospell of God, but oure lyues also, because ye were deare vnto vs.

We remembre brethren oure laboure and trauayle: For daye and nighte wroughe we (because we wolde not be chargeable vnto any of you) and preached the Gospell of God amonge you. We are witnesses, and so is God, how holysly and iustly and vnablemable we behaue oure selues amonge you that belone: as ye knowe, how that as a his children, euen so exhorted and besoughte eueryone wolde walke worshipfully before God, which hath called you vnto his b'ndome.

The first Epistle

to the Thessalonians.

For this cause thanke we God without ceasinge, because that whā ye receaved of vs the worde of the preachinge of God, ye receaved it not as f worde of men, but (such as is of a tructh) the worde of God, which woorketh in you that belene.

C For ye brethren are become the folowers off the congregacions off God which in Jewry are in Christ Jesu, so that ye have suffred even like thinges of youre kynsmen, as they have suffred of the Jewes. Which as they put the LORDE Jesu to deach, and their awne prophetes, even so have they persecuted vs also, and please not God, and are contrary to all men. f forbiddinge vs to speake unto the heathen that they mighte be saved, to fulfyll their synnes allwaye: for the wrath is come vpon them already vnto f remotest.

But we (brethren) for as much as we haue bene kepte from you for a season, as concerninge the bodily presence, but not in the here, we haue hailed the moie with greare desyre to se you personally. Therfore wolde we haue come vnto you, f Paul) two tymes, but Satban withstode vs. For who is our hope, or ioye, or crowne of glorying: are not yett in f sighte of our LORDE Jesu Christ at his commynge? For ye are our praye and ioye.

The III. Chapter.
Wherfore since we coude no longer forbear, we thoughte it good to remayne at Athens alone, f sent Timotheus oure brother and mynister of God, and oure helper in f gospel of Christ, to stablish you and to comforte you in youre faith, that noman shalde be moued in these troubles: (for ye youre selues knowe, that we are euen appoynted there vnto. And whan we reere with you, we tolde you before, that we shalde suffre tribulacion, euen as it is come to passe, f as ye knowe.) For this cause saynge f coude no longer forbear, f sent, that f mighte haue knowlege of youre faith, lest happily the tempter had tempted you, and left oure laboure had bene in vayne.

But now that Timotheus is come frō you vnto vs, and hath shewed vs of youre faith and loue, f how that ye haue alwaye good remembrance of vs, desyryng to se vs
23 f come to se you: therfore brethren tomin you in all oure troules shew your faith. For alwaye, f ye stonde stedfast in f DE. For what thankes can we recom-

pende to God for you, because of this ioye that we haue conceyvinge you before our God: We praye exceedingly day and night, that we mighte se you presently, and fullill that which is lackyng in f faith.

God himselfe, f father of LORDE Jesu Christ gyde oure souerney vnto you. For the LORDE incredece you, f make you slowe our in loue one towarde another, and comforte all men (euen as we do towarde you) that yheres maye be stable and vblameable in holynes before God our father, at the comynge of our LORDE Jesu Christ with all his sayntes.

The III. Chapter.
Wherfore we besee you brethren and exhorte you in the LORDE Jesu, that ye incredece more and more, euen as ye haue receaved of vs how ye oughte to walke and to please God. For ye knowe what commaundementes we geue you by our LORDE Jesu Christ. In this is the will of God, euen your sanctificinge, that ye shalde absteyne from whoredome, f every one of you shalde knowe how to kepe his vessel in holynes and honoure, not in the last of conceyvence, as the heathen which knowe not God. And that noman go to farre, nor beseeche his brother bargayninge. For the LORDE is the angger of all such thinges, as we haue sayde testified vnto you a fewe tymes. For God hath not called vs to vncleynesse, but vnto holynes. f therfore that despycheth, despycheth not man, but God, which hath geuen us holy spire in vs.

But as touchyng brotherly loue, ye knowe that f reere vnto you, for ye yourselfes are charge of God to loue one another: yett and that thinge ye do vnto all the brethren, which are shewen out all the world. But we beseeke you brethren that ye incredece yett more and more, and that ye study to be quyet, and to worke with youre awne busynesse, and to walke with youre awne hand, as we commaunded you, that ye maye walke honestly towarde the that are without, and that nothyng be lackyng vnto you.

We wolde not brethren that ye shalde be ignorant concerninge them which are fallen a slepe, that ye forsooke nor as other to which haue no hope. For f we beleue that Jesu byd and rose agayne, euen so the alle which slepe by Jesu, shal God bringe with him. For this we saye vnto you in the name of the LORDE, that we which lyue and remainyng in the comynge, of the LORDE,

The first Epistle

shal not come yet they which slepe. For the LORD himselfe shal come downe frō hea- ven with a shout and voyce of ʒ Archangell and with the trompe of God, and the dead in Christ shal arise first: then shal we which lyue and remaine, be caught up w them also in the cloudes, to comere the LORD in the ayre, and so shal we euer be with the LORD. Wherefore comforte youre selues one another with these wordes.

The V. Chapter.

BYe of ʒ tymes and seasons (breethē) it is no nede to wyte vnto you. For ye youre selues knowe perfectly, that the daye of the LORD shal come euen as a thefe in the nyghte. For whan they shal saye: Lash, It is peace, there is no daunger, then shall iorden destruction come vpo the, men as the payne of a woman trauaylinge with childe, and they shal not escape. But ye breethren are not in darknes, that that daye shalde come on you as a thefe. Ye are altogether children of lighte, and children of the daye. We are not of the nyghte, neither of darknesse.

Therefore let vs not slepe as do ether, but let vs waken, and besidder. For they that slepe, slepe in the nyghte: and they that be drunken, are drunken in the nyghte. But let us which are of the daye, be sober, armed w the breastplate of faith and loue, and w the helmet of hope of saluacion,

For God hath not appointed vs vnto wrath, but to obtayne saluacion by ʒ meane of oure LORDE Jesu Christ, which dyed for vs: that whether we wake or slepe, we shalde lyue together with him. Wherefore comforte youre selues together, and eache one another, euen as ye do.

We beseeke you breethren, that ye knowe them which laboure amonge you, and haue the oversight of you in the LORD, and ge you exhortacion, that ye haue the me- rit in loue for their workes sake, and be at peace with echem. We desire you breethē, warne them that are vnto, of suite the feble myn- ded, forbear the weakē, be patient toward all men. Se that none recompence euill for well vnto any man: but euer solerte that which is good, both amonge youre selues and to all men.

Reioyce alwaye, praye continually, in all thinges be thankfull: for this is the will of God in Christ Jesu toward you. Quench not ʒ spere. despyse nor propheticke: procure all thinges, ʒ kepe ʒ which is good. Absteyne frō all suspitious thinges, The very God

to the Thessalonians. Ho. xc.

of peace sanctifye you echorow out. And I waye God, that yours whole spere, soule ʒ body be kepte blameles vnto ʒ comyng of oure LORDE Jesu Christ. Faithfull is he which hath called you, which will also do it. Breethren, praye for vs. Greete all the breethē with an holy kysse. I charge you by ʒ LORD, that this epistle be red vnto all ʒ holy breethren. The grace of oure LORDE Jesu Christ be with you, Amen.

1. Cor. 14
and 10. b

1. Thes. 5

The first Epistle to the Thessalonians, sent from Athens.

The seconde Epistle of the Apostle S.

Paul to the Thessalonians.

The summe of this epistle.

Chap. I. He thanketh God for their faith and loue, and prayeth for the increase of the same.

Chap. II. He sheweth them that the daye of the LORD shal not come, till the departinge frō the faith come first: and therefore he exhorteth them not to be discouered, but to stande steadfast in the thinges that h. hath taught them.

Chap. III. He desirith them to praye for him, that the gospell maye prosper, and grieueth that waicryinge to expulse the vble, and if they will not labour with their hands, that they shal not eate.

The first Chapter.



PAUL and Siluans ʒ Timotheus.

To the congregacion of ʒ Thessalonians in God oure father and in the LORD E Jesu Christ.

Grace be with you, and peace from God oure father, and from the LORDE Jesu Christ.

We are bounde to thankē God alwayes for you breethren, as it is meete: because that youre faith groweth exceedingly, and the loue of euery one of you increaseth toward another amonge youre selues, so that we oure selues make oure boast of you in the congregacions of God of youre pacize and faith in all youre persecucions and troubles that ye suffre, which is a token of the righteous iudgment of God, that ye are counted worthy of the Kingdome of God, for the which, ye also suffre.

For it is a righteous thinge with God,

to recompence tribulation vnto the trouble
you: but vnto you which are troubled, rest
with vs. whā the LORDE Iesus shal shewe
himselfe from heauen, with the angels of
his power, and with flaminge yre, to
geue vengeance vnto them that knowe not
God, and to them that obeye not the Gos-
pell of oure LORDE Iesus Christ. Which
shal be punished with euerlastinge damna-
tion, from y presence of the LORDE, and
from the glory of his power, whan he shal
come to be glorified in his sayntes, and to
be come maruolous in all them that beleue: be-
cause ye haue belene oure testimony vnto
you of the same waye. Wherfore we praye
alwaye for you, that oure God make you
worthy of y callinge, and fulfill all delecta-
cion of goodnes, and the woyle of faith in
power, that y name of oure LORDE Iesus
Christ maye be playd in you, and ye in him,
a coing to the grace of oure God, and of
the LORDE Iesus Christ.

The ii. Chapter.

Wheske you bretheren by the com-
myng of LORDE Iesus Christ,
and in that we shal assemble vnto
him, that ye be not suddenly moued fro youre
mynde, and be not troubled, ney by spiete,
neither by wordes, ney yet by letter, which
shalbe sente to be sent from vs, as though y
daye of Christ were at hande. Let no man
distraine you by eny meanes. For the LOR-
DE commeth not, excepte the departhyng
come first, and that that Man of synne be
opened, euen the forme of perdition, which
is an aduersary, and is exalted aboue all y
is called God: Gods seruyce, so that he
steereth as God in the temple of God, and
boasteth himselfe to be God.

Remember ye not, that whan I was yet
with you, I tolde you these thinges: And
now ye knowe what witholdeth it, and that
it mighte be creered at his tyme. For the
mystery of the iniquyte worketh alreedy,
eyll be which now onely lettereth, be take our
of the waye. And then shal that wicked be
creered: whom the LORDE shal consume
with y space of his mouth, and shal destroye
with the appearance of his commyng:

men him, whose commyng is a ster the rot
eyng of Sathan. with all lyenge power,
and signes and wonders, and with all decea-
nableness of wrighteousnes amonge them
that perishe, because they receaued not the
loue of y crutch, that they mighte haue bene
saued. Wherfore shal God sende them stro-
ge delusion, that they shalbe beleue lies, y

all they mighte be dained, which beleue
the crutch, but had pleasure in wrighte-
ousnes.

But we are bounde to geue thanks al-
waye vnto God for you, bretheren be loue of
the LORDE, because that God hath from
the begynnynge chosen you to saluacion
the sanctifyinge of the spire: and in deli-
ueryng of the crutch, wher vnto he hath calld
you by oure Gospell, to optayne the glory of
oure LORDE Iesus Christ.

Therfore bretheren stonde fast, and kepe
the ordinance which ye haue leered, wher
ther ic were by oure preachinge or by epistoll.
But oure LORDE Iesus Christ himselfe,
and God oure father, which hath loued us
and geuen vs euerlastinge consolation, and
a good hope throughe grace, comforte you
herce, and stablish you in all doctryne
good doynge.

The iii. Chapter.

Whermost bretheren praye for
that the woyle of God maye haue
fre passage and be glorified as eu-
er with you, and that we maye be deli-
uered from vnreasonable and euell mē. For saynt
is not euery mā. But the LORDE is full
full, which shal stablish the you and kepe you
from euill. We haue confidence in the LOR-
DE to you wards, that ye bech do and wil
do that which we commaunde you. The LOR-
DE gyde youre herces vnto the loue of vs
and pacience of selfe.

But we requyre you bretheren, in the
me of oure LORDE Iesus Christ, that y
withdrawe youe selues from euery bruch
that walketh inordinately, and not after the
institution which he receaued of vs. For y
selues knowe, how ye oughte to salu-
us: for we behaue not oure selues inordin-
ly amonge you, neyher toke we bad of any
man for naughte: but wounghe to labour
and trauaile night and daye, lest we shoulde
be chargeable to any of you. For we had
we had auerite, but to geue oure selues
for an ensamble vnto you to followe us. And
whan we were at you, this we warnd you
of, that yf there were any which wolden
royle, yf same shulden not ease. For we had
saye, that there are some which walke
ge you inordinately, and worke noe at all, but
are busy bodie. But them that are feble,
we commaunde and exhorte by oure LORDE
Iesus Christ, that they worke with quiet-
nes, and eate their owne bred.

Reuerence bretheren, be not ye weary
of well doynge. But yf any man obey

Mar 14. c
and 21. c
1. Pet. 2. a

Rom. 2. a
1. Sap. 1.

1. Sa. 2. b

Dan. 9. f
1. Tim. 4. 4

1. Cor. 2. b
1. Dan. 11. e

1. Joh. 4. c

Job. 11. d
Esa. 11. a
Dan. 4. d

Dcut. 19. a
Mat. 4. b

Zach. 1. 2
Rom. 1. d

The first Epistle

our sayenges, sende us worde of him by a letter, and haue nochinge to do with him, y he maye be ashamed. Yet counte him noe as an enemy, but warne him as a brother.

The very LORDE of peace geue you peace allwayes by all meates.

The LORDE be with you
all. The salutation of
me Paul with
myne aro-

me
hande: This is
the token in all epistles, So
Iurwe, The grace of oure LORDE
Jesus Christ be with you all. Amen.

Sent from Athens.

The first Epistle of the Apostle S. Paul to Timothy.

The summe of this epistle.

Chap. I. He exhorteth Timothy to worke vs his officenamely, to see that nothyng be taughte but Gods worde &c. He sheweth also wherfore the lawe is good, and telleth these sweete and glad sayenges, that Christ Jesus came in to the world to save synners, as a mynle of himselfe.

Chap. II. He exhorteth to praye for all men. He will not haue women to be ouer costlye prayed, nor to teach in the congregacion, but to be in mynne, and obeye their husbands.

Chap. III. What manner of man a byshoppe or prest ought to be, and what conicions his wife and children shuld haue. The properties also requyred in a deacon or mynister, and in his wife.

Chap. IIII. He prophesieth of the latter dayen, and exhorteth Timothy to the diligent studyng of the holy scriptures.

Chap. V. He teacheth him how he shal behaue himselfe in rebulyngs and degrees. Also he concernyng myndobeyes.

Chap. VI. The dutye of seruantes toward their masters. Agaynst such as are not satisfied with the worde of God. Agaynst curiouse men. A good lesson for slypemen.

unto Timothy. Ho. xci.



The first Chapter.



And an Apostle of Jesus Christ according to the commaundment of God our Saviour, and of the LORDE Jesus Christ, which is our hope. A.C. 2. b
1. Tit. 1. a

Unto Timothy my naturall soune in the faith.

Grace, mercy, and peace from God our father, and oure LORDE Jesus Christ.

As I besoughte y to abyde still at thepse ius. (when I departed in to Macedonia) Act. 2. 20.

and so do, that thou commaunde some, that they teache none other wyse, neither geue they be to fables and genealogies, which are endlesse, and bredde outes moche then gouldy chyrurgie, which is by faith. 1. Tim. 1. c

For y these synners of the commaundement is lose of a pure here, and of a good conscience, and of faith vnfaigned, from the which some haue erred, & haue turned vnto vayne langwyng, wyllinge to be doctours of the scripture, and vnderstande not what they speake, neither wher of they assure. Rom. 2. b
Gal. 1. a

But we knowe that the lawe is good, Rom. 7. b

if a man vse it lawfully, vnderstandyng this, Gal. 3. c

that the lawe is not geuen vnto the ryghteous, but to the vniyghteous & disobedient, to the vngodly & to synners, to the vnholy & vnclene, to murderers of fathers and murderers of mothers, to manslayers, to who-

remongers, to they that defyle them selves with mannyng, to mensleues, to larys, to peruersed, & so forth yf there be any other thinge y is contrary to y vnholosome doctrine, accordinge to y Gospell of y glory of the blessed God, which (Gospell) is comynged vnto me. Rom. 1. d

And I thank Christ Jesus of ILORDE, which hath made me stryde, for he conuozed me faithfull, & put me in office, wha before I was a blasphemour, & a persecuter, & a tyrant: but I obtayned mercy, because I dyd it ignorantly in vnbeleue. & Tenere I also the grace of o' LORDE was more abundant: cho

rew y faith & love which is in Christ Jesus. A.C. 2. b
Gal. 1. b

ew y faith & love which is in Christ Jesus.

C For this is a true sayenge, and by all mea-
 nes worthy to be receaued, that Christe Je-
 sus came in to vs to orde to saue synners, of
 whom I am chefe. To witthstandyng for
 this cause opayned I mercy, that Iesus
 Christ mighte principally shene in me all
 longh patience, to the ensample of them
 which shulde beleue in him vnto eternal li-
 fe. So then vnto God praye euerlastyng,
 immortal and vnsynable, and wys onely,
 be honoure and prayse for ever and ever
 Amen.

This commandment commytte I vnto
 the (my souerayn Timothy) accordyng to
 y propheteas which in tyme past were pro-
 phesied of the, that thou in them shuldest
 shewe a good figure, hauyng faith & good
 conscience, which some haue put awaye fro
 them, and as concernyng faith haue made
 hypocrisie of those nombres • Symeon
 and Alexander, to whom I haue deliuered
 vnto Sachan, that they mighte be taught,
 nomore to blaspheme.

The II. Chapter.

Serue these fore, & adoue all thinges
 prayers, supplications, interces-
 sions and prayngs of such as be had
 for all men: for prayngs, and for allechar are
 in anouerte, that we maye lyue a quyet &
 peaceable life in all goodynes and honestie.
 For that is good and accepted in y sighe
 of God oure Sauoure, which wil haue all
 men saued, and to come vnto the knowlege
 of y truty. For there is one God, and one
 mediator betwene God and men, (namely)
 the man Christe Iesus, which gaue him selfe
 a ranfome for all men, that at his tyme re-
 shulde be preached, wherunto I am ordey-
 ned a preacher and Apostle (I cell y truty
 in Christ and by no) a teacher of the heylth
 in faith and in the truty.

I wil therfore that men praye, in all places,
 liftinge up pure hâdes withoute wrath
 or boerynges. Likewyse also the women,
 that they araye them selues in comly appa-
 rell with shamsfastnes and discreete behaue,
 not with dyedyd heere, or golde, or perles,
 or costly araye: but with such as it becommeth
 wemen that professe godlynes choiow good
 woordes. Let the woman liene in subiecte with
 all subiection, I suffre not a woma to teache
 a man to haue aneuerite ouer the man, but for
 to be in silence. For Adam was first foumed,
 and the kynde of Adam also was not discreaed,
 but the woman was discreaed, and hath
 brought in the trasgression. To witthstandyng
 ge thouw bearynges of children she shalbe

saued, yf she conynte in faith and in loue
 in the sancty sayenge with discrecion.

The III. Chapter.

This is a true sayenge: As a man cometh
 y office of a Bisshope, be desirous
 a good worke. But a Bisshope
 must be blamelesse, the husbâde of one
 wife, sober, discreete, manely, haberdone, a
 apte to teache: Not geuen to much wyne, no
 fightyng, nor geuen to filthy lucre: but gentle,
 abhorryng stryfe, abhorryng contouersie:
 one that ruleth his owne house honestly, ha-
 uyng obedient children with all honestie.
 (But ysa man can not rule his owne house,
 how shal he care for the congregacion of
 God?) he maye not be a yuge kolar, lest he
 be puse up, and fall in to the iudgment of
 euell speakers. he must also haue a good
 repute of them which are without, lest he fall
 in to the rebuke and snare of the euell speakers.
 Likewyse must the minister be honest,
 not double tongued, nor geuen to much wyne,
 neither vnto fylchic lucre, but hauyng the
 mystry of saych in pure conscience. And
 them first be pioned, and then let them
 minister, yf they be blamelesse.

Let not so many of them be honest,
 nor euell speakers, but sober and saychful in
 all thinges. Let the ministers be, enery one the
 husbâde of one wyfe, and such as rule the
 children well, and their owne householde.
 For they that minister well, gat them sel-
 ues a good degree and greete liberte in the
 saych which is in Christe Iesu.

These thinges teyxe I vnto the, trustyng
 ge shortly to come vnto the: but yf I say
 lge, that then thou mayest yet haue know-
 lege, how thou oughtest to behaue thyself
 in Gods house, which is the congregacion
 of the lyuynge God, the puler and grower
 of truty: and withoute maye, greates is the
 mystry of godlynes. • God was shewed in
 the flesh: was wishful in the spere: • man-
 ny of angels: was preached vnto the heyl-
 then: was belene on in the world: • was
 ceaned vp in glory.

The IIII. Chapter.

Some speake openly, the
 in y later tymes some shal depa-
 re from the faith, and shal geue
 vnto peccas of erreure, and deuallysh beary-
 nes, of them which speake false thoom
 cryse, and haue their conscience marted with
 an rebore you, for byddyng to mary, and
 comandyng to abstayne fro the meate,

which God hath created to be receaued w
geuyng thanks of them which beleue and
inoue the truth. * For euery creature off
God is good, and nothinge to be refused, y
is receaued with thanksguyng: for it is
sanctified by the worde of God and prayer.
As thou shalt put the bierthen in remem-
brance of these thynges, thou shalt be a
good mynster of Iesu Christ, which hath
bene manifested up in the wordes of faith and
of good doctrine, which thou hast folowed
hitherto.

3 * As for ungoosly and olde womanly sa-
bles, cast them awaye, but exerceyse thy selfe
unto godlynes. For bodily exerceyse profit-
eth little, but godlynes is profitable unto
all thynges, as a thyng which hath promy-
se of the life that is now, and of the life for
to come. This is a sure sayenge, 2 of all pat-
rens worthy to be receaued. For therfore we
laboure and suffre rebuke, because we hope
in the lyuynge God, which is the Sauoure
of all men, but specially of those that beleue.
Such thynges commaunde thou and teach.
* Let no man despise y yowth, but be thou
unto them that beleue, an example, in word,
in conuersacion, in loue, in yf spere, in faith,
in puretye.

Gene: attendaunce to readyng, to exhor-
tacion, to doctrine, vntill J come. Be not
negligent in the gifte that is geuen the
thow prophete, with layenge on of the han-
des of the Elders. These thynges exerceyse,
and geue thy selfe vnto them, that thine in-
teance maye be manifest vnto every man.
Take hebe vnto thy selfe, and to learnynge,
conyng in these thynges. For yf thou so do,
thou shalt saue thy selfe, and them that hea-
re the.

The V. Chapter.

1 **Q**uake not an Elder, but exhorte
him as a father: and the ydger men
as bierhim: the elder women as mo-
thers: the yonger as sisters with all purenes.
Honour widowes, which are true widowes.
If any widowe haue children or neues, let
them leue first to rule their awne houses
godly, and to recompence their elders. For
this good 2 acceptable before God. But the
that is a righte widowe, 2 desolate, putteth
hir trust in God, 2 cōnyng in prayer and
supplication nighte and daye. But she that
worken pleasure, is deed, euen yet a lyue.
And these thynges commaunde, that they
maye be without blame. * But yf there be
any man that psonyeth not for his awne,
and specially for them of his householde, the

same hath denyed the faith, and is worse
then an infydele.

2 **L**et no reuerend be chosen vnder thiese
re yeare olde, and such one as was y wife of
one man, and well reported of in good wor-
kes, yf she haue brought up children well, yf
she haue bene hardberous, yf she haue wash-
shed the sayntes feete, yf she haue mynistered
vnto the which were in aduersite, yf she were
continually geuen to all maner of good
workes. But y yonger widowes refuse. For
whan they haue begonne to ware wanton
agaynst Christ, then red they mary, hauynge
their damnacion, because they haue bro-
ke y first faith. Besydes this they are yvell,
and lerne to runne aboute fro house to hou-
se. For onely are they yvell, but also cryll-
ge 2 busy bodie, spuar yngc thynges which
are not comly.

* J and therfore that the yonger women
mary, beare children, gyde the house, to gens
y aduersary no occasion to speake euell. For
some are turned backe already after Sacha.
If any man or woman that belueth haue
widowes, let them make provision for the,
and let not the congregacion be charge:
that they which are righte widowes, maye
haue yowth.

The Elders that rule well, are worthy of
double honoure, most specially they which
laboure in the worde 2 in teachinge. For y
scripture sayeth: Thou shalt not moll the
mouth of y ore y treadeth out y come. And:
The labourer is worthy of his re. warde.

* Agaynst an Elder receaue none accusa-
cion, but vnder two or thre witnesses. The
that synne, rebuke in the presence of all, that
other also maye feare.

J testifie before God and the LORDE
Iesu Christ, and y electe angels, that thou
obserue these thynges without partialite iudg-
ment, and do nothyng partially. Laye hon-
des soderly on no mā, neither be partaker of
other mens synnes. Kepe y selfe pure. Dryn-
ke no lenger water, but vse a litle wyne for y
stomackes sake, and because thou art ofe thy-
mes sick. Some mens synnes are opt, so that
they maye be subged afoie hande: but some
meno (synnes) shal be manifest herafter. Li-
terwyse also good workes are manifest afoie
hande: and they that are other wyse can not
be hyd.

The Vi. Chapter.

Let as many seruantes as are vnder
the yocke, counte their m: Lords
worthy of all honoure, that the name
of God and his doctrine be not euill spo-

The first Epistle

Pen of. Se that they which have beleuyng masters, despye them not because they are brethre, but rather do serue, for so much as they are beleuyng, and beloued, and parte kee of the benefite.

These thinges teach and exhort. If any mā teach other wyse, and agreeth not vnto the wholesome wordes of oure LORDE Iesus Christ, and to the doctryne of godlynes, he is putt vp, and knoweth nothyng, but waysteth his bryne aboue questions and strynges of wordes: wherof spryngge eny stryfe, raynges, euell farmynges, vayne disputacions of such men as haue corrupte myndes, and are robbed of the trewe, which chynte that godlynes is lucre: from such separate thy selfe. Howbeit it is greate auantage, who so is godly, and heldeh him content with that he hath. For we brynghe nothyng in to the worde, therefore is it a playne case y we can cary nothyng out. When we haue fede and rayment, let vs therewith be content. For they that wyll be riche, fall in to the temptation and snare, and in so many folish & noysome losses, which do wrong men in destruction and damnacion. For Couetousnes is the roote of all euill, which whyle some lusteth after, they erre from the faith, and rangled them selues with many sorowes.

But thou man of God, flye suche thinges: folow the righte cōsuetnes, godlynes, faith, loue, pacience, mekenes: fighte a good fighte of faith: laye honde on eternall life, whereto thou art called, and hast professed a good profession before many witnesses.

I geue the charge before God, which quyeteth all thinges, & before Iesu Christ, which vnder Pontius Pilate witnessed a good witnessyng, that thou kepe the commandement, without spot, vnreprouable, vntill the apperayng of oure LORDE Iesus Christ, which apperayng (at his cōme) he shal shewe that is blessed, and mightie ouerly, the kyng of all kynges, and LORDE of all lordes: which onely hath immortallite, and dwelleth in a lighte, that no man can see: whome no man hath sene, neither can se. Vnto whom be honoure and euer pperuerlastinge, Amen.

Charge the which are riche in this world, that they be not proude, nor trust in the vncertayne riches, but in the lyuyng God (which geuech vs abundantly all thinges to see them:) That they do good: that they be rich in good woorkes: that they geue and distribute with a good wyll: gather yn

vnto Timotheo.

ge vp treasure for them selues, a good fundacion, agaynst y tyme to come, that they maye laye honde on eternall life.

O Timotheo, kepe that which is committid vnto the, and auoyde vngodly wordes, and oppositions of science falsly called, which whyle some possessed, they be weered as concernyng the faith. Thus is writt the, Amen.

Wrytten from Laodicea, which is the chiefe cite of Phrygia Pacatiana.

The seconde Epistle of the Apostle S. Paul to Timotheo.

The summe of this Epistle.

Chap. I. Paul exhortheth Timotheo to fastnesse and pacience in perfection, and continue in the doctryne that he had taught him. A commendacion of Onesiphorus.

Chap. II. Like as in the first chapter, so he exhortheth him to be constant in veritable sufferance, and to byde fast in the wholesome doctryne of oure LORDE Iesus Christ.

Chap. III. He prayeth for the passionately men, thatt out spured in their conuulsions, lett vs what they be with in, for all they that face outwardly. Perfection for the gospel.

Chap. IIII. He exhortheth Timotheo to be still in the worde, and to suffice aduersite with mention of his awne deathe, and by doctryne of mothy come vnto him.

The first Chapter.



Paul an Apostle of Iesus Christ, by the will of God, to preach the promes of y life which is in Christ Iesu.

To my deare son Timotheo.

Grace, mercy, and peace from God the father and from Christ Iesu oure LORDE.

I thanke God, to whome I serue fro my fore elders in a pure conscience, that without ceassyng I make mencion of the in my prayers night and daye: and longe so I do (whan I remember thy eares) so that I am filled with ioye, whan I call to remembrance the vnfayned faith that is in the, which dwelleth first in thy graunde: then Lois, and in thy moether Eunice: and

Ti. i. b

a. Tell. a. b

Pro. 11. b

Heb. 11. a

1. Job. 1. c

Eccl. 10. d

1. Pro. 11. a

Mat. 11. c

a. Tim. 1. c

1. Reg. 1. b

Act. 17. c

Apoc. 17. c

2. 2. Cor. 1. c

Job. 1. b

1. Job. 1. b

Mat. 11. c

am assured, that it dwelleth in y^e alse. Wherefore I warte the, that thou steere up y^e gifte of God which is in the by purtyng: on of my handes. * For God hath not given vs the spere of feare, but of power, and of loue, and of righte vnderstandyng.

B * Be not thou ashamed therfore of y^e testimony of the LORDE, neyther of me, which am his purser: but suffice thou aduersite also wth the Gospell, accordyng to the power of God, which hath saved vs, and called vs with an holy calling: not accordyng to our debes, but accordyng to his owne purpose and grace, which was given vs in Christ Iesu before the tyme of the woorlde, but is now declared openly by the apperayng of oure

Stanour Jesu Christ. Which hath taken awaye y^e power of death, and hath brought life and immortalitye vnto lighte, throughe the Gospell: wherunto I am appointed a preacher, and an Apolstoll, and a teacher of the theytner: for the which cause I also suffice these thynges, neuertheles I am not ashamed. For I knowe whom I haue beleued, and am sure that he is able to keepe that which I haue comytted vnto his keepyng agaynst that daye.

E * Holde the aser y^e ensample of the vobol some wordes, which thou heardest of me, concernyng faith and loue in Christ Iesu. This by charge kepe thou throughe the holy goost, which dwelleth in vs. This thou knowest, that all they which are in Asia, be turned fro me, of which sorte are Phigelus and Hermogenes. The LORDE geue mercy vnto the house of Onesiphorus: for he ofrefreschd me, and was not ashamed of my deuynt: but when he was at Rome, he soughte me out very diligently, and founde me. The LORDE graunte vnto him, that he maye fynde mercy with the LORDE in that daye. And howe much he mynistrd vnto me at Ephesus, thou knowest very well.

The ii. Chapter.

Thou therfore my sonne, be stronge throughe the grace which is in Christ Iesu. And what thynges thou hast herd of me by many witnesses, * the same commyte thou vnto faithfull men, which are apte to teach other. Thou therfore suffice affliction as a good soubyer off Jesu Christ. To ma^e that warreth, anglety himselfe with wordly busyntesse, & that because he woloe please him, which hath chosen him to be a soubyer. And though a man stryue for a mastyr, yet is he not crowned, ex cept he stryue lawfully. * The husbandman that

laboureth, must first enioye the frutes. Consider what I saye. The LORDE shall geue the vnderstandyng in all thynges.

Remember that Jesu Christ, byng^e of the seide of Dauid, rose agayne fro the dead, accordyng to my Gospell, wherin I suffice as an emell doer euen vnto bandes: but the woorde of God is not bounde. * Therfore suffice I all for the electes sake, that they also mighte opayne the saluacion in Christ Jesu with eternall glory.

This is a true sayyng: * If we be deed wth him, we shal lyue with him also: * If we be pacient, we shal also reigne with him: * If we denye him, he also shall denye vs: * If we beleue not, yet abyeth he faithfull, he can not denye himselfe. Of these thynges put thou them in remembrance, and usi fyre before the LORDE, that they stryue not aboute wordes, which is to no profit, but to peruertere the hearers.

Study to shewe thy selfe vnto God a lawdable workman, that nedeth not to be ashamed, dewyng the woorde of trouth lawfully. * As for vngodly and wayne callinges, eschue them: for they helpe moche to vngodlynes, and their woorde stretcheth as both a canker: Of whose nombre is * Hymeretes & Philetus, which as concernyng the trouth haue erred, sayyng, that the resurrection is past already, and haue despayred the faith of y^eners performes.

But y^e sure grounde of God stondest fast, and hath this seale: The LORDE knoweth them that are his, and let every ma^e that calleth vpon the name of Christ, departe from unquyete. * To wthstandyng: in a greace house are not onely vessels of golde and of syluer, but also of wood and of earth: some for honoure, and some to dishonoure. But yf a man pouerge himselfe from such seluages, he shalbe a vessel sanctified vnto honoure, mete for the LORDE, and prepared vnto all good woorkes. * Sle thou the lustes of y^ent. But seloune righteounes, faith, loue, peace with all them that call vpon the LORDE: with pure hert. * As for folysh questions and such as teach not, put them fro the: for thou knowest that they do but g^oder stryfe. The seruante of the LORDE oughte not to stryue, but to be gentle vnto every man: apte to teach, one that can forbear the euel, one y^e can wth mettesse on souer. * Be thou yf God as eny tyme wyl geue thee taurke: for to knowe the trouth agayne from the snare of th^e are holden in prison of han

Rom. i.
Act. iij.
Col. i.

Rom. i.
Rom. i.
1 Cor. i.
1 Tim. i.

1 Tim. i.
1 Tim. i.

1 Cor. i.

Rom. i.

1 Tim. i.

The III. Chapter.

WHICH thou shalt knowe, that in the last dayes shal come perilous tymes. For there shalbe men which shal holde of the selues, comorous, boasters, proude, curied speakers, disobedient to their elders, vnch and fall, vn godly, vnkynde, truce breakers, fals accusers, ryatours, fearece, despyers of them which are good, craycours, haaby, hpe mynnded, greby upon volupcruousnes more then the louers of God, hauynge a shyne off godly luyng, but denyng the power therof. And soch auoyde. • Of this sorte are they which rāne frō house to house, z byynge in to bondage wemē ladē w synne: which (women) are led with dyuerse lustes, ener larryng, and are neuer able to come vnto the knowlege of the truethe.

2 But like as James and Jābes withstode Moses, euen so do these also resist the truethe: they are of corrupt myndes, and sende as cōcernyng it saich: but they shal pemaile no longer. For their folishnes shal be manifest vnto all men, as theirs was.

But thou hast sene the experience of my doctryne, my fashion of luyng, my purpose, my faith, my long sufferynge, my loue, my pacience, my persecucions, my afflictions, to which happened vnto me • at Antioche, at Iconium, at Lystra, which persecucions I suffered patiently, and from the all the LORDE deliuered me. • See and all they that wil lyue godly in Chufft Jesu, must suffre persecucion. • But the enell men and disceauers shal more wote and wofe, disceauynge and denyng disceaued.

• But conyngne thou in the thinges that thou hast lerned, which also were cōmytred vnto the, seynge thou knowest of whō thou hast lerned them, And for so much as thou hast knowe holy scripture of a childe, the same is able to make y wys vnto saluacion thow the faith in Chufft Jesu. • For all scripture genē by inspiration of God, is profitable to teach, to impoure, to amende, and to instructe in righteoufnes, that a man off God maye be perfect, and prepared vnto all good wotēs.

The IIII. Chapter.

Testifye thesore before God z before the LORDE Jesu Chufft, which he deyd, at his apparyng in his kyngdome: heu the woide, be seruent, be it out of reason: Impoure, rebuke, b all longe sufferynge and doctryne wil come, when they

shal not suffre wholesome doctryne, but after their awne lustes shal they (whiche saye yche) get them an heape of teachers, and shal turne their eares from the truethe, and shalbe genen vnto fables. But wadye thou in all thinges, suffre aduersite, do the woide of a preacher of the Gospill, fullfyll thine office vnto the vtremost.

• For I am now ready to be offered, and in the tyme of my departing is at hande. I haue soughte a good sight: I haue fulfilled the course: I haue kepte the faith. From hence forth there is layed up for me a crowne of righteoufnes, which the LORDE berith vnto vs whiche shal geue me in y daye: whiche not vnto me onely, but vnto all them that loue his cōmyng. Make spede to come vnto me at once.

For Demas hath lefte me, and lothly this present woide, and is departed vnto Thessalonica, Crescens is to Galacia, Titus vnto Dalmacia, Onely Lucas is with me. Take Marke, z luyng him with the: for he is profitable vnto me to the mynistacion. Tychicus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus luyng with the when thou comest, and the booke, but specially the parchment. • Consider the copparynth byd me much well, the LORDE rewarde him accordyng to his dedes, of whom be thou ware also. For he withstode our woide sore.

In my first answerynge no man assiste me, but all forsode me. I praye God that he not be layed to their charges. Lett comfrowd byng the LORDE skode by me, z strengthe me, that by me the preachynge shalbe fulfilled to the vtremost, and that all the hey the shulde heare. And I was deliuered out of the mouth of the Lyon. And the LORDE shal deliuer me from all euill doynge, and shal kepe me vnto his heavenly kyngdome. To whom be praye for ever and ever. Amen.

Salute pūca and • Aquila, and y bothe holde of Onesiphorus. • Erastus abode at Corinth. • But Trophimus left I sith at Miletus. Make spede to come before wynter. Eubolus, and Pudens, and Linus, and Claudia, and all the brethren salute the. The LORDE Jesu Chufft be with thy spere. Bis ce be with you, Amen.

The seconde epistle vnto Timothy, wyrtten from Rome, whā Paul was presented the seconde tyme before the Emperoure Nero.

The Epistle
The Epistle of
 of the Apostle S. Paul
 unto Titus.

The summe of this epistle.

- Chap. I. Paul exhorteth Titus to euen
 pastor or bishop in every cite, to declare
 what manner of men they ought to be that are
 chosen to that office, and chargeth Titus to re-
 buke such as withstande the gospell.
 Chap. II. He relecth him how he shal teach all
 degrees to behoue themselves.
 Chap. III. Of obseruance of day as bein nocte
 ritie, he warneth Titus to beware of falsly
 and impossible questions.



The first Chapter.

THOU the seruante of
 God, and an Apostle
 off Iesus Christ, to
 preach the faith off
 Gods electe, and the
 knowlege of y^e truth,
 which ledeth vnto god
 lynne, vpon the hope
 of eternall life: which God that can not lye
 hath promysed be fore the tymes of the worlde:
 but at his tyme hath opened his worde
 thouroughly, which is commytted
 vnto me according to the commaundment
 of God our Saviour.

¶ Vnto Titus my naturall sonne a sizer
 of comen faith,
 Grace, mercy, and peace from God the fa-
 ther, and fro the •LORDE Iesu Christ our
 Saviour.

- ¶ For this cause left I the in Crete, that
 thou shaldest performe that which was
 layd vnto, and shaldest ordeyne Elders in
 every cite, as I appoynted y^e. If any be bla-
 mlesse, the husbande of one wife, hauyng
 faithfull children, which are not slaundered
 of y^e vote, neither are dishobedient. ¶ For a
 whippemust be blamlesse, as the steward
 of God: not wyllfull nor angry, nor giuen
 vnto much wyne, nor fyghter, nor greedy

unto Titus. Fo. xciiij.

of filthy lucre: but barbarous, one that lo-
 ueth goodnes, sober mynde, righteous, ho-
 ly, temperate, and soch one as cleerly vnto
 the true worde of doctryne: that he maye be
 able to rebouke rich wholsome learyng, &
 to impoune them that saye agaynst it.

¶ For there are many dishobedient, and
 talkers of vanite, and disceases of mynde:
 namely they of the circelacion, whose mou-
 thes must be stopped: which peruerse who-
 le houses, teachinge thinges which they
 oughte not, because of filthy lucre. One of
 them selues euen their awne prophet sayde
 ¶ The Creteyns are alwaye lyars, euell be-
 tes, and slowe belies. This witness is true.
 Wherefore rebuke them sharply, y^e they maye
 be founde in the faith, and not to take hebe
 vnto Iemes fables, and commaundementes
 of men, which turne them awaye from the
 truth. ¶ Vnto y^e cleane are all thinges clea-
 ne: but to the vncleane & vndeuous, there
 is nothinge cleane, but both their mynde &
 conscience is defyled. They saye that they
 knowe God, but with the dedes they denye
 him: for so much as they are abhominable
 and dishobedient, and vntrue to all good
 woikes.

The II. Chapter.

WHEN thou speake thou that which becom-
 meth wholsome learyng. That y^e
 elder men be sober, honest, discrete,
 founde in the faith, in loue, in pacience. And
 the elder women likewise that they shew
 them selues as it becommeth holynes, that
 they be no false accusers, nor geuen to much
 wyne, that they teach honest thinges, that
 they enforthe the yonge women to be sober
 mynde, to loue their husbandes, to loue
 their childre, to be discrete, chaste, busy wyfly,
 good, obedient vnto their awne husbandes,
 that the worde of God be not euill spo-
 ker of. ¶ Rebouke the yonge men likewise,
 that they be sober mynde. Aboue all thinge
 shewe thy selfe: an ensample off good
 roote, with vncorrupte doctryne, with ho-
 nesty, with the wholsome worde which can
 not be rebuked: that he which with standeth
 maye be ashamed, hauyng nothinge in
 you that he maye dyspayre.

¶ Rebouke the seruantes, to be obedient
 vnto their massers, to please in all thinges,
 not answeringe agayne, neither to be py-
 ters, but to shewe all good faithfull
 in all thinges they maye do
 to the doctryne off God our
 Saviour. For the grace of God that bringeth

uacion vnto all men, hath appeared, and teacheth vs, that we shalbe denye vngodlynes, and worldly lustes: and that we shalbe lyue discretly, righteously, and godly in this worlde, for myge for that blessed hope and appoyntinge of the glory of y^e greates God and of oure Saviour Iesu Christ: which gaze him selfe for vs, to redeme vs fro all vnrigh- teousnes, and to pouerge vs to be a pecaliar people vnto himselfe, to be seruently geues vnto good workes. These thinges speake and exhort, and rebuke with all earnest. So that no man despyse the.

The III. Chapter.
Write vnto them that they submyt the them selues vnto Princes and to the hys anoynte, to obey the offi- cers, to be ready vnto all good workes, that they speake euell of no man, that they be no stryters, but soft, shewyng all mekenes vnto all men. For we oure selues also were in try- tes past, vnwysse, disobediēt, in erreure, seruyng lustes and dyuersē maners of volup- tuosnes, lyuyng in malicioussnes and envye, full of hate, hatyng one another.

But after that y^e kyndnesse and loue of God oure Saviour to man warde appea- red, not for y^e dedes of righteousness which we wroughte, but after his mercy he saued vs by the founteyne of the new birth, and renuyng of the holy goost, which he shed on vs abundantly, thowso Iesu Christ oure Saviour: y^e we byng made righteous by his grace, shulde be heytes of eternall li- fe accordyng to hope. This is a true sayge.

Of these thinges wolde I that thou shaldest speake earnestly, that they which are be- come belouers in God, might be diligent to excell in good workes: for these thinges are good and profitabill vnto me. As for folysh questions, and genealogies, and brawlynges and stryngynges aboute y^e lawe, amoye the, for they are vnprofitable and vayne. A mā that is gotten vnto heresy, after y^e first and seconde monicion, anoyde, and knowe, that he that is sodey, is pernered, z synnet euen- nymed by his awnciudgment.

Whan I shal sende Artemas or Tichicus vnto y^e, make speche to come to me vnto Ni- copolis, for I have determyned there to ynter. Wryng Ienas y^e Scrybe and Apol- o on thei iourney diligently, that nothin- be lackyng vnto them. And let oure al- l excell in good workes, as farre z wynteth, that they be not

te them that loue vs in the faith. Grace be with you all. Amen.

Wrytten from Nicopolis in Macedonia.

The Epistle of the Apostle S. Paul vnto Philemon.

The summe of this Epistle.

He reioyseth to heare of the faith and loue of Phile- mon, whom he wryteth to forget his slavk Onesimus, and loyngly to receaue him agayn.



And the prisoner of Iesu Christ, and brother Timotheus.

Unto Philemon the beloued, and our hope, and to the beloued Appia, and to Archippus & seloue sodeyn,

and to the congregation in thy house. Grace be with you, and peace from our father and from the LORDE Iesu Christ.

I thanke my God, makyngememoriall prayes of the in my prayers (for so much as I heare of thy loue and faith) which thou hast on the LORDE Iesu, and to worde al sayntes) that oure comen faith maye be fructifull in the, thowso knowlege of all y^e good that ye haue in Christ Iesu. Greate ioye and consolacion haue I in thy loue. For by the (brother) the sayntes are hertly refreshed.

Wherfore though I haue great bolow in Christe commaunde the that which to cometh the, yet for loues sake I rather wylle y^e, though I be an Iames Paul agayn, and now a prisoner also of Iesu Christ, I bestir the for my soune. Onesimus (whom I haue begotten in my bondes) which in my past was to the vnprofitable, but now profitabill both to the and me. Whom I haue sent agayne, but receaue thou him (that is) when myne awne here. For I wylde haue kepte him still with me, that in thy place he mighte haue mynistered vnto me in y^e bondes of y^e Gospell: I leaue thyse withoute mynde wolde I do nothyng, that y^e good which thou doest, shalbe not be of compen- sion, but willingly.

Happy be the fore departed for a season, that thou shuldest receaue him for what:

1 Joh. 4. c

Rom. 8. c Gal. 3. b

Eph. 2. b

1. Tim. 4. b

Rom. 13. c 1. Pet. 2. b

1 Joh. 3. a

1. Act. 13. b Eph. 2. a

1. Tim. 1. a 2. Tim. 2. c

1. Joh. 1. b 1. Pet. 1. a Rom. 16. b

are with me, salute the. Grae

The first Epistle

now as a seruante, but above a seruante, even a brother beloved, specially to me, but how much more unto y^e, both in y^e faith and in the LORDE. If thou holde me for thy companyon, receave him then even as my selfe. But if he haue hurted the, or omitted the coght, that laye to my charge, I will recompense it: so that I do not saye unto y^e, how that thou owest unto me even thine owne selfe. When so brother, let me enioy the in the LORDE: refresh thou my heart in the LORDE.

Trusting in thine obedience, I haue wrytten unto the, for I knowe that thou wilt do more then I saye. Moreover prepare me lodginge, for I hope that thowost your prayers I shalbe given unto you. There salue the, Epaphras my selowe prisoner in Christ Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of oure LORDE Iesu Christ be with youre sperte, Amen.

Sent from Rome by Onesimus a seruante.

The first Epistle of the Apostle S. Peter.

The summe of this Epistle.

- Chap. I.** It sheweth that thowost the abundant mercy of God we are begotten agayne to a lively hope: and how faith must be crept how the saluacion in Christ is no newe, but a thynge prophesied of olde. It exhorteth us to a godly conuersacion, for so much as they are now borne a new by the wordes of God.
- Chap. II.** It exhorteth men to laye asyde all wyce, forasmuch that Christ is the foundation wher upon they be buylt, prayeth them to absterne fro fleshly lustes, and to obeye a costly wylle. How seruantes shoulde behaue them selues toward their maistres: exhorteth to suffer as for the ensample of Christ.
- Chap. III.** How wyces ought to obtrethem selues toward their husbandes and in their opposall. The dutye of me towards their wyues. It exhorteth all men to unite and loue, and patiently to suffer trouble. Of true baptysme.
- Chap. IIII.** It exhorteth men to cease from wyce, to spende no more tyme in wyce, to be sober and a pte to prayer, so loue each other, so be patient in trouble, and to beware that no man suffice as an euill doer, but as a Christen man, and not to be ashamed.
- Chap. V.** A speciall exhortacion for all bishopps or prelates to fede the flocke of Christ, and what their dutie is, and what reward they shal haue if they be diligent. It exhorteth yonge persones to submitte the selues to the eldres, euery one to loue another, to be sober, w^{ch} to wauy, that they maye resist the tempte.

of S. Peter. Ho. xcv.

The first Epistle of the

Apostle S. Peter.

The first Chapter.



PETER an Apostle of Iesu Christ, to the that dwell here and there as straungers thowost our Pontus, Galacia, Capadocia, Asia and Bithynia, electe according to the foreknowledge of God the father thowost sanctification of the sperte, unto obedience and spritlikynge of the bloude of Iesu Christ.

1 Pet. 1.1-2

Grace and peace be multiplied with you. Blessed be God and the father of oure LORDE Iesu Christ, which according to his greater mercy hath begotten vs agayne vnto a lively hope • by the resurrection of Iesu Christ from the dead, to an incorruptible and vndefiled inheritance, which nature shal fade awaye, but is reserved in heauen for you that are kept by the power of God thowost faith to saluacion, which is prepared all ready to be shewed in the last tyme: in the which ye shal reioyse, though now for a litle season (yff neede requyre) ye are in heynes thowost manyfolde temptacions: that youre faith once tryed (beinge moche more precious then the corruptible golde that is tryed thowost the fyre) mighte be founde vnto laude, glory and honour at the appearynge of Iesu Christ: whom ye haue not sene, and yet loue him: in whom now ye beleue, though ye se him not. When so shal ye reioyce also with vnspokeable and glorious loye, receaunge the ende of youre faith, even the saluacion of youre soules.

1 Cor. 1.2

1 Pet. 1.2

1 Cor. 1.2

1 Pet. 1.2

1 Pet. 1.2

Of which saluacion the prophetes haue enuyied and searched, which prophesied off the grace that shulde come vpon you: searchinge whan or at what tyme they shoulde off Christ that was in them, stand signified, which (sperte) testified before of passions that shulde come vnto Christ, and the glory that shulde folowe after. Vnto the which (prophetes) it was declared, shal not vnto them selues, but vnto us: shal demynister the thinges which are shewed vnto you, by them which thowost holy goost sent downe from heauen, ha preached vnto you the thinges which angels behelde.

Wherefore gyde op the i your mynde, be sober, and trust

on the grace that is broughe vnto you, by the declaring of Iesus Christ, as obedient child: not fashionyng your selues to yo^r olde lustes of ignorance: but as he which hath called you is holy, cut so be ye holy also in all your conuersation: for it is wryete: **Leuit. xi. 2.** And ye holy, for I am holy.

and 19 a

And ys fo be that ye call on the father, which without respect of persones iudgech: accordyng to euery mans woike, if ye passe yf tyme of youre pilgrimage in feare: and knowe, that ye were not reborned with corruptible syluer and golde, from youre wayne conuersacion (which ye receaved by the tradicions of the fathers) - but with the precious bloude of Christ, as of an innocet and undefyled lambe, which was offered before the world was made, but is declared in these last tymes, for youre sakes, which thoro^w him belene on God, that raysed him vp from the dead, and hath geue him the glory, that ye might haue saich z hope in God: **1 Cor. 13. 12.** For as much haue purified youre soules

Heb. 9. b
1 Ioh. 3. b
Apo. 1. a

D

1 Ioh. 3. b

Luc. 1. b

Phil. 3. a

Act. 13. b

Act. 13. b

Act. 13. b

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in obeyenge the truth thowen the spere, for to loue brotherly without saynyng, z feruently one to loue another wth a pure hert, as they that are borne a new, nor of corruptible se, but of incorruptible, cut by the lyngge woide of God, which endureth for ever. For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse withere; b, z the floure falleth awaye: but the woide of the LORDE endureth for ever. This is the woide, that is preached amonge you.

The II. Chapter.

1 Iph. 4. a

Col. 3. a

1 Ioh. 3. a

1 Ioh. 3. a

1 Ioh. 3. a

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1 Ioh. 3. a

1 Ioh. 3. a

Wherfore laye asyde all maliciousnes and all gyle, and ypocrisie, and envye, and all backynges, z as new borne babes desyre that reasonable mylke, which is without corrupcion, that ye may growe therein, ys fo be that ye haue: called how friendlye the LORDE is. Vnto whom ye are come, as to the lyngge stone, which is disallowed of men, but chosen of God and precious. And ye also as lyngge stones are made a spirituall boue, and an holy presthode by offe up. spirituall sacrifices, acceptable vnto God by Iesus Christ. Wherfore it is cōtymed in the scripture: Beholde, I put in Sion an heade corner stone, elect & precious, and he that beleneh on him, shall not be confounded. Vnto you therefore which are called to be holy: but vnto them that are of y^e same stone which the byrl made the heade stone in the colone to stumbe at, and a rock

to be offended at, namely in the which stumbe at ye wold, and belene not that uerowen they n^ere se.

But ye are that chosen generation, that k^engly presthode, that holy nation, that peculiar people, if ye shulde heare the woide of him, which hath called you out of darkness into to his marvelous light: Then you, which in tyme past were not a people, but now are the people of God: which were vnder mercy, but now haue obtained mercy.

Dearly beloved, I beseeke you as strangers and pilgrims, z absteyne fro the fleshly lustes, which fighte agaynst the soule, and lede an honest conuersacion amonge the heytens, that they which backye you as euell doers, may se youre good woikes, and payse God in the daye of uisitation.

Submyete youre selues vnto all maner ordinaunce of men for the LORDES sake: whether it be vnto the kyngge as vnto y^e chiefe heade, or vnto rulers, as vnto them that are sent of him, for the punysshment of euill doers, but for the pacyfy of the that do well. For so is the will of God, that ye with red doynge shulde put to silence the ignorance of foolishness as fre, and not as bynyng the libertye for a cloke of wisdom, but as the seruantes of God. Honour all men, lone brotherly fellowshipe, feare God. Honour the kyngge.

Ye seruantes, obey youre masters with all feare: not onely yf they be good and righteous, but also though they be frome the world. For that is grace, if a man for consciencetowarde God endure grief, and suffre wronge. For he that payse it is, yf wh^{er} ye be buffeted for yo^r fautes, ye take it patiently. But yf whan ye do well, ye suffre wronge, and suffre it patiently, that is grace with God. For here vnto are ye called, for so much as Christ also suffred for vs, leauyng vs an example, that ye shulde folowe his footsteps, which dyd no synne, neither was there gylt soude in his mouth: which whan he was reuylt, reuylt not agaynst wh^{er} he suffred, he threared not: but commyted the cause vnto him, that indgeth righteously: wh^{er} his owne selfe bare our synnes in his body upon the tre, that we shulde be deluyred from synne, z shulde lye vnto righteousness, by whose stypes ye were healed. For ye were as shepe goinge astraye, but now are ye turned vnto the shepheard and Bisshopp of youre soules.

The III. Chapter.

Likewyse let the wyues be in subiection to their husbandes, that even they which beleue not the wynde, maye withoute the wynde be wonne by y^e consolation of the wyues, when they beholde y^e pure consolation in feare. Whose appaill shal not be outwarde but wynded heere, hanginge on of golde, or in purtyng on of gorgeous arraye, but lee y^e inward ma^e of y^e heart be incorrupte wth a meke & quiete spirite, which before God is much set by. See after this maner in the olde tyme, by y^e holy wome which trusted in God, eyer the seuerer more obedient unto their husbandes: Euen as Sara obeyed Abrahams, and called him lord: whose daughters ye are, as longe as ye do well, not beinge a strayed for any trouble.

Likewyse ye men, dwell wth them accordinge unto knowlege, geuyng^e a hand unto the wife, as to the weaker vessel: & as unto the y^e are heynes wth you of the grace of li^e, that youre prayers be not let.

But in conclusion be ye all of one mynde, one suffire wth another, lone as brethren, be pitifull, be curteous. Receyvence not euell for euill, neither rebute for rebute: but contrary wyse, blessinge and knowe that ye are called thereto, euen y^e shulde be heynes of y^e blessinge. For whos li^e is to lyue, and wolde some li^e good dayes, Let him refrayne his tongue from euell, and his lippes y^e they speake no gyle. Let him eschue euill, & do good: Let him seeke peace and ensue it. For y^e eyes of the LORDE are ouer the righteous, & his cares are open vnto their prayers. But y^e sa^e of the LORDE beholdeeth the y^e do euill. And it ho is it that can harme you, y^e y^e folome that which is good. For wth y^e thinge blessed are ye, y^e y^e suffire for righte iustnes sake. Feare not y^e their threatenynge, ne they be troubled, but sanctifie the LORDE God in youre hearts. Be ready alwayes to geue an answer to euery ma^e, that asyeth you a reason of the hope that is in you, and that wth mekenesse & feare, hauynge a good conscience, that they which badbyte you as euill doers, maye be ashamed, that they haue falselye accused youre good conuersacion in Christ.

For it is better (y^e the wyll of God be forth) ye suffire for well doynge, the for euill doynge. For as much as Christ hath once suffred for oure synnes, y^e iust for the vniust, for to bringe vs to God: & was slayne a ster the flesh, but quyeted after the spieete.

In the which spieete he also receiue, and preached vnto y^e spieetes that were in prison,

which in tyme past beleued not, when God once a bode and suffred pacidly in the tyme of Tor, whyle the Arke was a purgatorye: Wherin frowe (that is to saye eyger soules) were saued by water. Which signefich Gen. 1.4 Rom. 8.4
 tyme y^e now sauech vs: not y^e purynge a maye of the fylch of the flesh, but in y^e a good conscience cometh vnto God by y^e reformation of Iesus Christ, which is on the right hande of God, and is gone in to heaue, angels, power and mighte subdoned vnto him.

The IIII. Chapter.

For as much then as Christ hath suffred for vs in y^e flesh, like your selfe vnto Iesus Christ, which is on the right hande of God, and is gone in to heaue, angels, power and mighte subdoned vnto him.

For he which suffreth in the flesh, ceaseth fro synne, y^e hece forth (as much tyme as ye remaineth in y^e flesh) he shulde not lyue after the lustes of ma^e, but a ster the wil of God. For it is ynough, y^e ye haue spent y^e tyme past of the life, after the will of y^e he y^e then, wha we walked in wantonnesse, lustes, diuelkenes, glorony, ryuotous dyntynge, & labhorinable ydolatre ye. And it stoneth to the a straunge thinge, y^e ye turne not alw^{ys} them vnto the same excess of ryuot, & speake euell of you. Which shal geue accoupte vnto hi y^e is ready to iudge y^e quyet & y^e deed. For vs to this purpose alw^{ys} was y^e Gospell preached vnto the deed, y^e they shulde be iudged like other ma^e y^e flesh, but shulde lyue vnto God in y^e spieete. The ende of all thinges is at haide.

Be ye therfore sober & watch vnto prayer: but aboute all thinges haue senten^e lone amonge you oneto another. For loue correcteth the multitude of synnes. Be ye herberous one to another withoute graddinge, & mynister one to another, euery one wth the gifte y^e he hath receiued, as good stewerdes of the manifolde grace of God. If any ma^e speaketh, let hi speake it as y^e woode of God, If any man haue an office, let him exerce it as out of the power y^e God mynistrerh vnto hi, y^e God maye be prayseth in all thinges thotow Iesus Christ. To whos be hono^r and demynion for euer and euer Amen.

Werdely beleued, maruell not at this beate (which is come amonge you to trye you) as though some strange thinge happened vnto you: but reioyce, in as much as ye are partakers of Christs passioⁿ, y^e wha his glory appereth, ye maye be merry & glad. If ye be tryed for y^e name of Christ, blessed are ye y^e spieete (which is y^e spieete of glory) & reflecte vpon you. On their parte spoken of, but on y^e parte he is
 But is that none of you si

Gen. 1.4
Rom. 8.4

Rom. 8.4

Mat. 24. 8
Pro. 10. 2

1 Pet. 2. 12

Rom. 12. 8

1 Cor. 2. 9
1 Pet. 2. 12

The seconde
Epistle of the Apostle S.
Peter.

chouer, or as a thefe, or as an euell doer, or as
a busy body in other mens matters. If any
man suffice as a Chriſten man, let him not be
aſhamed, but let him praife God on this
behalfe. For ſome tyme to come, that iudgme
muſt begynne at the houſe of God. If firſt
begynne at vs, what ſhal the ende be of the
which beleue not the Goſpell of God? And
yf yf righteous ſcacey be ſaned, where ſhal
ſome godly ſinner appeare? Wherefore let
them that ſuffre accordinge to the will off
God, commyete their ſoules vnto him with
well doynge, as do the faithfull creatur.

The V. Chapter.

The Elders which are amonge you I
exhort, which am alſo an elder,
and a witness off the aſſitions in
Chriſt, and partaker of the glory that ſhal
be opened. Feede Chriſtes flocke which is
amonge you, and eate the ouerſight of theſe,
not as though ye were compelled thereto, but
willingly: not for the deſyre of ſilkeye loce,
but of a good mynde: not as though ye we
re lordes ouer the pariſhe, but that ye be
an enſample to the flocke: & when the cheſt
ſhepherde ſhal appeare, ye ſhal receaue the
incorruptible crowne of glory.

Liue wyſe ye yonger ſubmyete your ſelues
vnto the elder. Submyete your ſelues euery
man one to another, and feare yoſ ſelues to
gether in lowlynes of mynde. For God reſiſteth
the proude, but gentyly grace to the
humble. Submyete yoſ ſelues therefore vnder
the mightie hande of God, that he maye
exalte you when the tyme is come. Caſt all
your care on him, for he careth for you.

Deſober and watch, for yoſ aduerſary yf
bell, walketh aboute as a roaringe lyon,
ſekynge whom he maye deuoure, whom he
fiſte ſed ſaſt in the ſaich, and knowe, that
your brethren in the world haue enen the
ſame aſſuccions.

But yf God of all grace, which hath cal
led you to his eternall glory in Chriſt Je
ſu, ſhal his owne gifte make you perfecte,
which ſuffre. a liſe ſeaſonment he ſhal ſtre
ngthen, and ſtabliſh you. To him be praife
and donmyon for ever and ever, Amen.

By Saluamus your faithfull brether (as
I ſuſſoſe) haue I wyryt vnto you brendy,
exhortynge and exhortynge, how that this is
the true grace of God wherein ye ſtode. The
companionys of youre eleccion that are at
bilon, ſalute you, and Marcus my ſonne.

ſine another wryt the kyſſe of loue,
with you all which are in Chriſt
en.

The ſumme of this epistle.
Chap. I. For ſo much as the power of the
hath given them all thinges peruenyng
to liſe, he exhorted the to ſyre the conu
of worldly luſt, to make theire callynge in
with good workes and frutes of ſaith. In
Feth mention of his owne death, doynge
the LORD Jeſus to be the true ſonne of God,
as he himſelf hath ſene vpon the cruſt.

Chap. II. He prophesyeth of ſilkeye ſinners,
and ſheweth theire punyſhment.

Chap. III. He exhorted men to beware of
ſuch as wolde make the beleue, that the
of the LORD were glad in commyng
eith them to lede a godly life, and to let
ly for the commyng of the LORD, whilſt
ge ſatynge in ſaluacion, and becauſe they
be haue no man loſt, but wolde receaue a
to repenitance.

The first Chapter.

Simon Peter a ſerua
and an Apoſtle of
Jhu Chriſt.

Into the which he
openeth like ſaith
with vs in the right
ouſines that cometh
of our God, and Sa
oure Jeſus Chriſt.

Grace and peace be multiplied with vs
thorow the knowledge of God and of Jhu
Chriſt our LORD.

For ſo much as his godly power hath
uen vs all thinges (that peratynge vnto liſe
and godlynes) thorow the knowledge of Jhu
that hath called vs by his owne glori
al power, whereby the excellent and moſt gre
te promyſes are gentyly vnto vs named, the
ye by the ſame ſhulde be partakers of the
godly nature, yf ye ſyre the corrupce liſt
the world: Geue ye all youre diligence to
fore here vnto, and in youre faith myſte
ter nature: in veruue, knowlege in know
ge, temperancy: in temperancy, paciencie,
paciencie, godlynes: in godlynes, brother
loue: in brotherly loue, generall loue. For yf
theſe thinges be plentuous in you, they wil
notler you be yde nor in frucefull in yf
knowlege of our LORD Jeſus Chriſt. But yf
that laſt of theſe thinges, is biſide, I ſyſt
perh for the waye with the haue, and haue
forgotten, that he was cleſed from his ſin
nynes.

Wherefore (brether) keue the moſt diligent

1 Pet. 1. 1
and 2. 1
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or, to make youre callinge and election sure: for yf ye do such thinges, ye shal not fail, and by this meane shal there be plenteously mynistring vnto you an entyringe in wroth & merisifinging kyngdome of oure LORDS and Sauoure Iesus Christ.

Therefore I doe not negligēt to put you allwaies in remembraunce of such thinges: though ye knowe them youre selues, and be stablished in the perfect truth. For withstandinge I thinke it mete, as lge as I am in this tabernacle, to stee you up by puttinge you in remembraunce. For I am sure, that I must shortly put of my tabernacle, euen as oure LORD Iesus Christ hath spewed vnto me. Yet I will do my diligēt, that allwaies after my departyng ye maye haue remembrance to kepe these thinges in remembraunce.

For we folowed not deceivable faibles, when we declared vnto you the power and commyng of oure LORD Iesus Christ: but with oure eyes we sawe his maiestie, when he receaued of God the father heaue from the heaue, by a voyce that came vnto him from the excellent glory, after this maner: This is my deare sonne, in whom I haue delice. And this voyce hearde we broughte downe fro brauen, when we were with him on the holy mount.

We haue also a sure worde of prophēcie, and ye do well that ye take heede therunto, as vnto a lighte: that shyneth in a darke place vntill the daye dawne, and the daye darre arise in youre heertes. And this shal ye knowe first, that no prophēcie in the scripture is done of eny private interpretation. For the prophēcie was neuer broughte by the will of man, but the holy men of God spake, as they were moued of y^e holy goost.

The ii. Chapter.

¶ **B**ut there were falsē prophētes also amonge the people, euen as there shalbe falsē teachers amonge you likewise, which p̄uēly shal bringe in damnable sectes, euen denyngē the LORD that hath boughe them, and shal bringe vpon them selues swift damnation: and many shal folowe their damnable wayes, by whō the waye of the truth shal be euell spokē of: and thoroū curtesie shal they with fayned wordes make marchauntise of you, vnto whō the iudgment is not negligēt in carters of olde, and their damnation slepeeth not.

For yf God spared not the angels that sinned, but cast them downe with the chēyng of darke in to hell, and deliquēt the

ouer to be kepte vnto iudgment: Neither spared the olde world, but saved 1200 the preacher of righteousness him selfe beinge of eight, and brought the floods vnto the world of the vngodly: And turned the cities of

Sodom and Gomorrah into ashes, ouerturne them, damned them, and made on them an ensample, vnto those that after synide lyne vngodly: And deliquēt iust 2000 which was vexed with the vngodly conversation of y^e wicked. For in so much as he was righteous and dwelt amonge them, so that he must needs see it and heare it, his righteous soule was grieved from daye to daye with their vnlawfull debes. The LORD knoweth how to deliquēt the body out of generation, and how to restore the vniust vnto the daye of iudgment for to be punyshed: but specially them: that walke a feet the flesh in y^e lust of vncleannes, and despise the rulers: beinge p̄sumptuous, stubborne, and feare not to speake euell of the LORD: are in auaricie: whā the angels yet which are greater both in power and might, beare not that blasphemous iudgment agaynst them of the LORD.

But these are as y^e brute bestes, which naturally are broughte forth to be tate and destroyed: speakyng euell of y^e they knowe not, and shal perishe in their owne destruction, and so receaue y^e reward of vniughte oustnes.

They counte it pleasure to lyne deliciously for a season: Spottes are they and fishyngs: lyuyng at pleasure and in disceuable wayes: feastinge is that which is yours, hauyng eyes full of adoutrye, and can cease from synne, entynging vnstable soules: hauyng an hart cecynged & couetousnes: they are curid children, and haue forsaken the righte waye, and are gone astraye: followinge the waye of Balaam the sonne of Bofor, which loued the reward of vniughte: but was rebuked of his iniquyte. The came and comme beast spake with his voyce, & forbad the foolishnes of y^e prophet.

These are welles without water, & cloudes carried aboue of a cecynged mist of darke is refracted for euē. For they speake y^e proude wordes of vanite, vnto y^e veremost, and entyngē thoroū wantonnes vnto y^e luste of the flesh, euen them that were cleane escaped, and now walke in erreoure: and p̄omye them libertye, where as they them selues are seruautes off corrupcion. For yf they whom so ever a man is overcome, vnto the same is he in bondage. For yf they (after they haue escaped from the slychynes of the

Gen. 2. 2

Gen. 19. 2

1. Cor. 10. 8

Iude. 1. b.

Iere. 23. a

Iude. 1. b.

Num. 22. 21. 22. 4.

Iude. 1. c.

Ioh. 8. c. Rom. 6. b.

Loc. 1. f.

woulde, choiow the knowledge of y^e LORDE and Sauiores (Jesus Christ) are yet tangled agayne therein and ouercome. • then is the latter ende worse unto them then the begynnyng. For it had bene better for them, not to haue knowen the waye of righteousnes, then after they haue knowen it, • to turne from the holy commaundement, that was geuen unto them. It is happened vnto them accordyng vnto the true piouetye: • y^e dogg is turnede to his vemyte agayne, and y^e swine that was washed, vnto hit walowynge in the myre.

Mat. 11. c
Heb. ca
Act. 15
Pro. 26
Eccle. 14. d

The III. Chapter.

In this is the seconde Epistle that I now wyte vnto you (ye dearly beloved) wherein I stire vp and warne youre pure mynde, that ye maye remember the wordes, which were tolde before of the holy propheetes: and also the commaundement of vs, that be the Apostles of the LORDE and Sauiores.

1. Tim. 4. a
2. Tim. 4. c
Iude. 1. c
Eze. 11. d

This first vnderstonde, • that in the last dayes there shal come mockers, which will walke a ster their awne lustes, & saie: Where is the promes of his commynge? For since the fathers fell on slepe, every thinge conynuech as it was from the begynnyng of y^e creature. This they knowe nor (and that wylfully) howe that the heauens were a fore tyme all, and the earth out of the water, & was in the water by the wordes of God, • yet was the world at that tyme destroyed by the same with the floude. But the heauens which are yet, and y^e earth, are kepte in store by his wordes, to be reserved • vnto fyre agaynst the daye of iudgment and damnacion of vngodly men.

Gen. 7. d
1. Pet. 1. b
1. Pet. 1. b
1. Pet. 1. b
Rom. 8. d
1. Cor. 15. d
Mat. 24. d
1. Pet. 1. a
1. Pet. 1. a

Dearely beloved, be not ignorant of this one thinge, • howe that one daye is with the LORDE as a thousand yere: and a thousand yere as one daye. The LORDE is not slacke to fulfill his promes (as some malicious lackenesse) but is • pacie to no man, • and wyl nor that crymā shalde be lesse, but that euery man shalde amende himselfe. Therefore, the daye of the LORDE shal come euen as a thefe in the night: in the which (daye) the heauens shal perishe with a greates noyse, and the Elementes shal melde with heate, and the earth and y^e workes that are therein, shal burne.

If all these thinges shal perishe, what maner persons them oughte ye to be in holy conuersacion and godlynes, loyng for and hastynge vnto the commynge of the LORDE. In the which the heauens shal perishe.

with fyre, and the elementes shal melde with heate. Therefore, • we loke for a new heuē and a new earth (accordyng to his promes) wherein dwelleth righteousnes.

Wherefore dearly beloved, synge that ye loke for such thinges, be diligent, • ye maye be founde before him in peace without spotte and vndefiled: and coure the long sufferyng of oure LORDE youre saluacion, • euen as oure dearely beloved brother Paul (accordyng to the wysdome geue vnto him) wote vnto you: yee speakinge therof almost in all Epistles, wherein are many thinges hard to be vnderstonde, whiche they that are vnderstand not, peruerse, as they do the other scriptures also, to their awnē damnacion.

Ye therfore beloved, synge ye knowe it before hande, beware, lest ye also be plucked awaye thorow the errors of y^e wicked, and fall from y^e owne stedfastnes. But growe in grace, and in the knowlege of oure LORDE and Sauiore Jesus Christ. To which prayse now and for ever, Amen.

The first Epistle of the Apostle and Euangelist S. Iohn.

The summe of this epistle.

- Chap. I. True myneste of the euangelist wordes of God. The bloude of Christ is purgacion from synne. No man is without synne.
- Chap. II. Christ is oure advocate. Of his loue, and howe it is tryed.
- Chap. III. The singular loue of God to be vs: and how we agayne oughte to loue another.
- Chap. IIII. Difference of spettes, and howe spere of God maye be knowen from the true of errors. Of the loue of God and of his neighbours.
- Chap. V. To loue God, is to kepe his commandementes. Foure commandementes that be. Enteringe life is in the sonne of God. Of the synne vnto death.



The first Chapter.



That which was from
of begynnynge, which
we haue herbe. which
we haue sen: with
of eyes, which we ha-
ue loked vpon, and
of handes hau hand-
led of the woide of li-

fe: and the life hath appeared, and we haue
sen, and beare wyntes, and shewe vnto you
of life that is euerlasting, which was with
the father, and hath appeared vnto vs. That
which we haue sen & herbe, declare we vnto
you, that ye also maye haue fellowshipe with
vs, and that oure fellowshipe maye be with
the father and with his sone Iesus Christ.
And this woide we vnto you, that youre
sye maye be full.

And this is the tybings which we haue
herde of him, & declare vnto you, that God
is lighte, and in him is no darknes at all.
If we saye that we haue fellowshipe with
him, and yet walke in darknes, we lye, and
do not the trouth. But yf we walke in lighte,
even as he is in lighte, then haue we fel-
lowschipp to gether, and the bloude of Iesus
Christ his sone clenseth vs from all synne.

If we saye that we haue no synne, we
discease oure selues, and the trouth is not in
vs. But yf we knowlege oure synnes, he is
faithfull and iust to foregiue vs oure synnes,
& to clenze vs from all vniuerse synnes. If we
saye, we haue not synned, we make him a
liar, and his woide is not in vs.

The II. Chapter.

Whiche children, these thinges wyte
I vnto you, that ye shalbe not syn-
ne: and yf any man synne, we haue
an advocate with the father, even Iesus
Christ which is righteous: and he it is that
oprayeth grace for oure synnes: not for
oure synnes onely, but also for the synnes of
all the worlde. And hereby are we sure that
we knowe him, yf we kepe his commaundme

tes. He that sayeth: I knowe him, and ke-
peth not his commaundementes, is a liar, and
the trouth is not in him. But who so keperh
his woide, in him is the loue of God perfecte
in debe. Hereby knowe we, that we are in
him. He that sayeth he abydeh in him, oughte
to walke even as he walkeh.

Dearthen, I wyte no new commaunde-
ment vnto you, but that olde commaunde-
ment, which ye haue herde from the begyn-
nyng: The olde commaundement is the woide,
whiche ye haue herde from the begynnynge.
Agayne, a new commaundement wyte I
vnto you, a thinge that is true in him & also
in you: for the darknes is past, and the true
lighte now shyneth.

He that sayeth he is in lighte, and hateth
his brother, is yet in darknesse. He that loveth
his brother, abydeh in the lighte, and there
is none occasion of feill in him. But he that
hateth his brother, is in darknes, and wal-
keth in darknes, and can not tell whiche he
goeth, for yf darknes hath bynded his eyes.

Babe, I wyte vnto you, that yf syn-
nes are foregiuen you for his names sake. I
wyte vnto you fathers, how that ye haue
knowne him which is from 3 begynnynge.
I wyte vnto you yonge me, how that ye ha
ue euercome the wicked. I wyte vnto you
litle children, how that ye haue knowne the
father. I haue wyntes vnto you fathers,
how that ye haue knowne him, which is fro
the begynnynge. I haue wyntes vnto you
yonge men, how that ye are stronge, and the
woide of God abydeh in you, and ye haue
ouercome that wicked.

Se that ye loue not the woide, neither of
thinges that are in the woide. If any man
loue the woide, the loue of the father is not
in him: for all that is in the woide (namely
the lust of the flesh, and the lust of the eye,
and the pryde of life) is not of the father, but
of the woide. And the woide passeth
awaye and the lust ther of. But he that ful-
filleth the wyll of God, abydeh foreuer.

Litle children, it is the last houre, and (as
ye haue herde that Antechrist shal come)
euen now are there many become Antechris-
tes already: wherby we knowe, that it is yf
last houre. They wente out fro vs, but they
were not of vs: for yf they had bene of vs,
they wolde no doute haue conyrmid with
vs. But that they maye be knowen, how
that they are not all of vs.

But ye haue the vnoyntyng of
holy, & ye knowe all thinges. I haue
te vnto you, as though ye knewe me of trouth

but ye knowe it, & are sure, & no lye cometh of y^e truth. Who is a liar, but he y^e denyeth y^e Iesus is a Christ: The same is y^e Antichrist, y^e denyeth the father & y^e sonne. Whosoever denyeth the sonne, the same hath not the father. Love what ye haue herde now from y^e begynnynge, let the same abyde in you. As y^e which he herde from the begynnynge shall remayne in you, then shall ye also abyde in y^e sonne & in the father. And this is the promise y^e hath promysed vs, euē eternall life.

This haue I wysed vnes you concerninge the char disceane you. And the annoyntinge robyd ye haue receaued of him, dwelleth in you: & ye neede not y^e any mā teach you, but as the annoyntinge teacheth you all thinges, euen so is it true, & is no lye. And as it hath taughte you, and so abide ye therein. And now habes, abyde in hi, y^e whā he shall appeare, we maye be holde, & not be made ashamed of him at his comynge. As ye knowe y^e he is righteous, knowe also that he which doth righteousnes, is borne of him.

The III. Chapter.

Holde what lone the father hath shewed on vs, & we shulde be called the childen of God. Therefore y^e wolde knowe what you see, because it knoweth not him. Dearly beloved, we are now y^e childen of God, and yett hath it not appeared what we shalbe. But we knowe y^e when he shall appeare, we shall be like him: for we shall se him as he is. And euery man y^e hath this hope in him, poureth him selfe, euen as he is pure. Who so euer comyteth synne, comyteth vnrighteousnes also, and synne is vnrighteousnes. And ye knowe that he appeareth to take awaye oure synnes: and in him is no synne. Who so euer abydeh in him, synneth not: who so euer synneth, hath not seene him neither knowe him.

Habes, let nom an disceane you. He that doeth righteousnes, is righteous, euen as he is righteous. He that comyteth synne, is of the deuell: for the deuell synneth since y^e begynnynge. For this purpose appeared the sonne of God to lowse the woordes of the deuell. Who so euer is borne of God, synneth not: for his side remayneth in him, & he cā not synne, becausē he is borne of God. * Ye who are the childen of God knowe & the childen of the deuell. Who so euer doeth not righteousnes, is not of God, neither he that loueth not his brother.

This is the trybunge which ye haue receaued: when the begynnynge, that ye shulde haue bene one, not as Cain, which was

of the wicked, and slewe his brother. And whether slewe he him: euen becausē his awne woordes were euill, and his brother righteous. * Maruaile not (my brethren) though the woorde haue you. We knowe y^e we are trāslatid from deathe into life, becausē we loue the brethren. He that loueth not his brother, abydeh in deathe. * Who so euer hateth his brother, is a manslayer. And ye knowe that a manslayer hathe not eternall life abydinge in him.

Herby haue we perceaued lone, that he gaue his life for vs, and therfore oughte we also to geue oure liues for the brethren. * He y^e hath this woorde good, & seyth his brother haue neede, and sheweth vp his hart to him, how dwelleth the loue of God in hōm: My litle children, let vs not loue with word, neither with tonge, but with y^e dede, and with the trouth. Herby knowe we, that we are of the verite, and can quyte oure hart before him. But yf oure hart condemne us, God is greater the oure hart, and knoweth all thinges. Dearly beloved, yf oure hart condemne us not, then haue we a fre boldnes to God worde. * And what so euer we say, we shall receaue it: becausē we kepe his commandmentes, and do thofe thinges, which are pleasant in his sighte.

And this is his commandement, that we beleue on y^e name of his sonne Iesus Christ, and loue one another, as he gaue commandement. And he that keepeth his commandementes, dwelleth in him, and seeth him. And hereby knowe we that he abydeh in vs, euen by the space which he hath geuen vs.

The III. Chapter.

Early beloved, beleue not ye any space, but proue the spere, whether they be of God. For many fūse prophetes are gone out in to the worlde. Herby shall ye knowe the spere of God: Euery spere which confesseth, that Iesus Christ is come in the flesh, is of God. In euery spere which confesseth not that Iesus Christ is come in the flesh, is not of God. And this is that spere of Antechrist, off whom ye haue herde, how that he shall come, and euen now already is he in the worlde. Litle children, ye are off God, & haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are off the woilde, therefore spech they off the woilde, and the woilde bekeneth into them. We are of God, & he that knoweth God, herkeneth vnto us

1 Ioh. 2. c
14. c. 1 b

Lucas d
1. R. 2. c
1. c. 1. b
Col. 2. a
Phi. 2. c

1 Ioh. 2. c
1. c. 1. b
1. c. 2. a

1 Ioh. 2. d

The first Epistle

he that is not of God, heareth vs not. Here by knowe we the spirite of truth, and y^e spirite of error.

2 Dearly beloved, let vs loue one another, for loue cometh of God. And euery one y^e loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. By this appeared the loue of God to vs worde, because that God sent his only begotten sonne in to this worlde, that we might see lyne throug him. Herin is loue, not that we loued God, but that he loued vs, and sent his sonne to make agremite for oure synnes.

Dearly beloved, yf God so loued vs, we oughte also to loue one another. To man hath sene God at any tyme. Yf we loue one another, God dwelleth in vs, and his loue is perfecte in vs. Herby knowe we that we dwell in him, and he in vs, because he hath gyven vs of his spirite. And we haue sene, & testifie that the father sent the sonne to be the Saviour of the worlde. Whofoerer now confesseth y^e Jesus is the sonne of God in him dwelleth God, and he in God: and we haue knowen and belued the loue that God hath to vs.

3 God is loue, and he that dwelleth in loue dwelleth in God, and God in him. Herin is the loue perfecte with vs, that we shoulde haue a fre boldnesse in the daye of iudgment: for as he is, and so are we in this worlde. Feare is not in loue, but perfecte loue casteth out feare: for feare hath paynesfulness. He that feareth, is not perfecte in loue.

4 Let vs loue him, for he loued vs first. Yf any man saie: I loue God, & yet hateth his brother, he is a liar. For he that loneth not his brother whom he seeth, how can he loue God, whom he seeth not. And this commaundment haue we of him, that he which loneth God, shoulde loue his brother also.

The V. Chapter.

5 So so euer belueth that Jesus is Christ, is borne of God. And whofoerer loneth him that begat, loneth him also which was begotten of him. By this we knowe that we loue Gods children, when we loue God, and kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, and his commaundementes are not greuoun. For all that is borne of God, ouer cometh the world: and this is the victory that ouercometh the world, and oure faith. Who is it y^e ouercometh the world, but he which belueth that Jesus is the sonne of God?

of S. Iohn. Ho. xciij.

This is he that cometh with water and bloude, euen Jesus Christ: not with water onely, but with water and bloude. And it is the spirite that beareth wytnes: for the spirite is the truth. (For there are those which beare recorde in heauen: the father, the word, and the holy goost, & these thre are one.) And there are thre which beare recorde in earth: the spirite, water and bloude, and these thre are one.

6 Yf we receaue the witness of men, the witness of God is greater: for this is the witness of God, which he testified of his sonne. He that belueth on y^e sonne of God, hath the witness in him selfe. He that belueth not God, hath made him a liar. And this is that recorde, euen y^e God hath giuen vs euerlasting life. And this life is in his sonne. He that hath the sonne of God, hath life: he that hath not the sonne of God, hath not life.

7 These thinges haue I wytted vnto you, which belue on the name of the sonne of God, that ye maye knowe, howe that ye haue euerlasting life, and that ye maye belue on y^e name of the sonne of God. And this is the fre boldnesse which we haue towards him, that yf we aye any thinge accordinge to his will, he heareth vs. And yf we knowe that he heareth vs what so euer we aye, then are we sure that we haue y^e petitions, which we haue desired of him.

8 Yf any man see his brother synne a synne not vnto deathe, let him aye, and he shal geue him life, for the y^e synne not vnto deathe. There is a synne vnto deathe, for the which saie I not that a man shoulde praye. All unrighteousnes is synne, and there is synne not vnto deathe.

9 We knowe, that whofoerer is borne off God, synneth not: but he that is begotten of God, keepeth himselfe, & y^e wicked toucheth him not. We knowe, that we are of God, & the worlde is set altogether on wickednes. But we knowe, that the sonne of God is come vnto vs, and hath gyven vs a witness, to knowe him which is true: and we are in him y^e is true, in his sonne Jesus Christ.

10 This is the true God, and euerlasting life. Whan kepe youre selues from ymagyn

1st. 1. 1
and 1. 2
1st. 1. 3
and 1. 4

1st. 1. 1
and 1. 2
1st. 1. 3

1st. 1. 4

1st. 1. 1
and 1. 2
1st. 1. 3

1st. 1. 4

The ii. Epistle
The seconde
 Epistle of S. Iohn.

The summe of this epistle.

As wryteth vnto a certayne lady, reioyceth that her children walke in the truth, & that they the into loue, warneth them to beware of fodey deceaues, as demy that Iesus Christ came in the flesh, playeth them to conuynce in the doctrine of Christ, and to haue nothinge to do with them that bringe not this teenyng.



My Elder. To y electe lady and her childre whom I loue in the truth: & not I onely, but all they also that haue knowen the truth, for the truthe sake which dwelleth in vs, and shalbe with vs for euer.

Grace, mercy, and peace be with you fro the **LORDE** Iesus Christ & some of the sathers in the truth and in loue.

I am greatly reioysed, that I haue founde amonge thy children, them that walke in y truth, as we haue receaued a commaundment of the father. And now lady I beseeke the (not as though I wroce a new commaundment vnto the, but the same which we haue had from the begynnynge) that we loue one another. And this is the loue, that we walke a fter his commaundementes.

This is the commaundment (as ye haue herde fro the begynnynge) that we shalbe walke therein. For many deceaues are come in to the world, which confesse not I Iesus Christ is come in the flesh: this is a deceauer and an Antichrist. Take heede to youre selues, that we lose not that which we haue wrought, but that we maye receaue a full reward. Who so euer transgresseth, and abydeh not in the doctrine of Christ, hath not God: he that abydeh in y doctrine of Christ, hath both the father and the sonne.

¶ If any man come vnto you, and bynge not this doctrine, receaue him not in to the house, necher salute him: for he that salureth him, is partaker of his euell dedes. I had manynges to wryte vnto you: neuerthe-

I wolde not wryte w papyr and ynke, & to come vnto you, and to speake mouth, that oure ioye gilden of thy electe sister

of S. Iohn.

The thirde Epistle
 of S. Iohn.

The summe of this epistle.

He is glad of Gaius, that he small eth in the truth, & that he is to be lauyng vnto the good dustin in their persecution, sheweth the vryne dealinge of Diotrephes, and the good report of Demetrius.



My Elder. To the beloued Gaius, whom I loue in the truth. My beloued, I wrythe in all thinges, that thou shouere and saue well can as thy soule prospereth. I reioysid greatly, when the bishopen came, and testified of the truth that is in y. how thou walkest in the truth. I haue no greater ioye, the to heare that my childre walke in the truth.

My beloued, thou doest faithfullly what so euer thou doest to the bishopen and to straungers, which haue done witness of thy loue before the congregation: and thou hast done well that thou wydest bynne them forwarde on their iourney, withy before God. For because of his names lute they wente south, and eoke nothinge of the heychen. We therfore oughte to receaue such, that we mighte be helpeo vnto the truth.

I wrote to the congregation, but Diotrephes, which loueth to haue the premyence amonge them, receaued vs not. Wherfor yf I come, I wil declare his dedes which he doeth, ieastringe vps vs with malicious wordes: necher is he therwith content. For onely he himselfe receaueh not the bishope, but also he forbydeth them that wolde, and thrusteth them out of the congregation.

My beloued, for some not y which is euill but that which is good. hee that doeth will is of God: but he that doeth euill, isyth not God. Demetrius hath good report of al men, and of the truth: yet and we our selues also beare recorde, and ye knowe that oure recorde is true. I had many thinges to wryte, but I wolde not wryte, and get wryte vnto the. But I trust shortly to see the and so wyl we speake togeher moeth next month. Peace be with the. The louers salte the. Greete the louers by name.

The Epistle
The Epistle of
the Apostle S. Paul
to the Hebrews.

The summe of this epistle.

- Chap. I. How God dealt lovingly with the
of the olden tyme in bringing them into prophe-
cies, but much more mercifully hard he sheweth vs
as that becom vs by his owne sonne. Of the most
excellent glory of Iesus Christ, which in all
things is like to his father.
- Chap. II. He exhorteth vs to be obedient vnto
to the new lawe which Christ hath giuen vs
and not to be offended at the infirmitie and
lowe degree of Christ; & why: it was necessary
that for oure sake he shoulde take such an hu-
manlike flesh vpon him, that he might be like vnto
his brethren.
- Chap. III. He requyret vs to be obedient vnto
to the worde of Christ, which is now worthy
then Moses. The punishment of disobeying as will
needes harden their hearts.
- Chap. IIII. The Sabbath as rest of the Christen
punishment of vnbelievers. The nature of
the worde of God.
- Chap. V. Christ is our high priest, the source of
grace, and more excellent then the high priestes
of the olde lawe.
- Chap. VI. He goeth forth with the things that
he beganne in the latter ende of the first chap-
ter, and exhorteth them not to faynt, but to be
steadfast and patient: for so much as God is sure
in his promise.
- Chap. VII. He compareth the presthode of Christ
vnto Melchisedech, but setteth more excel-
lent.
- Chap. VIII. The office of Christ is more worthy
then the priestes office of the olde lawe,
which was vnperfecte, and therfore abo-
liscd.
- Chap. IX. The profit and worthynesse of the
olde Testament, and how farre the new excel-
leth it.
- Chap. X. The olde lawe had no power to cleanse
away synne, but Christ byd it with offeryng
ge vp his body once for all. An exhortacion to
receaue this goodnesse of God that fully with
patience and steadfast faith.
- Chap. XI. What faith is, and a commendacion
of the same. The steadfast beloued of the fathers
in olde tyme.
- Chap. XII. An exhortacion to be patient and
steadfast in trouble and a buerster, vpon hope of
an everlasting reward. A commendacion of the
new Testament above the olde.
- Chap. XIII. He exhorteth vs vnto loue, hospit-
alitie, to thinke vpon such as be in aduersitie,
to mainteyne weakelie, to soothe contentiouse
fit, to make mody of the that preache Gods wor-
de, to be cause of stronge learninge, to be con-
tent to suffer rebuke with Christ, to be thank-
full vnto God, and obedient vnto our lord
Ies.

vnto the Hebrewes. Ho. c.



The first Chapter.



God in tyme past by-
uersely & many wayes,
spake vnto y fathers
by propheces, but in
these last dayes he
hath spoken vnto vs
by his sonne, whom
he hath made heire of
all thinges, by whom also he made the wor-
ld. Which (some) beynge the brightnes of
his glory, & the very ymage of his substan-
ce, bearinge up all thinges with the worde
of his power, & hath in his owne persone
purged oure synnes, and is set on the righte
hande of the maieste on hye: beynge equal
as much more excellent then y angels, as he hath
obtainyd a more excellent name then they.
For vnto which of the angels sayde he at
eny tyme: Thou art my sonne, this daye ha-
ue I begotten thee: And agayne: I will be
his father, & he shall be my sonne: And ag-
ayne, wha he bringeth in the first begotten
sonne in to the worlde, he sayeth: And all the
angels of God shal worshipp him. And of
the angels he sayeth: He maketh his angels
spices, & his mynisters flames of fyre. But
vnto y sonne he sayeth: God, & sate em-
burch for euer & euer: the cepter of y kynge-
dome is a right cepter. Thou hast loved righte-
ousnesse, & hated iniquyte: wherefore God
(which is thy God) hath anoynted the with
the oyle of gladnesse above y felowes. And
thou LORD in y begynnyng hast layed
the foundation of the earth, and y heaues
are the workes of thy handes: they shal pe-
rishe, but thou shalt endure: they all shal
waxe olde as doeth a garment, and as a ve-
sture shalt thou chaunge them, and they shal
be chaunged. But thou art y same, and thy
yeares shal not faile. Vnto which of the an-
gels sayde he at eny tyme: Gye thou our
righte hande, cill I make thyme ene wea-
ther footstole: Are they not all mynisters,
sent to mynister for t he heire of saluacion.

21

Mat. c.

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Luc.

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The Epistle

unto the Hebrews.

The II. Chapter.

Wherfore we ought to gaze the more heide vnto the thinges which we haue herde, lest we perish. For yf the worde which was spoked by angelo, was stedfast, and euery trasgression and disobedience receaued a iust recompence of reward, how shal we escape, yf we despyse so greate a saluacion: which after that it began to be preached by the LORDE himselfe, was confirmed vpon vs, by them that herde it, God bearynge witness thereto, with tokens, wonders and diuers powers, and giftes of the holy goost accordinge to his owne will.

For vnto the angelo hath he not subdued the wolde to come, wherof we speake. But one in a certayne place witnesseth & saith: What is man, that thou art myndfull of him: or the sonne of man, that thou vyltest him: What thou haddest for a litle season made him lower the angels, thou crownedst him with honoure and glory, and hast set him aboue the workes of chy handes. Thou hast put all thinges in subiection vnder his feet.

In that he subdued all thinges vnto him, he left nothinge that is not vnder him. Lettethes now if we not all thinges yet subdued vnto him. Dost thou, which for a litle season was made lesse then the angelo, we see that it is Iesus which is crowned with honoure and glory for the sufferynge of death, that he by the grace of God, shulde raise of death for all men. For it became him, for whom are all thinges, and by whiche are all thinges (after he had broughte many chyldren vnto glory): that he shulde make the LORDE of their saluacion perfecte thoroough sufferynge, for so much as they all come of one, both he that sanctified, & they which are sanctified.

For the which cause sake, he is not ashamed to call them brethren, sayenge: I will declare thy name vnto my brethren, and in the myddes of the congregacion will I praysse the. And agayne: I wyl put my trust in him. And agayne: beholde, here am I and my chyldren, which God hath giuen me.

For as much then as the chyldren haue flesch and bloude. he also himselfe likewise toke parte with them. he thoroough death, mighte take awaye the power of hym, which he had shippes over death, that is to saie, of death: that he mighte deliuer the which thoroough death were all their liues tyne in dai. Whiche, for he in no place taketh on him, angels, but yf side of Abin

ham tabeth be on him. Wherfore in all this he it became him to be made lesse vnto his brethren, that he mighte be mercifull vnto a faithfull by priest in thinges concerninge God, to make agrement: for the synnes of y people. For in that he himselfe suffered and was tempted, he is able to suffer them that are tempted.

The III. Chapter.

Wherfore holy brethren, ye that are partakers of the heavenly callinge, consider the Embassatour and by priest of profession, Christ Iesus, which is faithfull to him that obeyed him, euen as was Moses in all his house. But this man is worthy of greater honoure then moles, in as much as he which prepared the house, hath greater honoure in it then the house it selfe. For euery house is prepared of some man: but he that obeyed all thinges, is God. And Moses verely was faithfull in all his house as a mynister, to beate witness of those thinges which were to be spoken afterwarde. But Christ as a forme hath rule ouer his house, whose house are we, yf we holde fast the confidence and reioysing of that hope vnto the ende.

Wherfore, as y holy goost sayeth: Todaye yf ye shal heare his voyce, harden not youre heeres, as in the promouynke in the daye of temptation in the wilderness, when youre fathers tempted me, proued me, and sawe my workes foure yeares longe. Wherfore I was grieved wth that generation, and sayde: They erre ener in their heeres. But they knewe not my wayes, so that I went in my wrath, that they shulde not enter into my rest.

Take heede brethren, that there be not in any of you an emell hert of unbelene, to departe from the lyuynge God: but exhorte yowr selues daylie, whyle it is called to daye, lest eny of you ware harde harted thoroough dyceitfulnes of synne. For we are become partakers of Christ, yf we kepe fast vnto yf enre the begynnynge of the substance, solange as it is sayde: Todaye, yf ye shal heare his voyce, harde not youre heeres, as in the promouca. For some whan they herde, prouoide, howbeit not all they came out of Egypte by Moses. And wch whom we, he displeasid foure yeares longe: Was he not displeasid wch them yf synned, whose carcasses were ouerthrowne in y wilderness: To whom swaue he, they shulde not enter in to his rest, but vnto the y beleued not: And we y they coude not enter in because of unbelene.

angel, but yf side of Abin

The Epistle

The III. Chapter.

Let vs feare therfore, lest eny of vs forsake the promise of enyngynge in to his rest, shulde seme to come behinde: for it is declared vnto vs as well as vnto the. But the worde of preachinge helpe not the, whā they ehar herde it, beleued tenor. (For we which haue beleued, enter in to his rest) accordinge as he sayde: Euen as I haue srome in my wach. They shal not enter in to my rest. And ehar (spake he) verely lāge after that the workes frō the begynnyng of the worlde were made: for he spake in a certayne place of the seuech daye, on this wyse: And God rested on the seuench daye from all his workes. And in this place agayne: They shal not come in to my rest.

Whyng it foloweth the, that some must enter there in: and they, to whom it was first preached, entered not therein for unbeloued sake, therfore appoynteth he a daye agayne after so longe tyme, and sayeth: Todaye (as it is rehearsed by Dauid) Todaye ye shal heare his voyce, then harden not youre heeres. For yf Iosua had geuen them rest, the wolde he not a fter warde haue spoken, of another daye. Therfore rema yneth there yet a rest vnto the people of God. For he that is entered in to his rest, ceaseth from his workes, as God doth from his.

Let vs make hast therfore to enter in to that rest, lest eny man fall after the same example of vnbeloued. For the worde of God is quyte, and mightie in operacion, and sharper the ny two edged swerde, and entereth thorow, euen to the denynginge of the soule: the spere, and of the ioyntes and the mary, and is a iudger of the thoughtes and intencions of the hert, neither is there eny creature invisible in the sighte of him. But all thinges are naked and bare vnto the eyes of hi of whō we speake.

The V. Chapter.

Syng ehen that we haue a greate bye prest, eue Iesus the sonne of God, which is entered in to heauen, let vs holde oore profession. For we haue not an hye prest which can not haue compassion on of infirmities, but was in all poyntes cōcept, like as we are, but without synne. Let vs therfore go boldly vnto the seate of grace: that we maye receaue mercy, and fynde grace to helpe in the tyme of neede.

For euey hye prest that is taken frō among men, is ordeyned for men in thinges pertaininge to God, to offer giftes and sacrifices for synne: which can haue compassion on the ignorant, and on them that are out of

unto the Hebrewes. Ho. xi.

the waye, for so much as he himselfe also is compassed aboute with infirmities. Therfore is he bounde to offer for synne, as well for him selfe as for y people. And nowm takech the honoure vnto himselfe, but he that is called of God, as was Aaron.

Euen so Christ glorified not himselfe to be made hye prest, but he y sayde vnto him: Thou art my sonne, this daye haue I begotten the. As he sayeth also in another place: Thou art a pist for euer after the order of Melchisedech. And in y daye of his slerbe, he offered vp prayers and supplications, wether he cryenge and carow vnto him the was able to saue him frō death: it was herde also, because he had God in honoure. And though he was Gods sonne, yet learned he obedience, by those thinges which he suffred. And he beyng made perfecte, became the cause of euerlastinge saluacion, vnto all the y obey him, and is called of God an hye prest after the order of Melchisedech. Wherof we haue many thinges to saye, which are harde to be recored, because ye are dull of hearinge. For where as concernyng the tyme ye ought to be teachers, yet haue ye neede agayne, the we teache you the first preceptes of the worde of God: and are become sodi as haue neede of milke, and not of stronge meate. For euey one that is fed yet with milke, is vnperfecte in the worde of righteousness, for he is but a babe. But stronge meate belongeth vnto them the are perfecte, which thorow custome haue their wytes exercised to iudge both good and euell.

The VI. Chapter.

Herfore let vs leaue the doctryne pertaininge to the begynnyng of a Christen life, and let vs go vnto perfection: and now nomozelaye the foundation of repentaunce from deed workes, and of faith towarde God, of bapteme, of doctryne, of layenge on of hādes, of resurreccion of the deed, and of eternall iudgment. And so will we do: yf God permeyte. For it is not possible, that they which were once lighted, and banerasted of the heauy gyfte, and are become partakers of the holy goost, the haue tasted of the good worde of God, and of the power of the worlde to come, yf they fall awaye (and concernyng them selfes cōstrycie the sonne of God a fteshe, and make mocke of him) that they shulde be repentaunce.

For the cath, the bynkech which cometh of upon the fourth heres mete for the

Ro. 12. 2

Gal. 4. 2

Gal. 10. 2

Luc. 1. 2

Gal. 12. 2

Gal. 4. 2

1. Cor. 12. 2

Act. 13. 2

1. Cor. 4. 2

1. Heb. 10. 2

1. Heb. 10. 2

re ceareth blessinge of God: But þe grounde which beareth thornes and thistles, is no thinge worth, and nye unto castinge: whose ende is to be drene. These theses (ye dearely beloued) we trust to se better of you, and þe

Mar. 12
saluaciõ is nye, though methos speak. For God is not unrighteous, that he shulde forge: youre worke and laboure of sloue, which ye shewed in his name, whan ye mynistrad vnto the sayntes, and yet mynister. See and we desie, that every one of you shewethe same diligence, to the stablyshinge of hope euens vnto the ende, that ye saynte not, but solome them which thowm faith and pacie ce in heret the promyse, for whan God made promes to Abiaham, because he had no more greater to swere by, he sware by himselfe, and sayde: Surely I wil blesse the and multiply þe in dede. And so he abode pacie ly, and openyed the promes.

C
As for men, they swere by him that is greater then them selues: and the oath is the ende of all swyre to confirme the thinge amonge them. But God, wylinge very abun dantly to shewe vnto the heydes of promes the stableness of his counsell, added an oath þe by two immutable thinges (in the which it is impossible þe God shulde lye) we mighte haue a stronge consolacion: men we, which are sted to holde fast the hope that is set before vs, which (hope) we haue as a sure and stedfast anchor of oure soule. Which (hope) also curreth in, in to those thinges that are within þe wayle, whether the souerayner is for vs entered in, ent Jesu, which is made an hye priest for euer after þe order of Melchisedech.

The VII. Chapter.

A
This Melchisedech: Kyng of Salem
Gen. 14. 18
(which berige priest of she most hye God, met Abiaham as he returned agayne from the slaughter of the kynges, and blessed him, vnto whom Abiaham also gaue tithes of all the goodes) first is by interpreta cion kyng of righteousnes: after that is he kyng of Salem also (that is to saye, kyng of peace) without father, without mother, without kynne, and hath neither begynnyng of dayes, nor ende of yse: but is likened vnto the souerayner of God, and comyngeth a priest for euer.

But consider how greates a man this was, to whom the Patriacke Abiaham gaue tithes of the spoyle. And wretely the childien em, whan they receaue the priesthode, inmyndement acouynge to the tithes of the people, that chey derth, though they also

came out of the loynes of Abiaham.

But he whose kynde is not comen and gethem, receaued tithes of Abiaham, and blessed him that had the promes. Now is it so without all sayyng, that the lesse receaueth blessinge of þe better. And here men that bye, receauet tithes. But there be recea ueth tithes, of whom it is witnessid that he lyeth. And to saye the truth, I can him selfe also which receaueth tithes, payed tithes in Abiaham: for he was yet in the loynes of his father Abiaham, whan Melchisedech met him.

If now therfore perfection came by the priesthode of the Lawe: for vnder the same (priesthode) the people receaued the lawe: what neede is then further moore, than another priest shulde ryse after the order of Melchisedech, and not after the order of Lawe?

For if the priesthode be recalled, it is necessarie must the lawe be translated also. For he of whom these thinges are spoken of another crybe, of the which neuer man mented at the cleare.

For it is euident, that ourte LORD Iesu, kyng of the trybe of Juda, to the which crybe Mosse spake nothinge cõcernynge priesthode. And it is yet a more euident thinge, after the symlicode of Melchisedech he berige another priest, which is not made after þe lawe of the carnall commaundement, but after the power of the eternelk liue: for he resisteth: whom are a priest for euer after the order of Melchisedech) then the commaundement that wente before, is disannuled because of his weaknesse, and vnpossibilities. For the lawe made nothinge perfect, but was an introduction of a better hope, by þe which hope we haue nye vnto God. And for this cause is it a better hope, þe it was not promysed without an oath. These priestes were made without an oath, but this priest with an oath, by him that sayde vnto him: The LORD sware, and wyl not repent: Thou art a priest for euer after the order of Melchisedech. This is Iesu become a stablischer of so much a better Testamēt.

And amonge them many were made priestes, because they were not sufficed to endure by the reason of death. But this man, because that he endureth euer, hath an euerlastyng priesthode. Wherefore he is able also euer to saue them, that come vnto God by him: z lyeth euer, to make intercession for vs.

For it became vs to haue sode an hye priest as is holy, innocēt, vndefiled, separted from synners, and made byer then beauer:

which hebreth not daylie (as yonger hye prestes do offer vp sacrifice first for his owne synnes, and then for the peoples synnes. For that byd be once for all, when he offered vp him selfe. For the lawe maketh men prestes which haue infirmitie: but the moide of the ooth, that came sence the lawe, maketh the some prest, which is perfecte for euermore.

The VIII. Chapter.

In the thinges which we haue spoken, this is the pith: We haue sodi an hye prest, that is set on y righe bande of the seate of maiestie in heauen: and is a mynister of holy thinges, and of the true Tabernacle, which God pitched, & not man. For euer hye prest is ordened to offre giftes and sacrifices: wherfore it is of necessite, y this man haue somwhat also to offer. For he were not a prest, yf he were upon earth, where are prestes y acordinge to the lawe offer giftes (which purpos serue vnto the ensample and shadowe of beaulty thinges, men as the answere of God was geuen vnto Moses, when he was aboute to synnise the Tabernacle: Take heed (saye he) that thou make all thinges accordinge to the patrone shewed the in the mount.) But now hath he obtayned a more excellent office, in so much as he is the mediator of a better Testament, which was made for better promyses. For yf that first Testament had bene faultles, then shulde no place haue bene soughte for the seconde. For in redubynge the he saith: Beholde, the dayes will come (sayeth the LORDE) that I wyl synnise vnto the house of Israel, and vpon the house off Iuda, a new Testament: not as the Testament which I made with their fathers, in that daye when I toke them by the handes, to lede them out of the sonde of Egipite: for they contynued not in my Testament, and I regarded them not, sayeth the LORDE.

For this is the Testament, that I wil make vnto the house of Israel after those dayes, sayeth the LORDE. I wyl geue my lawes in their mynde, and in their herttes wyl I wyrite them: And I wil be their God, and they shal be my people: and they shal not reach euery mā his neyghboure, and euery man his brother, sayenge: I knowe y of LORDE, for they shal knowe me from the leest to the most of them: for I wil be mercifull ouer their vnghebecomesse: And on their synnes & on their iniquities wyl I not thynke any more. In that he saith: A new he wreath out y

olde. Now y which is rowne out and waxed olde, is ready to vanishe awaye
The IX. Chapter.

That first Tabernacle vntely had ordinaunces, and seruynges off God and ourwarde holynes. For there was made a foretabernacle, wherein roas y candilstick, and the table, and the sheue bic: and this is called y holy. But beynde the seconde wayle was the Tabernacle which is called holiest of all, which had the golden censoi, and the Arke of the Testament overlaid rounde aboute with golde, wherein was the golden pot with Manna, and Aarons robb: that stoness, and the tables of the Testament: Aboute therein were the Cherubins off glory ouer shadowyng the Mercyseate: Of which thinges it is not now to speake percularly.

When these thinges were thus obeyned, the prestes wence alwayes in to the first Tabernacle, and executed y seruyce of God. But in to the seconde wente the hye prest alone once in the yeare, not withoute bloude, which he offered for himselfe and for the ignorauce of the people. Wherwith the holy goost this signifieth, that the waye of holynes was not yet opened, whyle as yet the first Tabernacle was stondeyng. Which was a similitude for the tyme then present, in the which were offered giftes and sacrifices, and coulde not make perfecte (as partaynyng to the conscience) him, that byd the Gods seruyce onely with meates and drynkes, and byuersa washynges, and iusticynges of the flesh, which were obeyned vnto the tyme of reformation.

But Christ beyng an hye prest of good thinges to come, came by a greater and a more perfecte Tabernacle, not made with handes, that is to saye, not of this maner buydyng: neyther by the bloude of goates or calues: but by his owne bloude entered he once for all in to the holy place, and hath founde eternall redemption. For yff the bloude off oren and off goates, and the ashen off the come when it is spenkleb, halueth the vnclene as couduyng the purificacion of the flesh. How much more shal the bloude of Christ (which thoro the eternal spere offered him selfe without spot vnto God) poure oure conscience from deed workes, for to serue the vnyng God: And for this cause is y pouer diatour of the new Testament, whiche thoro death which he auoided, redemption of those transgressions (that were vnder

Exod. 25. 2

Leui. 24. 8

Exod. 25. 8

Num. 17. 2

Exod. 25. 8

Leui. 16. 8

Leui. 24. 2

Exod. 25. 8

Leui. 16. 8

Exod. 25. 8

Leui. 16. 8

Exod. 25. 8

Leui. 16. 8

Exod. 25. 8

Leui. 16. 8

Exod. 25. 8

Leui. 16. 8

Exod. 25. 8

Leui. 16. 8

Exod. 25. 8

Leui. 16. 8

Exod. 25. 8

the first Testament) they which were called might receive the promise of eternal inheritance. For where there is a Testament, there must also be the death of him that maketh the testament.

Gal. 4

For a Testament taketh an executor when men are dead: for it is of no value, as long as he that made it is alive. For the which cause that first Testament also was not obeyed without blood. For when all the commandmentes (accordinge to the lawe) were red of Moses unto all the people, he took of bloude of calves and of goates, with water and purple wolle and yspoke, and sprinkled the booke and all the people, sayinge: This is the bloude of the Testament, which God hath appointed unto you. And the Tabernacle and all the vessels of the Gods service sprinkled be with bloude likewise. And almost all things are purged with bloude after the lawe: and without shedding of bloude is no remission. It is necessary then, that the similitude of heavenly things be purified with such: but if heavenly things themselves are purified with better sacrifices, then are they.

D

For Christ is not entered in to the holy places, but is made with handes (which are but similitude of true things): but in to the very heauen, for to appeare now before the face of God for us: For to offer himselfe as the high priest entered in to the holy place every yeare with strange bloude: for the same he often hath suffred since the world beganne. But now in the ende of the world hath he appeared once, to put synne to flight, by the offeringe up of himselfe. And as it is appointed unto me, that they shall once dye, and then cometh the iudgement: For Christ was once offered, to take awaye the synnes of many. And unto them that loke for him, shall he appeare agayne without synne unto salvation.

Lew. 16

Rom. 8
Heb. 10

The X. Chapter.

Of the lawe which hath but the shadowe of good things to come, and not the things in their awne substance, can neuer by the sacrifices which they offer yeare by yeare continually, make the comers there unto perfecte: For should they have ceased to have bene offered, should theye had nomore conscience of synnes. For in those sacrifices there is made but a min. For the bloude of oxen and of goates shuld take awaye synnes.

When soe when he cometh in to the world, he sayeth: Sacrifice and offeringe thou wouldest not have, but a body hast thou desired me. Where offerings and synnes offerings hast thou not allowed. Then saide he: Lo, I come. The beginninge of the doke it is myeten of me, that I should obey will of God. Above wha he had sayde: Sacrifice and offeringe, and burnt offerings and syn offerings thou wouldest not have, neither hast thou allowed (which yet are offered after lawe). Then saide he: Lo, I come to do will of God: there taketh he awaye the first, to stablish the latter: In the which will we are sanctified by the offeringe up of the body of Jesus Christ once for all.

And every priest is ready by his ministringe, and oftentimes offereth one maner of offeringe, which can never take awaye synne. But this man when he had offered for synne, one sacrifice which is of value for ever, sat him downe on the right hande of God, and from hence forth eateth, and his seat he made his fore seate. For with one offeringe hath he made perfecte for ever, the that are sanctified. And the holy ghost also beareth us records of this, even when he sheweth before: This is the Testament, that I will make unto them after those dayes, sayeth the LORD: I will geve my lawes in their hearts, and their synnes and iniquities will I remember nomore. And where remission of these things is, there is nomore offeringe of synne.

Seynge now brethren, that we have a sure insurance in to that holy place, by the bloude of Jesu (which he hath prepared unto us for a new and living waye, through the waye, that is to saye, by his flesh) and synge also that we have an high priest over the house of God, let us drawe nye unto here in a full faith, sprinkled in our hearts from an ewell conscience, and washed in our bodies with pure water: and let us keep the profession of our hope without waveringe (for he is faithfull that hath promised) and let us confide one another to: providinge of love and of good works: and let us not forsake the fellowshipe that we be in amonge ourselves, as the maner of some is: but let us exhorte one another, that so much the more, because ye see that the day draweth nye.

For if we synne willfully after that we have receaved the knowlege of the truth, there remaineth unto us nomore sacrifice

for synnes, but a fearfull loyng for iudg-
 ment and violence fyre, which shal deuoure
 y aduersaries. He y despyeth Moyses lawe,
 dyeth without mercy vnder two or thre wit-
 nesse: Whom moche more punishment (sup-
 pose ye) shal he be comed woerby, which
 treadeth vnder foote the sonne of God, and
 trodgeth the bloude of Testamēt (wherby
 he is sanctified) an unwoly thinge, & both
 dishonoure to the spere of grace: For we
 knowe him that hath sayde: Vengeance
 is myne, I will recompence, sayeth the LOR-
 DE. And agayne: The LORDE shal iudge
 his people. It is a fearfull thinge to fall in
 to the handes of they wyngye God.

But call ye to remembrance y dayes y are
 past, y which a ster ye had receaued lighte,
 ye endured a greace sighte off aduersities:
 partly whyle all mē wored & gased at you
 for the shame and tribulacion that was do-
 ne vnto you: and partly whyle ye became co-
 panyers of them which so passed their ty-
 me. For ye haue suffred with my bōden, and
 toke a woerth y spoyling of youre goodes,
 and that with gladnes, knowinge in youre
 selues, howe that ye haue in heauen a better
 & an enduring subsaunce. Cast not awaye
 therefore yō confidence, which hath so grea-
 te reward. For ye haue neede of patience,
 that after ye haue done the wyl of God, ye
 might receaue the promes. For yet ouer a
 litle whyle, and then he that shal come, wyl
 come, and wyl not tary. But the it shal
 lue by his saich: And yf he withdraue him-
 selfe awaye, my soule shal haue no pleasure
 in him. As for we, we are not of those which
 withdraue them selues to damnacion: but
 of them that beleue to the wyngye of the
 soule.

The XI. Chapter.

Whiche is a sure confidence of thinges
 which are hoped for, and a certayn-
 te of thinges which are not sure. By it
 y Elders were well reposed of. Likewise
 saich we vnderstande, that the wordes and
 all the thinges which are sene, were made of
 naughte by the woerde of God.

By saich offered Abell vnto God a more
 precious sacrifice: by the which he opeay-
 ned wyntesse, that he was righteous: God
 testifyng of his giftes, by the which also
 he beynge deed, yet spaketh.

By saich was Enoch take awaye, that
 he shulde not se death: and was not foun-
 de, because God had taken him awaye. For
 afore he was taken awaye, he had recorde
 that he pleased God. But without saich it

is impossible to please God, for he that com-
 meth vnto God, must beleue that God is, &
 y he is a rewarder of them that see him.

By saich he honoured God, after y
 he was warned of thinges which were not
 sene, y prepared the Ark, & sayng of his
 housholde: chooseth the which Arke he con-
 demned the world, and became heire of the
 righteousnes, which cometh by saich.

By saich Abraham whā he was called
 obeyed, to go out in to the place, which he
 shulde afterwarde receaue to inheritaunce:
 and he wente out, not knowyng whither
 he shulde go.

By saich was he a straunger in the lōde
 of promes as in a straunge counre, y dwelt
 in tabernacles: and so dyd Isaac & Jacob,
 he yew wth hīm of the same promes: for he
 looked for a cite which hath a foundacion,
 whose bylder and maker is God.

By saich Sara also receaued strength to
 be with child, and was deliuered of a child
 when she was past age, because he iudged
 him to be saichfull which had promysed.
 And therfore spoyng there of one (ye euen
 off one which was as good as deed concey-
 nyng the body) so many in multitudine
 the starres off the heuē, and also the sōnde off
 the see shone, which is innumerable.

All these dyed a conyng to saich, and re-
 ceaued not the promys, but sawe the afar
 re off, and beleued them, and saluted them:
 and confessed, that they were straungers &
 pilgrims vps earth. For they that saich sōch
 thinges, declare, that they like a naturall
 counre. And doubtles yf they had bene myn-
 de full off that counre from whence they ca-
 me out, they had lēsure to haue returned
 agayne. But now they desire a better, that
 is to saie, a heauēly. Wherfore God is not
 ashamed of the, enē to be called the God:
 for he hath prepared a cite for them.

By saich Abrahā offered vp Isaac, whā
 he was tamped, and gaue ouer his onely be-
 gotten sone, in whom he had receaued the
 promys, of whom it was sayde: In Isaac
 shal thy sēde be called: for he considered, y
 God was able to raise vp agayne from the
 deed. Therfore receaued he hīm for an en-
 sampl.

By saich Isaac blessed Jacob and Esau,
 concernyng thinges to come.

By saich Jacob, whā he was a byenge,
 blessed both the sonnes off Joseph, y bowed
 himselfe forwarde the topps of his cepter.

By saich Joseph whā he dyed, remem-
 bred yf departyng of the child of Isaac, &

gave commaundment concernyng his bones.

Exod. 1. 1. By faith Moses whā he was borne, was hid the monethes of his Elbers, because they sawe that he was a proper childe, neither feared they the Kinges commaundment.

Exod. 2. 1. By faith Moses when he was greaer refused to be called the sonne of Pharaos daughter: and chose rather to suffre adversite with the people of God, then to enjoye pleasures of synne for a season: and esteemed the rebuke of Christ greater riches, then the treasure of Egypte: for he had respect unto the reward.

Exod. 12. 1. By faith he forsoke Egypte, and feared not the fearcenes of the Kinge: for he endured, and as though he had sene him which is invisible.

Exod. 13. 1. By faith he helde Easter, and the effusion of bloude, lest he which slewed the firstborne, shulde couche them.

Exod. 14. 1. By faith they passed thow the reed See as by drye londe: which whā the Egipcians assayed to do, they were drowned.

By faith the walles of Jericho fell, whā they were compassed aboute seven dayes.

By faith the barke Raab perished not with the embeduers, whā she had receaved the spyes to lodgyng peaceably.

And what shal I more saye: if tyme wolde be to shewe for me to tall of. Gibson, of Barac, and of. Samson, 2 of. Jephthas, and of David, and. Samuel, and of the prophetes, which thowow faith subdued Kingdomes, wroughte rightousnes, prayned 3 promyses, stopped of mouthes of lydes, quenchid the wiske of fyre, escaped of edge of the swerde, of weake were made stronge,

became valeaunt in batayll, turned to slighe the armyes of the alcautes. the women receaved their beed agayne from resurrection. But othe were raked, and accepted no deliveraunce, that they mighte optayne the resurrection that better is.

Othe raised of mockynges and scourginges, of bondes old and prisonment: were stoned, were hoven a sinder, were tempred, were slayne with the swerde, were aboute in shepe slaynes, and goates slaynes, in neede, in tribulation, in vexacion, which (men) the wolde was not worthy of: they wandred aboute in wyldernes, upon mountaynes, in dennes and caves of the earth. And these all thowow faith optayned good reporte, and receaved not 3 promyses: because God had prayned a better thinge for us, that they without us shulde not be made perfecte.

The XII. Chapter.

Wherof syngre we have so gettate multitude of witnesser above us. Let us also laye a waye all 3 past sich downe, and the synne that hangen on and let us runne with patience unto the heyl that is set before us, lo byngre unto Jesus of auncer and synnifer of faith: whid whan the toye was layed before him, abode the crosse, and despysed the shame, and usid downe on y righer hyde of 3 trons of God. Considre him therfore that endured such pynge Kinge agaynst hi of synners, lest ye be wery and saynte in youre myndes: for ye haue never resistid unto bloude, stryunge agaynst synne, and haue forgotten the consolacion which speaketh unto you as unto children: My sonne, despise not the chastenyng of the LORDE, neither saynte whan thou art wulced of him: for whid the LORDE leaue him he chasteneth, yet and he scourgeth every sonne that he receaveth.

If ye endure chastenyng, God offereth himselfe unto you as unto sonnes. What seme is that, whom the father chasteneth not: If ye be not under correccion (whay all are partakers) then are ye bastards and not sonnes. Whowever syngre we have had fathers off our flesch which correced us, we gave them reverence, shulde we not then moch rather be in subieccion unto 3 father of spirittual giftes, 3 we mighte say: And they verdy for a few dayes nurtured us after their awne pleasure: but he lemed us unto 3 which is profitable, that we mighte receave of his holynes. To no maner chastenyng for the present tyme seemeth to be ioyous, but greuous: neuertheles afterwarde it bringeth the quyte frute of righteousnes. Like vpon therfore the handes which were led downe, and the weake knees, and si that ye have straight stepes unto youre frute, lest any haltinge turme you out of the waye, yet it is: ther be healed.

Followe after peace with all men, and be ioyous, without the which no man shal se the LORDE, and loke well, that no mā be defraude of the grace of God, lest here sayngre weny bytter rote, and cause disquyeten, and therby many be defiled: that there be no whoremonger, or uncleane person, or suchlike, which for one meate sake solde his body righte, for ye knowe, howe that a firmament whan he wolde haue inhereted the blessing, he was put by: for he forde no place of repentaunce, though he desired of blessing.

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Exod. 98. 1.
Exod. 99. 1.
Exod. 100. 1.

with heares. For ye are not come to y moult
that can be touched: and burneth with fy-
re, neither yet to myst and darcknes, and tem-
pest of wedder, neither to the sounde of the
troupe, and y voyce of wyndes: which they
that herde, wysshed awaye, that the woide
shoulde not be spoken to them, for they were
not able to abyde that which was spoken.

And ys a beest had touched the mountay-
ne, it must haue bene slayd, or thrust thowm
with a darce. And so terrible was the sighte
which appeared, that Moses sayde: I feare
and quake. But ye are come to the mount
Sion, and to the cite of the lyvinge God, to
the celestiall • Jerusalem, and to the mul-
titude of many thousande angels, and vnto
the congregation of the first borne, which
are written in heauen, and to God the iud-
ge of all, and to the spere of iust and perfec-
te men, and to Jesus the mediator of the
new Testament, and to the sprenlyng off
bloude, that speaketh better then the bloude
of Abel.

Se that ye despyse not him that speaketh
vnto you: for ys they escaped nor which refu-
sed him that spake on earth, much more shal
we not escape, ys we turne awaye from him
that speaketh from heauē: whose voyce sho-
le the earth at that tyme. Woe now promy-
seth he, ys sayeth: • Yet once more wyl I sha-
le, not the earth onely, but also heauen. To
doute that same that he sayeth yet once mo-
re, signifieth the remouynge awaye of those
things which are shaten, as off things
which are made: that y things which are
not shakē, maye remaine. Wherefore, seynge
we receaue the vnumutable kyngdome, we
haue grace, to herby we maye serue God, &
please him, with reuerence and godly feare.

For oure God is a consuminge fyre.
The XIII. Chapter.
Let brotherly loue cōtinue. • Denot
forgetfull to lodge strangers: for
therby haue dyuers receaued an-
gels into their houses in auarice. Remem-
ber them that are in bondes, and as though
ye were bounde with them: and be myde-
full off them which are in aduersite, as ye
which are also in the bodye. Let wredde
be had in payce in all poyntes, & let y cham-
ber be undefiled, for whose piers and ad-
murerers God wil iudge. Let your conuer-
sacion be without conuersiones, and be con-
tent with that ye haue already, for he hath
sayde: • I wyl not sayle the nerher: so take
the, so that we maye boldly saye: • The
LORDE is my helper, and I wyl not feare

what man maye do vnto me. Remember
the which haue the ouersight of you, which
haue declared vnto you the woide of Gods.
The ende of whose conuersacion se that ye lo-
ke vpon, and folowe their faith.

Jesus Christ yesterdaye and • Todaye, &
the same cōtineth for euer. Be not caried
about w dyuers and straunge lymynge:
for it is a good thinge that the heres be sta-
blyshed with grace, and not with meates,
which haue not profited them, that haue
had their passyme in them. We haue an al-
tare, wherof they haue no power to eate,
which serue in the Tabernacle. For the bo-
dies of those beestes, whose bloude is brough-
te in to the holy place by y hye prestee pour-
ge fyre, are burnt without the tētes. Ther-
fore Jesus also, to sanctifie y people by his
owne bloude, suffred without y gate, & he
we go forth therfore out of the tentes, and
suffre rebuke with him: for heere haue we no
consuminge cite, but we seeke one to come.

Let vs therfore by him offre alwaye
vnto God the sacrifice of piety: that is to
saye, the frute of those lippes which confesse
his name. To do good and to desire to plea-
se god, • for w such sacrifices God is plea-
sed. Obey them that haue the ouersight off
you, and submytce youre selues vnto them:
for they watch for youre soules, euen as they
that must geue accēptes therfore, that they
maye do it with ioye, and not with grefe:
for that is an vnprofitable thinge for you.
Praye for vs. We haue confidence, because
we haue a good conscience in all things, and
desyre to lyue honestly. But I desyre you y
more abundantly, that ye so do, y I maye
be refreshed vnto you the more quicly.

The God of peace (that bringeth agayn
vs fro the deed oure) LORDE Jesus the grea-
te shepherde of the shepe thowm the blou-
de of the euerlastinge Testament) make you
perfecte in all good woites, to do his wyl,
workynge in you that which is pleasaunt in
his sighte thowm Jesus Christ, to whom be
praise for euer and euer Amen. I beseech you
brethren, suffre the woide of exhortacion, for
I haue written vnto you in few woides.
I knowe of brother Timotheus, whom we
haue sent from vs, with whom ys he come
shortly, I wil se you. Salute the that haue
the ouersight of you and all y sayntes. The
brethren of Italy salute you. Grace be
with you all, Amen.

Sent from Italy by
Timotheus.

The Epistle
The Epistle of
S. James.

of S. James.

The summe of this epistle.

- Chap. I.** He exhorteth to reioyce in trouble, to be feruent in prayer with steadfast belene, to loke for all good thinges from aboue, to forsake all vices: and thankfully to receaue the word of God, not onely hearynge it and speakyng of it, but to do therewith in dede. True religion is deuotion vnto what it is.
- Chap. II.** He forbiddeth to haue any respecte of personne, but to regarde the poore as well as the ryche, to be lowyng and mercifull, and not to boast of faith wher no dedes are: for it is but a dead faith, wher good workes followe not.
- Chap. III.** What good and euill cometh thro the tounge. The dayes of folly are letted. The difference betwixt the wysdome of the goseill and the wysdome of the world.
- Chap. IIII.** Worre and fightinge cometh of voluptuousnesse. The fenibshippe of the world is enemye before God. An exhortacion to syle flamme: and the vanite of this life.
- Chap. V.** He thurateneth the wicked ryche, exhorteth vnto patience, to beware of swearing, one to knowe his fautes to another, one to praye for another, and one to labour to saynge another to the contrary.

The first Chapter.



10. 6. a.
 11. 6. a.
 12. 6. b.

21
 Times the seruante of
 God and of the LOR
 DE Iesus Christ, sendeth
 gretynges to the
 sq. trybes which are
 scattered here & there.
 My brethren, counte
 it exceadynge ioye
 whē ye fall in to diuers temptacions, for as
 moche as ye knowe, howe y^e trynges of
 youre faith bringeth pacience: and let pacien
 ce haue her perfect worke, y^e maye be per
 fecte and soune, lackinge nothinge.

22
 If any of you lacke wysdome, let him
 aske of God, which giveth to all men indifferen
 tie, and casteth no man in the teth: and
 it shal be geue him. But let him aske in faith
 and wauer not. For he that doubteth, is lyke
 the wauer of y^e see, tossed of the wynde, and
 caried wth violence. Therfore let y^e man thinke
 what he shal receaue any thinge of y^e LORDE.
 A wauerynge mynded mā ys vnstable in all
 his wayes.

23
 Let the brother of lowe degre reioyce, in
 y^e he is exalted: and the rich, in y^e he is made
 lowe. For as the flō of y^e grasse shal he
 vanyshe awaye. The Sonne rysyth wth heat
 and the grasse wythereth, & his floure sal
 be awaye, and the beautie of the fassion of it

perisheth: even so shal the ryche man perishe
 wth his abundaunce.

Happy is the man that endureth in temptacion,
 for when he is tryed, he shal receaue the
 crowne of life, which the LORDE hath
 promised to them that loue him.

24
 Let no man saye when he is temptad, y^e
 he is tempted of God. For God tempteth not
 vnto euill, neither tempteth he any man. But
 euery mā is tryed, triaued awaye, & tryed
 of his owne concupisence. The whiche lust hath
 conceaued, she bringeth forth synne, & synne
 when it is fynished, bringeth forth death.

25
 Lette not my deare brether, Every good
 gift, & euery perfect gift, is from aboue, and
 cometh downe from y^e father of light, wth
 whom is no variablenesse, neither is he chang
 ed vnto darknes. Of his owne will he geueth
 vnto us wth the worde of life, that we shal
 be the frist frutes of his creatures.

26
 Wherefore deare brether, let euery man
 be swiffe to heare, slowe to speake, and slowe
 to wrath. For the wrath of mā wth worketh
 not that which is righteous before God.

27
 Wherefore laye aparte all fylchines, all
 superfluite of maliciousnesse, & receaue wth
 mekenes y^e worde y^e is grafed in you, which
 is able to save youre soules. And ife that ye
 be doers of y^e worde & not hearers only, becau
 sines youre a wne sclaue. For if any h^{at}
 the worde, and do it not, he is lyk^e vnto
 that beholderth his owne face in a glasse.
 For as soone as he hath looked on himselfe, he
 goeth his waye, and forgetteth immediatly
 what his fasshon was. But who so looketh
 in y^e perfect lawe of libertie, and contineth
 therin (y^e he be not a forgetfull hearer, but a
 boar of the worde) the same shal be happye
 in his dede.

28
 If any man amonge you seme deuout, &
 refrayne not his tongue: but because his owne
 here, this mames deuocion is in vaine. For
 re deuocion and vndeiled before God the fa
 ther, is this: to vtilize the frendlesse and
 vndowes in their aduertyse, and to kepe his
 selfe vnspotted of the wth world.

The II. Chapter.

29
 Brether, haue not the faith of our
 LORDE Iesus Christ y^e LORDE of
 glory in y^e respecte of personne. Ife
 come in to yo^r company a mā wth a golde
 ringe and in goodly aparell, & ther come in
 a poore man in vyle raimēt, & ye haue
 respecte to him y^e weareth the gaye clothynge
 & saye vnto hi: Sit thou here in a good place,
 & saye vnto y^e poore, stande thou there
 wth here vnder my foote: are ye not parcial

in youre sinnes, and haue iudged a fier euill thogh good.

Harken my beare beloved brether. Hath not God chosen the poore of this worlde, which are rich in faith, and heyes of the kyngdom which he promysed to the chace to us him: But ye haue despised the poore. Are not the rich they which oppesse you: they which braye you before iudges: Do not they speake euill of that good name after which ye be named.

If ye fulfill the royall lawe accordinge to the scripture which saith: Thou shalt loue thine neyghbour as thy selfe, ye do well. But ye regard one person more then another, ye come synne, and are rebuked of the lawe as transgressours. Whosoever shal kepe the whole lawe, and yet faile in one point, he is guiltye in all. For he that sayde: Thou shalt not commit adulterie, sayed also: thou shalt not kill. Though thou do none adulterie, yet if thou kill, thou art a transgressor of the lawe. So speake ye, and so do as they that shalbe iudged by the lawe of libertie. For ther shalbe iudgement mercales to him that sheweth no mercy, & mercy reioiceth against iudgement.

What a waylet it my brether, though a man saye he hath faith, when he hath no dedes: Can faith saue him: If a brother or a sister be hated or destitute of dayly fode, & one of you saye unto them: Departe in peace, God sende you warmnes and fode: not withstandinge ye geue them not the thinges which are needfull to the body: what helpeth it them: Venes faith, yf it haue not dedes, is dead in it selfe.

Ye & a man mighte saye: Thou hast faith, and I haue dedes: Shewe me thy faith by thy dedes: and I wil shewe the my faith by my dedes. Beluest thou yther: He God: Thou doest well. The deuils also beleue and tremble.

Wile thou vnderstode o thou vayne man that faith which our dedes is dead: Was not Abraham oure father iustified thourough workes when he offered Isaac his sonne upon the altire: Thou seist how y faith wrought with his dedes, and through y dedes was the faith made perfect: & the scripture was fulfilled which saith: Abraham beleued God and it was reputed vnto him for righte wesen: and he was called y frende of God. Ye se then how that of dedes a man is iustified, and not of faith onely. Likewise also was Isaac Raab the harlot iustified thourough workes, when she receaued the messengers, and sent

them our another waye: For as the body, with oute the spere is dead, euen so faith without dedes is dead.

The III. Chaper.

Brether, be not euery man a master, rememberinge how that we shall receaue the more damnacion: for in many thinges we synne all. If a man synne not in worde, the same is a perfecte man, & able to tame all the body. Beholde, we put bittes into the horses mouthes y they shalbe obeye vs, and we turne aboute all the body. Beholde also y shryppes, which though they be so grete, and are diuyn of force to winde, yet are they turned about with a very small helme, whiche forer the violence of the gouerner wyll. Euen so the tonge is a lytel member, and besteth great thinges.

Beholde how grete a thinge a lytell fyre kyndleth, and the tonge is fyre, and a worde of our myndes. So is the tonge set amonge our members, that it besteth the whole body, and killeth a fyre all that reueane of nature, and is in it selfe set a fyre euen of hell.

All the naturces of beastes, and of byrdes, and of serpentes, and thinges of the see, are made and camed of the nature of ma. But the tonge can no man tame. It is an vnruly euill full of deadly poison. Therwith blisseth God the father, and therwith curse we men which are made after the similitude of God. Out of one mouth proceedeth blessinge and cursynge. My brether thes thinges oughte not so to be. Doth a founnayne sende forth at one place sweete water and bytter also: Can the fygge tree, my Brether, beare olive beries: ether a vyne beare fygge: So can no founnayne geue bothe salt water and freshe also. If any man be wyse and embued with learninge amonge you, let him shewe the workes of his good conuersacion in mesnes that is coupled with wysdome.

But yf ye haue bitter enuyenge and stryfe in yo herces, ioyce not: neither be iharagayneth the truethe. This wysdome descendeth not from aboue: but is earthy, and nauall, and byuylishe. For where enuyenge and stryfe is, there is vnstableness and all maner of euill workes. But the wysdom that is frō aboue, is first pure, the peasable, gentle, and easy to be entreated, full of mercy and good frates, without iudgyng, and without simulation: yet, and the frute of rightewines is sownen in peace, of the that man yene peace.

The IIII. Chaper.

Rom whence commeth warre and stryfe amonge you: come they

not here hence: euen of yo^r voluptuousnesse
 tharayne in youre mecha: Relusk and haue
 not. Ye enue and haue indignacion, and
 can not obtayne. Ye fight z warre, and haue
 not, because ye are not. Ye are z receaue not
 because ye are amyssi: eue to cōsume it upō
 yo^r voluptuousnesse. Ye abuouerate, z weme
 that bieie matrimonie: Knowe ye not: how
 that the frenshipp of ꝑ woulde is emmitte
 to godward: Whosouer wilbe a frende of
 the woulde, is made ꝑ enemie of god. (E thir
 do ye thinke ꝑ the scripture saych in wayne.
 The ꝑ spirit ꝑ dwelleth in you, lusteth euen
 contrary to enue: but geneth moie grace.

sh. a. c
u. l. b

1st. j. b

B

1st. j. a

to. 14. a

1st. 11. a
u. c. 4. b

1st. 11. a
u. c. 2. a

1st. 11. a

21
1. Tim. 6. b

Leui. 19. c
Deut. 14. 4
Tob. 4. c

Submitt youre silues to God, and resist
 the deuill, z he wil fyre fro you. Diawe nye
 to God z he wil brawe nye to you. Cense yo
 bondes ye synners, and pouge youre hertes
 ye wauerynge mynede. Suffre afflictions:
 for iwe ye and wepe. Let youre langhter
 be turned to moynge, and youre ioye to
 be ymed. Cast downe youre silues before
 the LORDE, and be shal lifte you up. Backbyte
 not one another, biethien. He that backbyte
 eth his boother, and he ꝑ indgeth his bo
 ther, backbytech the same, and indgeth the
 same. But and yf shon indge the same, thou
 art not an obster of the same: but a iudge.
 There is one lawe geue, which is able to sa
 ue and to dystroye. What art thou that ind
 geth another man?

Go to now ye that saye: to daye z to mo
 row let vs go into soche a cite and continue
 there a yeare, and bye and sell, and wynde: z
 yet ca not tell what shal happē to mo iwe.
 For what thing is youre liue? It is euen a
 vapoure that a ptech for a lytell tyme, and
 the vanysheth awaye: For that ye ought to
 say: yf the LORDE wil, and yf me lise, let vs
 do this or that. But nowe ye reioyce in
 youre bostynges. All soche reioynges is euill.
 Therfore to him that knoweth how to do
 good, and doeth it not, to him it is synne.

The V. Chapter.

Go to now ye riche men, Wepe, and
 howle on yo^r wretchednes that shal
 come upon you. Your riches is cou
 rrupte, youre garnetes are moithraten. Your
 golde z yo^r siluer are canered, z the rust of
 them shalbe a witness vnto you, z shal eate
 youre fleshe, as it were fyre. Ye haue heaped
 treasure togedder in yo^r last dayes: Dehol
 de, the hyre of the labourers which haue re
 peded downe youre sildes (which hyer is of
 you kept backe by fraude) letteth: and the
 cryes of the which haue reped, are entered in
 to the earce of the LORDE Sabaoth. Ye ha

ue lined in pleasure on the earth and in man
 equies. Ye haue noryshed youre hertes, as
 in adaye of slaughter. Ye haue cōdemned
 and haue killed the iust, and he hath not
 resisted you.

Ye paciers therfore biethien, vnto the cō
 mynge of the LORDE. Beholde, the bushe
 de man wayteth for the precious frute of
 earth, and hath longe pacience there vpon,
 vntill he receaue the ery and the latter rai
 ne. So ye also pacient therfore, and seeke
 youre herces, for the commyng of the LOR
 DE Diaweth nye, Goodge not one agaynst
 another biethien, lest ye be damned. Behol
 de, the iudge stondech before the doer. Take
 my biethien: ye prophesies for an ensamp
 ce, of iustfyng aduersite, and of long pacien
 ce, which spake in the name of the LORDE.
 Beholde we counse them happy which ad
 dure. Ye haue heard: of ꝑ pacices of Job,
 and haue knowen what ende the LORDE
 made. For the LORDE is very pitifull and
 mercifull.

But aboute all thinges my biethien sweare
 not, necher by heare, necher by earth, necher
 by eny other oche. Let youre ye be ye, and yo
 naye naye: lest ye faule in to ypoctry. If
 eny of you be euill vexed, let hi praye. If eny
 of you be merry, let him synge Psalmes. If eny
 be desaid amonge you, let him call for the
 elders of the congregacion, z let the pray
 ouer him, and anoynt him with oyle in the
 name of the LORDE: and yf prayer of iust
 shal sane the sicke, and the LORDE shal sa
 ue him: and yf he haue committed synne,
 they shalbe forgiven him.

Knowlege youre fantes one to another
 and praye one for another, that ye may be
 healed. The prayer of a righteous man may
 lech moche, yf it be secrete. Elias was an
 moichall euen as we are, and he prayed in his
 prayer, that it might not rayne: z it rayned
 not on the earth by the space of thre yeres
 and sire monethes. And he prayed agayne,
 and yf heard gaue rayne, z ꝑ earth brought
 forth hie fruce.

Biethien, yf eny of you erre fro the truth
 and another conuere him, let ꝑ sane knowe
 that he which conuerted the synner
 from goynges astraye out off
 his waye, shal saue a soule
 fro death, and shal
 hye chemelin
 tude of syn
 nes.

The Epistle
The Epistle of
S. Jude.

The summe of this epistle.

It sheweth such as beinge dypped with their owne lustes, resist the truth, & therfore maye knowe them the better, he knoweth they be sold as synne heavily agaynst nature, and despici- cular etc. He exhorteth vs to visite one another, to praye in the holy goost, to continue in loue, to lofe for the comynge of the LORD, and to helpe another out of the fyre.



Was the seruante of Jesus Christ, the brother off James. To the which are called, and sanctified in God the father, and preserued in Jesu Christ. Mercy vnto you, and peace and loue be multiplied.

Beloued, when I gaue all diligence to wyte vnto you of the common saluacion: it was needfull for me to wyte vnto you, to exhorte you, that ye shalde continually labour in the faith which was once geue vnto the sayntes. For there are certayne craftily crept in, of which it was wyrtens aforesayd vnto soche iudgement. They are vngodly, and curse the grace of our God vnto wantaunce, and denye God the onely LORD, and our LORD, Jesus Christ.

My minde is therfore to put you in remembrance, for as moche as ye once knowe this, how that J. LORD, after that he had deliuered the people out of Egypht, destroyed them which afterwarde belened not. The angels also which kept not their first estate: but leste their awne habitacon, he hath reserved in euerlastyng chaynes vnder darknes vnto the iudgement of the great daye: euen as Sodom and Gomor, and the cities aboute them, which in lyke maner defiled them selues with fornicacion and folowed straunge fleshe, are set forth for an insamp- le, and suffer the vengeance of eternall fyre. Ye euyse these daemners bysle the fleshe despyse rulers, and speake euill of them that are in auctorite.

Yet Michael the archangell when he stroue agaynst the deuill, & dispued aboute the body of Moses, durst not genera-lynge sentence, but sayde: the LORD rebuke the. One these speake euill of those thinges which they knowe not: and what thinges

of S. Jude. Ho. cxi.

they knowe naturally, as bestes which are without reason, in the thinges they con- tinue them selues. Wo be vnto the, for they haue folowed the waye of Cain, and are eter- nally geue to the erreoure of Balaam for lustes sake, and perishe in the trefason of Core.

Gen. 4. 8
Num. 16. 1

These are spores which of youre kindnes feast togedder, without feare, sedyng the fleshe. Cloudes they are withouten water, caried about of wyndes, and trees without frute at gabnynges tyme, wythe dead and plucked vp by the rotes. They are the taggyng waynes of the see, somyng out their awne shame. They are wandrynge starres, to whiche is reserved the myst of darkness for euer.

1. Pet. 2. 1

Enoch the seventh from Adam prophesied before of such, sayyng: I beholde, the LORD shall come with thousandes of myn- sters, to gene iudgement agaynst all men, and to rebuke all that are vngodly amonge the, of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst him.

Apoc. 1. 2

These are murmurers, complainers, wal- kyng after their awne lustes, whose mouthes speake proude thynges. They haue me in greater reuerence because of an amenge. But ye beloued, remember the wordes which were spoken before of the Apostles of our LORD, Jesus Christ, how that they tolde you J. their shalde be beggers in the last tyme, which shalde walke after their awne vngodly lustes. These are makers off secretes fleshly, hauyng no spere.

1. Tim. 4. 1
2. Tim. 4. 1
1. Pet. 1. 4

But ye beloued, edifye youre selues in youre most holy faith, prayege in the holy goost, and kepe youre selues in the loue of God, lokyng for the mercy of our LORD, Jesus Christ, vnto eternall life. And haue co- passion on some, separatinge the: and othe- sawe with feare, pullinge them out of the fyre, and haue the fylthy vesture of the fleshe.

Vnto him that is able to kepe you, that ye faule not, and to present you faultlesse before J. presence of his glory with ioye,

J. is to saye, to God our sauour, re which only is wyse, be- glory, maiestie, domi- nion, & power, now and for euer. Amen.

The Reuelacion
The Apocalyps
or reuelacion of S. Iohn.

The summe of the Reuelacion.

- Chap. I.** *Sheweth* they that haue the worde of God and repect. *Se* wyrteth to the iuen congregacion in Asia. *seyth* scilicet conuoluted. and in the mystryd of them, one life vnto the foure of man.
- Chap. II.** *Se* a thoweth foure congregacions to amende, and sheweth the rewarde of him that ouercometh.
- Chap. III.** *Se* instructeth and enfourmeth the angels of thre cōgregacions, declaring also the rewarde of him that ouercometh.
- Chap. IIII.** *Se* seyth the heauen open, and the seate and one frange open, and xiiij. steeles about it with xiiii. libras strange vpon the, and foure bestes playnynge God wyse and myght.
- Chap. V.** *Se* seyth the labe openinge the booke, and therfore the foure bestes, the xiiii. elders and the angels prayse the lambe and do him worshippe.
- Chap. VI.** The lambe openeth the vii. scables, & many thynges foloweth the apynynge thereof.
- Chap. VII.** *Se* seyth the seruauntes of God sealed in their fore heades out of all nacions and people; which though they suffre trouble, yet the lambe seeth the, leueth them to the fourtynnes of Iyngynge water, and God shal wryte awaye all rears from their eyes.
- Chap. VIII.** The seuenth scale is openyd, there is yllence in heauen: the foure angels blame their trowpette, and greate plagis folowe vpon the earth.
- Chap. IX.** The fyth and sith angell bloweth thre trowpette: the firste falleth from heauen: the locustes come out of the smoke: The firste wo is pass: the foure angels that were bounde are loosyd, and the thirde parte of me is kylled.
- Chap. X.** The angell hath the booke open, he sheweth thre halbes nomore: the gynth the booke vnto Iohn, which catch it vp.
- Chap. XI.** The temple is mesurde. The seconde wo is pass.
- Chap. XII.** The seuenth angel bloweth his trowpette: There appeareth in heauen a woman clothed with the Sonne; Michael fighteth with the dragon, which perfecteth the woman.
- Chap. XIII.** A beest tyld out of the sea with seyntes in heben and ten hornes. Another beest cometh out of the earth with two hornes.
- Chap. XIII.** The labe is sheweth vpon the mount Sion, and the mystryled congregacion with him: The angell sheweth to the face of God and telleth of the fall of Babylon.
- Chap. XV.** *Se* seyth Iuen angels, danyng synners vnto the full of wrath.
- Chap. XVI.** The angels poure out their vyalles.
- Chap. XVII.** *Se* desctybeth the woman syngynge vpon the beast with ten hoanes.
- Chap. XVII.** The losers of the worlde are sey for the fall off Babylon, but they that be off God, haue cause to reioyse for his destruction.
- Chap. XIX.** Prayse and thankes are gend vnto God for iuynginge the whorse, and for augyngethe bloude of his seruantes. The angell wy

of S. Iohn.

not be worshipped. The foules and byrdes are called to the slaughter.

Chap. XX. The wyngon is beate for a thowen be reates. The deed arise, and receiue ioyment.

Chap. XXI. In this chapter is descrybed the new and spirituall Ierusalem.

Chap. XXII. The eyace of the water of life, the fructifelle and light of the cite of God. The L O R D D G eueyth euer his seruantes marrynge of thynges for to come: The angell wyll be worshipped. To the worde of God maye no thyng be addyd nec mystryd there from.



The first Chapter.



reuelacion of Ihus Christus, which God gaue vnto him, sin: there vnto his seruantes thynges which muste shortly come to passe. And he sent and sheweth by his angel vnto his seruante Iohn, which bare the corde of the wynde of God, and of the bettymony of Iesus Christus, and of all thyngs that be sarte. -happy is he that readeth, and they that heare the wordes of the prophety and kepe thoo thynges which are wyrteth therein. For the tyme is at honde.

Iohn to the seuen cōgregacions in Asia. Grace be with you & peace, fro him which is and which was, and which is to come. I fro the seuen spyttes which are pearsheth re his throne, and from Iesus Christ which is a faithfull witnes, and first begyner of the deed: L O R D ower y thynges of the earth. Vnto him that loued vs and washed vs fro synnes in his awne blood, and made vs fre: grete Dyces vnto God his father, be glory and dominion for euer more. Amen. Behold, he cometh with cloudes, and althey shall se him: & they also which pearshd him. And all kyndes of the earth shal wyle. Amen. I am Alpha and Omega, the begynnyng and the endinge, sayeth L O R D E almyghty, which is and which was and which is to come.

I Iohn your brother and companyon in tribulation, and in the kyngdome and pacie ce which is in Iesu Christe, was in the yle of Pachmos for the woide of God, and for the witnessinge of Iesu Christe. I was in the spete on a sondaye, and herbe dehynte me, a gret voyce, as it had bene of a crompte, sayen ge: I am Alpha and Omega, the first and laste. What thou sittest, write in a booke, and sende it vnto the congregacions which are in Asia, vnto Ephesus and vnto Smyrna, and vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia.

C And I turned backe to se the voyces that spake to me. And whē I was turned: I sawe seuen golde candlestickes, and in the myddes of the candlestickes, one like vnto the sonne of man clothed with a lymyn garnet downe to the ground, and gyrd aboute the brest with a golden gyrdle. His heed, and his heares were whyte, as whyte woll, as snowe, and his eyes were as a flammie of fyre: and his feete like vnto brasse, as though they were in a furnace: and his voyce as the sounde of many waters. And he had in his right honde seven starres. And out of his mouth went a sharpe two edged swerde. And his face shone euen as the sonne in his strengthe.

D And when I sawe him, I fell at his feete, and as deed. And he layde his right honde vpon me, sayenge vnto me: feare not, I am the first, and the laste, and am alwey, and was deed. And beholde, I am alwey seuer more, and haue the keyes of heill of deeth. Write therfore the thinges which thou hast seene, and the thinges which are, and the thinges which shalbe fulfilled here after: the mystery of the seuen starres which thou sawest in my right honde, and the seuen golden candlestickes. The seuen starres are the angele of the seuen congregacions: And the seuen candlestickes which thou sawest, are the seuen congregacions.

The iij. Chapter.

S Vnto the angele of the congregacion of Ephesus wyte: These thinges sayth he that holdeth the seuen starres in his right honde, and walketh in the myddes of the seuen golde candlestickes: I knowe thy woikes, and thy labour, and thy pacience, & howe thou canst not forbear thyn which are euill: and examynest them which saye they are Apostles, and are not: & hast founde the liars and hast suffred. And hast pacie ce: and for my names sake hast laboured and hast not sayned. I woe it is that

I have somewhat agaynst the, for thou hast leste thy first loue. Remember therfore fro whence thou art fallen, and repent, and do the first woikes. Or elles I wyl come vnto the shortly, and wil remoue thy candlesticke out of his place, excepte thou repent. But this thou hast because thou hast left thy dekes of the Nicolaitans, which dekes I also hate. Let him which hath eares, heare, what I spake saith vnto the congregacions. To him that overcommeth, will I geue to eate of the tree of life, which is in the myddes of the paradys of God.

B And vnto the angele of the congregacion of Smyrna wyte: These thinges saith he that is first, and the laste, which was deed, and is alive: I knowe thy woikes and tribulacion and pouerte, but thou art ryche: And I knowe the blasphemy of them which call them selves Jewes and are not: but are the congregacion of Sathan. Feare none of the thinges which thou shalt soffre. Beholde, the deuell shal cast of you in to prison, to tempte you, and ye shal haue tribulacion 7 dayes. Be saith full vnto the deeth, and I wil geue you a crowne of life. Let him that hath eares, heare, what the spere saith to the congregacions: & that he that overcometh, shal not be hurt of the seconde deeth.

E And to the angele of the congregacion in Pergamos wyte: This saith he which hath the sharpe swerde with two edges: I knowe thy woikes, and where thou dwellest, euen where Sathans seat is, and thou kepest my name, & hast not denyed my saith. And in my dayes Antipas was a saith full witnes of myne, which was slayne amonge you, where Sathan dwelleth. But I haue a fewe thinges agaynst the: that thou hast

there, that manye tyme the doctrine of Balaam, which taughte in Balat, to pur occasion offyn before the children of Israell, that they shulde eate of meate dedicat vnto ydoles, and to commyt fornicacion. Euen so hast thou the: that manye tyme thy doctryne of the Nicolaitans, which thinge I hate. But be conuerted, or elles I wil come vnto the shortly, and wil fight agaynst the with the swerde of my mouth. Let him which hath eares, heare, what the spere saith vnto the congregacions: To him that overcommeth, wil I geue to eate manna that is hyd, and wil geue him a whyte stone, & in the stone a newe name wytee, which no man knoweth, savinge he that receaiveth it.

F And vnto the angele of the congregacion of Thyatira wyte: This saith the some of

Luc. 11.2

Act. 1.2

Gen. 1.2

2d. 11.2

1ch. 4.2

C

Num. 21.2 and 21.2

what the spere saith vnto the congregacions.

The III. Chapter.

And I saw this I Iohed, and beholde, a boke was open in heauē, and the firste voyce which I herde, was as it were of a troupe talkinge with me, which sayde: come vp hither, and I wil shewe the thinges which must be fulfilled her after. And immediatly I was in the spere: & beholde, a seate was sit in heauen, and one sat on the seate. And he that sat, was to lode vpon like vnto a saphire stone, and a sardine stone. And there was a rayne bowe aboute the seate, in sighte like so a Smaragde. And aboute the seate were xxiiij. seates. And vpon the seates xxiiij. eldres sittinge clothed in white garment, and had on their heades crownes of golde.

And out of the seate proceeded lightenynges, and thunderynges, & voyces, and there were seen liues of fyre, burninge before the seate, which are the seven speres of God. And before the seate there was a sea of glasse like vnto crysfall, and in the myd of the seate, and rounde aboute the seate, were fourte beastes full of eyes before and behynde. And the first beast was like a lion, the seconde beest like a calfe, and the thyrde beest had a face as a man, and the fourth beest was like a flyeng eagle. And the foure beestes had eche one of them viij. wynges aboue him, and they were full of eyes with in. And they had no rest dayes necher night, sayenge: . holy, holy, holy, is the LORD God almyghty, which was, and is, and is to come.

And when those beestes gaue glory and honour and thankes to him that sitteth on the seate, which I heere for ever and ever: & xxiiij. eldres fell downe before him that sat on the throne, and worshipped him & layeth for ever, and cast their crowmes before the throne, sayenge: thou art worthy LORD God to receaue glory, and honour, and power, for thou hast created all thinges, and for thy willes sake they are, and were created.

The V. Chapter.

And I saw in the righte hande of him, that sat in the throne, a boke written with in & on the backside, sealed with seven seales. And I saw a stronge angel standinge with a loude voyce: Who is worthy to open the boke, and to loose the seales thereof? And no man in heauē nor in earth, necher vnder the earth, was able to open the boke, necher to lode thereon. And I weeped much, because no man was founde worthy to open and to lode the boke, necher to lode thereon.

And one of the eldres sayde vnto me: weep not: Beholde, the lyon which is off the tribe of Iuda. & one of DAVID, hath opened the boke, and to loose the seven seales thereof. And I beholde, & lo, in the myddes of the seate, and of the foure beestes, and in the myddes of the eldres, stode a lambe as though he had bene kylled, which had seven hoines and seven eyes, which are the seven speres of God, sent in to all the world. And he came and toke the boke out of the righte hande of him that sat vpon the seate.

And when he had taken the boke, the foure beestes and the xxiiij. eldres fell downe before the lambe, hauinge harpes and golden vialles full of odoures, which are prayers of the sayntes, and they songe a newe songe sayenge: thou art worthy to take the boke to open the seales thereof: for thou wast kylled, and hast redeemed vs by thy blood, out of all vntrednes, and of ges, and people, and nacion, & hast made vs vnto God, thynges and priestes, and we shall saygne on the earth.

And I beholde, and I herd the voyce of many angyles aboute the throne, and aboute the beestes, and the eldres, and I herde thousande thousandes, sayenge with a loude voyce: Worthy is the lambe that was killed, to receaue power, and riches & wisdom, and strength, and honoure and glory, and blessinge. And all creatures, which are in heauē, & on the earth, & vnder the earth, & in the sea, & all that are in the herd, & sayenge: blessinge, be noute, glory, & power, be vnto him, & syneth vpon the seate, and vnto the lambe for evermore. And the foure beestes saide: Amen. And the xxiiij. eldres fell vpon their faces, and worshipped him that sitteth for evermore.

The VI. Chapter.

And I saw when the seate opened one of the seales, & I herde one of the foure beestes saye, as it were the noyse off thonder: come and se. And I saw, and beholde: there was a white horse, and he that sat on him had a bowe, and a crowne was geuen vnto him, and he went forth conqueringe and for to ouer come. And when he opened the seconde seale, I herde the seconde beeste saye: come and se. And there went out another horse that was red, & power was geuen to him that sat there on, to take peace from the earth, and that they shoulde kill one another. And there was geuen vnto him a greet sword.

And when he opened the thyrde seale, I herde the thyrde beeste saye: come & se. And I beholde, and lo, a blacke horse, and he that

10. 49. b
10. 51. b

10. 56. b
1. 10. 5. c
1. 10. 1. b
1. 10. 1. a

10. 5. b

1. 10. 1. b
1. 10. 1. a

face on him, had a paye of balances in his honde. And I herbe a voyce in the myddes of the foure beastes saye: a measure of wheat for a peny, and the measures of barley for a peny: and oyle and wyne shou hurre not.

B And when he opened the fourth scale, I herbe the voyce of the fourth beaste saye: come and se. And I looked, and beholde a pale horse, and his name that sat on him was death, and hell folowed after him, & power was geuē vnto them ouer the fourth parte of the earth, to kyl with swerde, and with hunger, and with death, of the vermen of the earth.

And when he opened the fyfte scale, I sawe vnder the altire, the soules of them that were kylled for the worde of God, and for yf testimony which they had, and they cryed with a loude voyce saye: how longe taryest thou. I. LORD holy and true, to iudge it to auenge oure bloude on them that dwell on the earth: And longe whye garmentes were geuen vnto euery one of them. And it was sayde vnto them, that they shulde esse for a lytle season, vntill the nombre of their felowes, and brethre, and of them that shal be kille as they were, were fulfilled.

C And I behelde when he opened the sixte scale, and loo, there was a grete earthquake, and yf some was as blacke as a sacke cloth made of heare. And the mone waxed eue as bloude: and the starres of heauen fell vnto the earth, euen as a fygge tree casteth from her her fygge, when she is shaken off a mighty wynde. And heauen vanysshed awaye, as a scroll when it is rolled togedder. And all mountayns and yles, were moued out of their places. And the kynges of yf earth, and the grece men, and the riche men, and the deere captaynes, and the myghte men, and euery free man, had them selues in denues, and in rockes of yf hylls, and sayde to the hylls, and rockes: fall on vs, and hyde vs from the presence of him that sitteth on the seate, and from the wrath of the lambe, for the grete daye of his wrath is come. And who can embare it?

The VII. Chapter.

D And after that same I foure angells stode on yf four corners of the earth, holdynge yf foure wyndes of yf earth, yf wyndes shulde noe bloude on yf earth, ne ther on yf see, ne ther on any tree. And I sawe another angel ascende fro the synge of the foure which had the scale of yf saynge. God and he cryed with a loude voyce to the foure angelles (to whom power was geuen to

burne the earth and the see) sayenge: burne the earth ne ther the see, ne ther the trees, till we haue scaled the fyrruities of yf fourde in their fysshedes.

And I herbe the nombre of them which were scaled, and thers were scaled on a c. and xliij. M. of all the trybes of the children of Iffraell. Of yf trybe of Iuda were scaled xij. M. Of the trybe of Ruben were scaled xij. M. Of the trybe of Gad were scaled xij. M. Of the trybe of Asser were scaled xij. M. Of the trybe of Epephraim were scaled xij. M. Of yf trybe of Manasse were scaled xij. M. Of the trybe of Symeon were scaled xij. M. Of the trybe of Leui were scaled xij. M. Of the trybe of Issacar were scaled xij. M. Of the trybe of Zabulon were scaled xij. M. Of the trybe of Ioseph were scaled xij. M. Of the trybe of Benjamin were scaled xij. thousande.

After this I behelde, and so, a grete multitude (which no man coulde nombre) of nacions and people, and conges, stode by the seate, and before the lambe, clothed longe whye garmentes, and palms in the honde, and cryed with a loude voyce saye: saluacion be ascribed to him yf sitteth vpon the seate of oure God, and vnto the lambe. And all the angells stode in the compass of the seate, and of the elders and of the foure beastes, and fell before yf seate on the face, and worshipped God, sayenge, and Dicssynge and glory, wysdeme and thynge, and honoure, and power and myghte, be vnto oure God for euermore Amen.

And one of the elders answered, sayenge vnto me: what are these which are stode in longe whye garmentes, and wher comen they? And I sayde vnto him: LORDI thou wocest. And he sayde vnto me: these are they which cam out of grete tribulacion, and made their garmentes large, and made the whye in the bloude of the lambe: these are they in the presence of the seate of God and sate vnto him daye and nyght in his temple, and he that sitteth in the seate, will dwel amonge them. They shal hunger, & thers ne ther thysse, ne ther shal the some synge in them, ne ther any heate: for the lake which is in the myddes of the seate, shal fyde them, and shal leade them vnto fontaynes of wyng water, and God shal wype awaye all teares from their eyes.

The VIII. Chapter.

And when he had opened the seventh scale, there was silce in heauen aboue in the space of halfe an houre. And

4. Eld. ij. b
Dan. ij. b

Ma. x. c.

Apoc. b

shal reign for evermore. And the foure and twenty Elders, which sat before God on their seats, fell upon their faces, and worshipped God saying: we give thee thanks LORD God almighty: which art and wast, and art to come, for thou hast received thy great might, and hast rayned.

And the Seythen were angry, & thy wrath is come, and the tyme of the need that they shalbe be iudged, and that thou shuldest geue reward vnto thy seruantes the prophetes and sayntes, and to eche that feare thy name, small & great: and shuldest destroye them which destroye the earth. And the temple of God was opened in heauen, and there was seene in his temple the arke of his testament: and there followed lightenynges, and voyces, and thonderynges and earth quake, and a greates haile.

And there appeared a greates token in heauen. A woman clothed with the Sonne, and the mone vnder her feet, and vpon her head a crowne of euolue starres. And she was with childe, and cryed travaillinge in byrth, and paynd redy to be deliuered. And there appeared another token in heauen, and beholde a greates reed dragon, hauinge seven heades, and ten hornes and seuen crownes vpon his heades: and his tayle was the thyrde parte of the starres, and cast them to the earth.

And the dragon stode before the womā, which was ready to be deliuered: for to deuoure her childe as soon as it were borne. And she brought forth a man childe, which shulde rule all nacions with a rod of yron. And her sonne was taken up vnto God, and to his seate. And the woman fled in to wyldernes, where she had a place prepared off God, that they shulde fede her there a 111. ij. c. and lx. dayes.

And there was a greates battayll in heauen Michael and his angels fought with the dragon, and the dragon fought and his angels, and preuailed not, neither was their place founde any more in heauen. And the greates dragon that olde serpent (called the deuell and Sathanas) was cast out. Which disceued all the world. And he was cast into the earth, and his angelles were cast out with him also.

And I harde a loude voyce, which sayde in heauen: Now is saluacion, and strengthe and the Kingdome become ours Gods, and yf power his Christes: For he is cast downe, which accused them before God day and night. And they overcame him by the blow

de of the lambe, and by the worde of their testimony, and they sloued not their lynes vnto the deeth. Therefore reioyce ye heauens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the see: for the deuell is come downe vnto you, which hath greates wrath, because he knoweth, that he hath but a short tyme.

And when the diagon sawe, that he was cast vnto the earth, he persecuted the woman, which brought forth the man childe. And to the woman were geuen two wynges of a greates egle: that she might flye in to the wyldernes, in to her place, where she is nourished for a tyme, two tymes, and halffe a tyme, from the presence of the serpēt. And the diagon cast out of his mouth water after the womā, as it had bene a ryuer, that he might cause her to be caught of a floud. And the earth holpe the woman, and the earth opened her mouth, and swallowed vpon the ryuer which the diagon cast out of his mouth. And the diagon was wroth with the womā: and went and made warre with the remnant of hyr seed, which kepe the commandementes of God, and haue the testimony of Iesus Christ. And I stode on the sefonde.

The XIII. Chapter.

And I sawe a best rise out of the see, hauinge seuen heades, and x. hornes, and vpon his hornes x. crownes, and vpon his heed, the names of blasphemy. And the best which I sawe was lyke a cart of the mountayne, and his feet were as the feet of a bear, and his mouth as the mouth of a lyon. And yf diago gave him his power and his seate, and greates auourite: and I sawe one of his heades as it were wounded to death, and his deadly wounde was healed, and all the world rodded at the best, and they worshipped the diagon which gave power vnto the best, and they worshipped the best, sayinge: who is like vnto the best: who is able to warre with him?

And there was geuen vnto him a mouth to speake greates thinges & blasphemies, and power was geuen vnto him, to do sū. mone thea. And he opened his mouth vnto blasphemy agaynst God, to blasphem his name, and his tabernacle and them that dwell in heauen. And it was geuen vnto him to make warre with the sayntes, and to ouercome them. And power was geuen him ouer all kynred, tonge, and nacions: and all that

dwell upon the earth worship him: whose names are not written in the booke of life of the lambe, which was kyled from the beginning of the worlde. If any man haue an eare, let him heare. He that leadeh in to captiuite, shall go in to captiuite: he that fulleth with a swearde, must be kyled with a swearde. Heare is the patience, and the faith of the sayntes.

And I behelde another best commynge vp out of the earth, and he had two hornes like a lambe, and he spake as dyd the diuys. And he dyd all that the first best coude do in his presence, and he caused the earth, and them which dwell therein, to worshippe the first best, whose deadly worlde was healeth. And he dyd grete wonders, so that he made fyre come downe from heauē in the sight of men. And deceaued them that dwell on the earth by y meanes of those signes which he had power to do in the sight of the best, sayenge to them that dwell on the earth: that they shulde make an ymage vnto the best, which had the wounde of a swearde and dyd live.

And he had power to geue a spere vnto the ymage of the best, and that the ymage of the best shulde speake, and shulde cause, that as many as wolde not worshippe the ymage of the best, shulde be kyled. And he made all bothe smale and greate, ryche and poore, fre and bond, to receaue a marke in their right hondes, or in their foreheades. And that no man might by or sell, saue he y had y marke, or the name of the best, echer the nombre of his name. Here is wisdom. Let him that hath wy, count the nombre of the best. For it is the nombre of a man, and his nombre is sixe hondred, the score and sixe.

The XIII. Chapter.

¶ And I loked, and lo, a Lambe stode on the mouē Syon, and with him C. and xliii. thousande haaynge his fathers name written in their foreheades. And I herde a voyce from heauen, as the sounde of many waters, and as the voyce of a greate thonde. And the voyce that I herde, was as the harpers that playe upon their harpers. And the ysonge as it were a newe songe, before the seate, & before y four bestes, and the elders, and no man coule learne y songe, but the hondred and xliii. thousande which were redeemed from the earth. These are they, which were not defiled with women,

for they are virgins. These folowe the lambe whiche soeuer he goeth. These were redeemed from men, beinge the staffe of life to God and to the lambe, and in that moethes was sounde no gyte. For they are without spot before the throne of God.

And I sawe an angel flye in the myddes of heauen haaynge an emeraldynge Gospel to preache vnto them that sit and dwell in the earth, and to all nacions, kindredes, and tonges and people, sayenge with a lowde voyce: Heare God, and geue honour to him, for the houre of his iudgement is come: and worshippe him: that made heauen and earth, and the see, and the fontaynes of water. And there folowed another angel, sayenge: He is fallen, he is fallen: the Babylon that grete cite, for shee made all nacions drynke off the wyne off hir whoredomes.

And the thyrde angel folowed the first, ge with a loude voyce: If any man worshippe the best and his ymage, and receaue a marke in his forehead, or in his honde, the same shall drynke of the wyne of the wrath of God, which is poured in the cuppe of his wrath. And he shalbe punished in brimstone, before the holy Angels, and before the lambe.

And the synode of their torment shal beith vp evermore. And they haue no daye ner nyght, which worshippe the best and his ymage, and whosoeuer readeth the print of his name. Here is the patience of the sayntes. Heare are they that haue the commaundement and the faith of Iesu.

And I herde a voyce from heauen, sayenge vnto me: wyte: Blessed are y dead, which here after dye in the L O R D E. See the sum sayeth, that they rest from their laboure, for their workes folowe them. And I loke and behelde, a whyte cloude, and vpo y cloude one sittinge like vnto the sonne of man, haaynge on his heed a golden crowne, and in his hedde a sharpe sylle. And another angel came out of the temple, cryenge with a lowde voyce to him that sat on the cloude: Thynke in thy syde and come: for the houre is come to reape, for the tyme of the earth is ripe. And he that sat on y cloude, thre in his sylle on the earth, and the earth was reaped.

And another angell came out of the temple, which is in heauen, haaynge also a sharpe sylle. And another angel came out of the temple, which had power over fire, to

cried with a loud cry vnto hym that had the sharpe sickle, and sayden Christe in thy sharpe sickle, and gather the clustres of γ earth, for hir grapes are ripe. And the angell thrust in his sickle on the erthe, and cutt downe the grapes of the vynyarde of the earth, and cast them in to the greates wynefat of γ wrath of God: & the wynefat was trodden without the cite, and bloude came out of the fat, even vnto the horse: by whiche space of a thousande and sixe hundred fulonges.

The XV. Chapter.

¶ And I sawe another signe in heauen grete & marvellous. vii. angells hauinge the seven laste plages, for in this is fulfilled the wrath of god. And I sawe as it were a glassse six, mingled with fyre, and them that had gotten victory of the best, and of his ymage, and of his marke, and of the nombre of his name, stonde on the glassse, hauinge γ harpes of God: and they songe the songe of Moyses the seruaunt of God, and the songe of the lambe, saynge: Great and marvellous are thy workes: LORD E God almyghty, just and true are thy wayes, thou synge of sayntes. Who shall not feare the LORD E and glorifie thy name: for thou only art holy, for all gentiles shall come and worshippe before the, for thy iudgements are made manifest.

¶ And after that, I looked, and beholde, the temple of the Tabernacle of testimony was open in heauen, and the seven angelles came out of the temple, which had the seven plagis, clothed in pure and bryght lymt, and hauinge their bestes gynced with golden girdelles. And one of the foure bestes gaue vnto the seven angelles seven golden vialles, full of the wrath of God which lieth for mermoz. And the temple was full of smoke for the glory of God, and for his power, and no man was able to entre in to the temple, vntill the seven plagis of the seven angels were fulfilled.

The XVI. Chapter.

¶ And I herde a greates voyce out of the temple, saynge to the seven angelles: go youre wayes, poure out youre vialles of wrath vpon the earth. And the fyfthe went, and poured out his viall vpon the earth, and there fell a noyse vnto the best

upon the men which had the marke of the best, and upon them that worshipped his ymage. And the seconde angel shew out his viall vnto the see, and it turned as it were in to the blood of a deed man and euery lyuinge thinge dyed in the see. And the thyrde angel shew out his viall vpon the ryuers and fountaynes of waters, and they turned to bloude. And I herde an angell saye: LORD E which art and maister thou art righteous and holy, because thou hast gent some iudgements, for they shed the bloude of sayntes, and prophetes, and therfore hast thou gent them bloude to drynke: for they are worthy. And I herde another angell out of the altar, saye: euen so LORD E God almyghty, true and righteous art thy iudgements.

And the fourth angell poured out his viall on the Sonne, and power was gent vnto him to vex men with heate of fyre. And the men ragid in grete heate, and swa euell of the name of God, which had pouert out thosa plagis, and they repented not, to gent him glory. And the fyfthe angell poured out his viall vpon the face of the best, and his kyngdoms were derte, and they gaue their tonges for swowe, and blasphemed the God of heauen for soowes, and payne of their sores, and repented not of their dedes.

And the sixte angell poured out his viall vpon the grete ryuer Euphrates, and the water dried vp, that the waye of the kynges of the Easte shalbe prepared. And I sawe the vncleane spretes like frogges come out of the mouth of the dragon, and out off the mouth off the best, and out off the mouth of the falsse prophet. For they are the spretes of deuils mountyng mystacles, to go out vnto the kynges of the earth and of the whole world, to gadder them to the battayle of that grete daye of God almyghty. He holde, I come as a thefte. happy is he that watcheth and kepeth his garmentes, lest he be founde naked, and men se his shynites. And he gaddereth them together in to a place, called in the hebreue tonge, Armagedon.

And the seventh angell poured out his viall in to the ayre. And there came a greates voyce out of heauen from the seate, saynge: It is done. And there folowed γ voyces, bringes, and lighenynge, and there was grete earthquake, soch as was not since were vpon the earth, so myghty an quake and so greates. And

was bewyde in to the parties. And the cities of nations fell. And greete Babilon came in remembrance before God, to geue vnto hyr the cuppe of wyne of the fiercenes of his wrath. And every yle fled awaye, and the mountaynes were not founde. And there fell a greate hayle, as it had bene talentes, out of heaue vpon the men, and the men blasphemed God, because of the plague of the hayle, for it was greate, and the plague of the sore.

The XVII. Chapter.

¶ And there came one of the seuen angels, which had the seuen vialles, and talked with me, sayenge vnto me: Come, I will shewe thee the ingment of the greete whoise, that stretcheth vpon many waters, with whom the kynges of the earth haue commytted whoredome, and the inhabitants of the earth are drunken with the wyne of her fornicacion. And he carryed me awaye into the wilderness in y^e spyt. And I sawe a woman syt vpon a rose colored best, full of names of blasphemie, which had seuen heades & ten hornes. And y^e woman was arrayed in purple and rose color, and decked with golde, precious stone, and pearles, and had a cuppe of golde in her honde, full of abominacions, and fylthines of her whoredome. And in her forehead was a name wyete, a mystery: greete Babilon the mother of whoredome, and abominacions of the earth. And I sawe the wyfe drinke with the blonde of sayntes, and with the blond of the witnesses of Iesu. And when I sawe her, I wounded with greete meruaile.

And the angel sayde vnto me: wherfore mercayllst thou? I wyl shewe thee the mystery of the woman, and of the best that beareth her, which hath seuen heades, and ten hornes. The best that thou seest, was, and is not, and shall ascende out of the bottomlesse pyre, and shal go in to perdition, and they that dwell on the earth shal woe (whose names are not wyrtten in the booke of life from the begynnyng, of the worlde) when they beholde the best that was, and is not. And here is a mynde, that hath whoredome.

The seuen heades are seuen mountanes, which the woman stretcheth: they are also mynde. Spyes are fallen, and one is, that is not yet come. When he cometh, he will continue a space. And the best that is not, is eue the eyght,

and is of the seuen, and shal go in to bondage. And y^e corne houses which thou sawest, are ten kynges, which haue not yet receiued the kyngdome, but shal receaue power as kynges at one houre with y^e best. They haue one mynde, and shal geue their power and strenght vnto y^e best. These shal fyght with the lambe, and the lambe shal ouercome them: for he is the LORDE of all lordes, and kyng of all kynges: and they that are on his syde, are called, and chosen and faithful.

And he sayde vnto me: The waters which thou sawest, where y^e whoredome, and people, and folke, and nations, and congregacions, and the ten hornes, which thou sawest vpon the best, are they that shal haue the woman, and shal make her desolate, and naked, and shall eate hir flesh, and burne hir with fyre. For God hath put in their herres, to fulfill his wyll, and to do with one consent, to burne hir kyngdome vnto the best, vntill his wordes of God be fulfilled. And the word which thou sawest, is that greete cite, which reigneth ouer the kynges of the earth.

The XVIII. Chapter.

¶ And a sater that I sawe another cometh downe fro heaue, hauing great power, and y^e earth was dryghened with his dryghenes. And he cryed mightily with a stronge voyce, sayenge: She is fallen, she is fallen, euen greete Babilon, and become the habitacion of deuils, and y^e habitation of all foule spyttes, and a cage of all uncleane and hatefull byrdes: for all nations are drunken of the wyne of the wrath of the whoredome. And the kynges of the earth haue committed fornicacion with her, and her marchauntes are waxed ryche of the abundance of her pleasures.

And I herde another voyce from heaue saye: Come awaye from her my people, that ye be not partakers of her synnes, lest ye receaue of her plagues. For her synnes are gone vp to heauen, and the LORDE hath rememberd her wyrdnes. Rewarde her as she rewarded you, and geue her bubbe to drinke to her workes. And poure in bubbe vnto her in the same cuppe, which she fylled vnto you. And as moche as she glorified her self, and lynced wantonly, so moche poure ye in her of punishment, and sorrowe, for she synned in her herre: y^e fyre beinge a quene, and she was no whoredome, and shall sit no longer. Therefore shal her plagues come at one daye, death

and sowes, and donger, and she shalbe bite with fyre: for wronge is the LORDE God which shal widge her.

And the fynyng of the earth shal betwepe her and wayle ouer her, which haue commeced formation and luyed wantanly with her, when they shal se the smoke of her burnyng, and shal fonde a farr of for feare of her punyishment, sayenge: Alas, Alas, that greate cite Babylon, that myghte cite: for at one houre is thy iudgment come. And the marchauntes off the earth shall wepe and wayle in them selus, because no man will bye their roare any moie, the ware of golde, and siluer, and of precious stemes, off perle, 2 fyle, and purple, and scarlet, 2 all thynges w^{ch} are, and all manner vessels of yuery, and all manner vessels of most precious wod, and of brass, and of yon, 2 nyomom and obours, and ornymences, and frant ynflax, and wyne, and oyle, and fyne flour, and wheate, and cattell, and shepe, and hawke, and charrrettes, and bodies and soules of men.

And the apples that thy soule lusted after, are departed from the. And all thynges which were deuynt, and had in pryce, are departed from the, and thou shalt fynde them no moie. The marchauntes of these thynges which were a wored ryche by her, shall fonde a farr of for feare of the punyishment of her, wepyng and waylinge, and sayenge: alas alas, that greate cite, that was clothed in fyle, and purple, and scarlet: and bedded with golde, and precious stone, and pearles: for at one houre is greate ryche is come to nought.

And euery shippe gonerer, and all they that occupie shippes, and shippmen which wote in the see, stode a farr of, and cryed, when they sawe the smoke of her burnyng, and sayde: what cite is like vnto this greate cite? And they cast dust on their heades, and cryed wepyng, and waylinge, and sayde: Alas, Alas the greate cite, when in were made ryche all that had shippes in the see, by the reason of her wares: for at one houre is she made desolate.

Reioyce ouer her thow beane, and ye holy Apostles, and prophetes: for God hath gwen youre iudgment on her. And a myghty angell toke up a greate stone lyke a myllstone, and cast it in to the see, sayenge: with such violence shal that greate cite Babylon be cast, and shalbe fonde no moie. And the voyce of harpers, and musiciens, and of py-

pers, and trempeters, shalbe herbe no moie in the: and no craftes man, of what soeuer craft he be shalbe fonde any moie in the: and the sounde of a myll shalbe herbe no moie in the: and the voyce of the brydgrome and of the bryde, shalbe herbe no moie in the: for thy marchauntes were prynces of the earth. And with thyne iudgment were deceaied all nacions: and in her was fonde the bloude of the prophetes, and of the sayntes, and of all that were slayne vpp the earth.

The XIX. Chapter.

And after that, I herde the voyce of much people in heauen, sayenge: Alleluia. Saluation and glory and honour, and power be ascribed to the LORDE of God, for true and righteous are his iudgements, because he hath widge the greates whom (which did corrupt y^e earth with her fornicacion) and hath auenged the bloud of his seruantes of her bond. And agayne they sayde: Alleluia. And smoke rose vpp for euermore. And y^e xxiiij: choro, 2 the foure bestes fell downe, and worshipped God that sat on the seate, sayenge: Amen: Alleluia. And a voyce came out of the seate, sayenge: prayse of LORDE God all ye that are his seruantes, y^e that feare him both small and greate.

And I herde the voyce of much people, and of the voyce of many waters, 2 as y^e voyce of stronge thondrynges, sayenge: Alleluia, for God omnipotent raiseth. Let vs be glad and reioyce, and gawe honour to him: for the mariage of the lambe is come, and his wife made her selfe ready. And to her was graunted, that she shulde be arrayed with pure and goodly fyle. (As for the fyle, it is the rightewesnes of sayntes.) And he sayde vnto me: Blessed are they which are called vnto the Lambes supper. And he sayde vnto me: these are the true sayenges of God. And I fell at his feet, to worshipp him. And he sayde vnto me: See thou do it not, for I am thy seloune seruant, and one of thy biethen, and of them that haue the testimony of Iesus, Worshipp God. For the testimony of Iesus is y^e spicce of prophesie. And I sawe beane open, 2 beholde, a robe of horff and he y^e sat upon him, was called fait and true, 2 in rightewesnes byk iudg make battayle. His eyes were fyre, and on his beade weren he had a name wyrtzen, that was his selfe. And he was

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vesture like a clothe, and his name is called, if you see of God. And of marriage which were in heaven, I tolde you upon my first trespasse, doth not with my first and pure selfe. And out of his mouth went a Scripture, saying, who shall be shalde in my eye. And he shall rule them with a rodde of iron, and he trode the wynefatte of the fiercenesse and wrath of all myngers. God. And he shal on his vesture and on his thyghe a name written. A kyng of all kynges, and LORD E of all lordes.

Dan. 11.

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And I saw an angell stonde in the Sonne, and he cryed with a lowde voyce, sayinge to all the foules that flye by the sea, vnder the heauen: Come and gather youre selues together vnder the shadowe of the great tree, that ye maye eat: the fleshe of Synners, and of hye captaynes, and the fleshe of myghty men, and the fleshe of hoyses, and of theyr that flye on them, and the fleshe of all fre men and bond men, both of small and of great. And I sawe the bestie and the kynges of y^e earth, and their warriours gathered together, to make battayle agaynst him: that sat upon the hoisse, and agaynst his forbeyers.

And the bestie was taken, and with him these false prophetes that wrought myracles by foules, with which he deceaued them: that receaued the besties marke, and they that worshipped his ymage. The besties were cast in to a ponde of fyre burnyng with byrstone: and the remnant were layne with the sword of him that sat upon the hoisse, and all the foules were filled with their fleshe.

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The XX. Chapter.

And I sawe an angell come downe from heauen, havinge the keye of the bottomlesse pye, and a grete chaine in his right hand. And he robbd the dragon that olde serpent, which is the deuill and Satan: and he bounde him a thousand yeares: and cast him into the bottomlesse pye, and he bounde him, and put a scale on him, that he should deceaue the people no more, till the thousand yeares were fulfilled. And after that he muste be loosed for a littell se-

Dan. 11.

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were beheaded for the witness of Iesu. And for the wynde of God: which had no more shippe: the best, neither his ymage, make had taken his marke upon their forebodes, or on their handes: and they lay, as raynyed with Christ a thousand yeares: the other of the dead men layd no more, until the thousand yeares were finished. This is that first resurrection. Blessed are they that have part in the first resurrection. On such hath the seconde death no power, but they shall be the priestes of God and of Christ, and shall raygne with him a thousand yeares.

And when the thousand yeares are ended, Satan shall be loosed out of his prison, and shal goe out to deceaue the people which are in the foure quarters of the earth. And Magog, to gather them together in battayle, whose nombre is as the sand of the see: and they went up on the playne of the earth, and compassed the centres of the sayntes aboute, and the holde out city. An fyre came downe from God out of heauen, and deuoured them: and the beall that deceaued them, was cast in to a lake of fyre and byrstone, where the bestie and the false prophetes were, and shall be tormented day and night for evermore.

And I sawe a grete myrre sea, and in it that sat on it, from whose face the sea, both the earth and heauen, and the sea, was no more founde. And I sawe the sea, both grete and small stonde before God: the bolkes were opened, and another bolke was opened, which is the bolke of life, and the dead were subged of the things which were toyren in the bolke according to their dedes: and the sea gave up her dead, which were in her, and death and hell were up the dech, which were in them: as they were subged our man according to his dedes. And death and hell were cast in to the lake of fyre. This is that second death. And whosoever was not founde written in the booke of life, was cast in to the lake of fyre.

The XXI. Chapter.

And I sawe a new heauen and a new earth. For the first heauen, and the first earth were destroyed, and there was no more see. And I sawe that holy cite, newe Jerusalem, come downe from God out of heauen, prepared

flares, and they sat upon a ment was given unto the foules of them that

The Resurrection

of S. John.

from these changes and herde them. And wher I had ben de quiered the. I fall downe to worshippe before the face of the angel which showed me these thinges. And he saide vnto me: se thou do it not, for I am thy fellow seruant and thy fellow seruante of thy brethren the prophete, and of them which kepe the sayings of this booke. Woe be vnto them.

And he saide vnto me: seale not the sayings of the prophesy of this booke. for the tyme is at hande. he that hath eate let him do well still: and he which is thisty, let him be fleshy still: and he that is thisty, let him be more fleshy: and he that is holy, let him be more holy. And beholde, I come shortly, and my reward with me, to geue every man accordyng as his laboure shalbe. I am Alpha and Omega, the first and the last. Blessed are they that kepe the commandementes, that they maye stoye in the tree of life, and maye goe in thorow the gates in to the cite. For without are dogges and such as are and whoremongers, and they that hate, and ydols

tere, and whosoever loveth or maketh.

I Jesus haue sent myne angel, to teyfyie vnto you these thinges in the congregacion. I am the roze and the generacion of the spruce and the buyghte mountyngs floure. And he that heareth, saie also: Come. And he that is thisty, come. And he that wyl take of the water of life fre.

I testyfyie vnto every man that he maye the wordes of prophesy of this booke. If any man shal adde vnto these thinges, God shal adde vnto him the part that he adde in this booke. And if any man shall take awaye of the wordes of the booke of this prophesy, God shal take awaye his part. And he that is thisty, let him come. And he that wyl take of the water of life fre, let him come. Amen.

The ende of the new testament.

A faulte escaped in pryntinge the new Testament.

Upon the fourth leafe, the first fyve, in the firste chaptre of S. Mathew.

Take ye first the kyngdome of heauen: &c.

Printed in the yere of oure LORDE M. D. XXXV. and synished the fourth daye of Octobra.